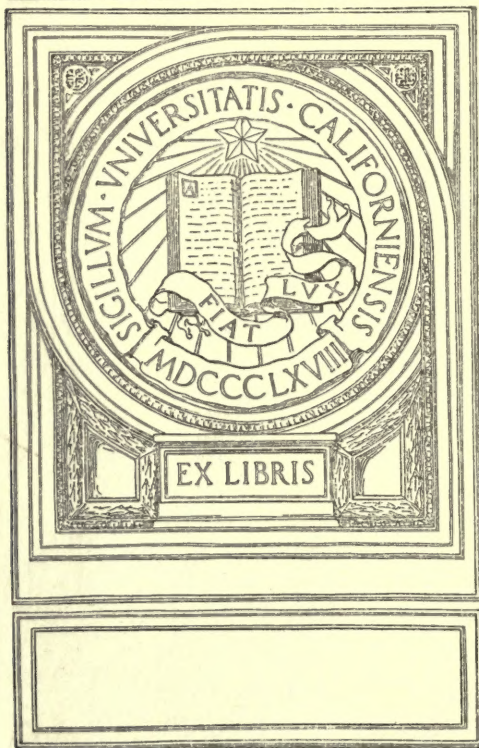
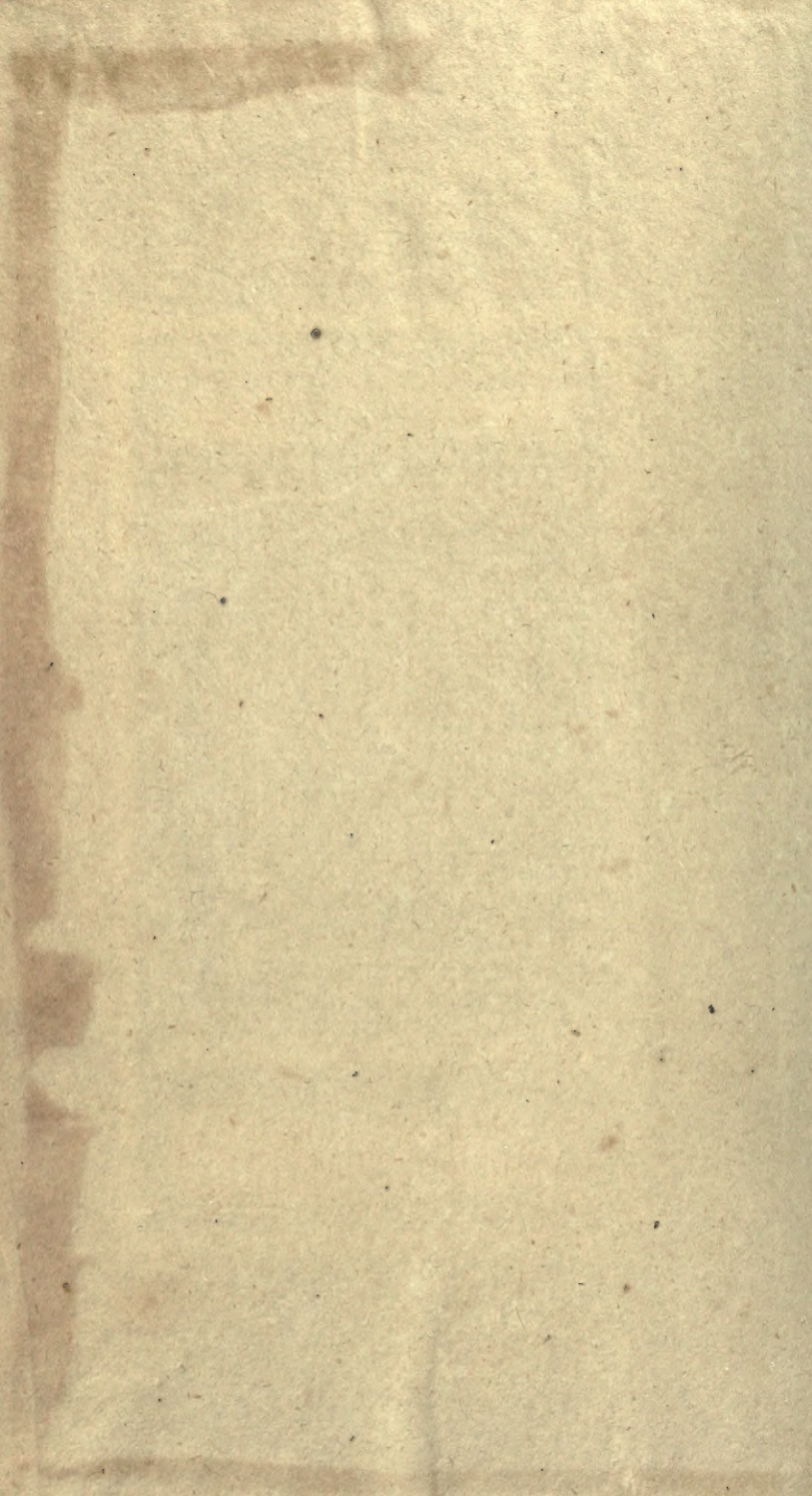


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A
NEW AND GENERAL
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CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES and WRITINGS

OF THE
Most Eminent Persons
IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;
From the Earliest Accounts of Time to the present Period.

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VOL. III.

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EDITED BY J. G. KENNEDY

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NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

BOYLE (RICHARD) [A], distinguished by the title of the great Earl of Corke, was the youngest son of Mr. Roger Boyle of Herefordshire, by Joan, daughter of Robert Naylor of Canterbury, and born in the city of Canterbury 1566. He was instructed in grammar learning by a clergyman of Kent; and after having been a scholar in Bennet college, Cambridge, where he was remarkable for early rising, indefatigable study, and great temperance, became student in the Middle Temple [B]. He lost his father when he was but ten years old, and his mother at the expiration of other ten years; and being unable to support himself in the prosecution of his studies, he entered into the service of sir Richard Manwood, chief baron of the exchequer, as one of his clerks: but perceiving that this employment would not raise a fortune, he resolved to travel, and landed at Dublin in June 1588, with fewer pounds in his pocket than he afterwards acquired thousands a-year [C]. He was then about two-and-twenty, had a graceful person, and all the accomplishments for a young man to succeed in a country which was a scene of so much action. Accordingly he made himself very

[A] Earl of Corke's True Remembrances.

[a] Ibid.

[c] Budgell's Memoirs of the Boyles,

P. 47.

useful to some of the principal persons employed in the government, by penning for them memorials, cases, and answers; and thereby acquired a perfect knowledge of the kingdom and the state of public affairs, of which he knew well how to avail himself [D]. In 1595 he married at Limeric, Joan, the daughter and coheirefs of William Ansley of Pulborough, in Suffex, esq. who had fallen in love with him. This lady died 1599, in labour of her first child (who was born a dead son) leaving her husband an estate of 500l. a year in lands, which was the beginning of his fortunes. Some time after, sir Henry Wallop of Nares, sir Robert Gardiner, chief justice of the king's bench, sir Robert Dillam, chief justice of the common pleas, and sir Richard Bingham, chief commissioner of Connaught, envious at certain purchases he had made in the province, represented to queen Elizabeth that he was in the pay of the king of Spain (who had at that time some thoughts of invading Ireland; by whom he had been furnished with money to buy several large estates; and that he was strongly suspected to be a roman catholic in his heart, with many other malicious suggestions equally groundless. Mr. Boyle, having private notice of this, determined to come over to England to justify himself: but before he could take shipping, the general rebellion in Munster broke out; all his lands were wasted, so that he had not one penny of certain revenue left. In this distress he betook himself to his former chamber in the Middle Temple, intending to renew his studies in the law till the rebellion should be suppressed. When the earl of Essex was nominated lord-deputy of Ireland, Mr. Boyle being recommended to him by Mr. Anthony Bacon, was received by his lordship very graciously; and sir Henry Wallop, treasurer of Ireland, knowing that Mr. Boyle had in his custody several papers which could detect his roguish manner of passing his accounts, resolved utterly to depress him, and for that end renewed his former complaints against him to the queen. By her majesty's special directions, Mr. Boyle was suddenly taken up, and committed close prisoner to the Gatehouse: all his papers were seized and searched; and although nothing appeared to his prejudice, yet his confinement lasted till two months after his new patron the earl of Essex was gone to Ireland. At length, with much difficulty, he obtained the favour of the queen to be present at his examination; and having fully answered whatever was alleged against him, he gave a short account of his own behaviour since he first settled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy sir Henry Wallop. Upon which her majesty broke out

[D] Historical Reflections by R. Vowil, p. 191. Budgell's Memoirs of the Boyles, p. 4. True Remembrances.

into these words: "By God's death, these are but inventions against this young man, and all his sufferings are for being able to do us service, and these complaints urged to forestal him therein. But we find him to be a man fit to be employed by ourselves; and we will employ him in our service: and Wallop and his adherents shall know that it shall not be in the power of any of them to wrong him. Neither shall Wallop be our treasurer any longer." She gave orders not only for Mr. Boyle's present enlargement, but also for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiss before the whole assembly. A few days after, the queen constituted him clerk of the council of Munster, and recommended him to sir George Carew, afterwards earl of Totness, then lord president of Munster, who became his constant friend; and very soon after he was made justice of the peace and of the quorum, throughout all the province. He attended in that capacity the lord president in all his employments, and was sent by his lordship to the queen, with the news of the victory gained in December 1601, near Kinsale, over the Irish and their Spanish auxiliaries, who were totally routed, 1200 being slain in the field, and 800 wounded. "I made," says he, "a speedy expedition to the court, for I left my lord president at Shannon-castle, near Cork, on the Monday morning about two of the clock; and the next day, being Tuesday, I delivered my packet, and supped with sir Robert Cecil, being then principal secretary of state, at his house in the Strand; who, after supper, held me in discourse till two of the clock in the morning; and by seven that morning called upon me to attend him to the court, where he presented me to her majesty in her bedchamber."

Upon his return to Ireland, he assisted at the siege of Beerhaven-castle, which was taken by storm, and the garrison put to the sword. After the reduction of the western part of the province, the lord president sent Mr. Boyle again to England, to procure the queen's leave for his return; and having advised him to purchase sir Walter Raleigh's lands in Munster, he gave him a letter to sir Robert Cecil, secretary of state, containing a very advantageous account of Mr. Boyle's abilities, and of the services he had done his country; in consideration of which, he desired the secretary to introduce him to sir Walter, and recommend him as a proper purchaser for his lands in Ireland, if he was disposed to part with them. He wrote at the same time to sir Walter himself, advising him to sell Mr. Boyle all his lands in Ireland, then untenanted and of no value to him, having, to his lordship's knowledge, never yielded him any benefit, but, on the contrary, stood him in 200l. yearly for the support of his titles. At a meeting between sir Robert Cecil, sir Walter Ra-

leigh, and Mr. Boyle, the purchase was concluded by the mediation of the former [E].

In 1602, Mr. Boyle, by advice of his friend sir George Carew, made his addresses to Mrs. Catherine Fenton, daughter of sir George Fenton, whom he married on the 25th of July 1603, her father being at that time principal secretary of state. "I never demanded," says he, "any marriage portion with her, neither promise of any, it not being in my considerations; yet her father, after my marriage, gave me one thousand pounds in gold with her. But that gift of his daughter to me, I must ever thankfully acknowledge as the crown of all my blessings; for she was a most religious, virtuous, loving, and obedient wife to me all the days of her life, and the mother of all my hopeful children." He received on his wedding day the honour of knighthood from his friend sir George Carew, now promoted to be lord-deputy of Ireland: March 12, 1606, he was sworn a privy counsellor to king James, for the province of Munster: Feb. 15, 1612, he was sworn a privy counsellor of state of the kingdom of Ireland: Sept. 29, 1616, he was created lord Boyle, baron of Youghall: Oct. 16, 1620, viscount of Dungarvon, and earl of Cork. Lord Falkland, the lord-deputy, having represented his services in a just light to king Charles I. his majesty sent his excellency a letter, dated Nov. 30, 1627, directing him to confer the honours of baron and viscount upon the earl's second surviving son Lewis, though he was then only eight years old.

Oct. 26, 1629, on the departure of lord-deputy Falkland, the earl of Cork, in conjunction with lord Loftus, was appointed one of the lords justices of Ireland, and held that office several years. Feb. 16th following, the earl lost his countess. Nov. 9, 1631, he was constituted lord high treasurer of Ireland, and had interest enough to get that high office made hereditary in his family. Nevertheless he suffered many mortifications during the administration of sir Thomas Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealousy of his authority and interest in that kingdom, and determined to bring him down; imagining that, if he could humble the great earl of Cork, no body in that country could give him much trouble. On the breaking out of the rebellion in Ireland in 1641, the earl of Cork, as soon as he returned from England (where he was at the time of the earl of Strafford's trial), immediately raised two troops of horse, which he put under the command of his sons the lord viscount Kinelmeky and the lord Broghill,

[E] Sir Walter Raleigh's estate consisted of twelve thousand acres in the counties of Cork and Waterford (Cox's Hist. of Ireland, vol. i. p. 352.) which was so much improved in a few years by Mr.

Boyle's diligence, that it was not only well tenanted, but in the most thriving condition of any estate in Ireland. Cox's History of Ireland, vol. ii. Pref.

maintaining them and 400 foot for some months at his own charge. In the battle which the English gained at Lisscarrol, Sept. 3, 1642, four of his sons were engaged, and the eldest was slain in the field [F]. The earl himself died about a year after, on the 15th of September, in the 78th year of his age; having spent the last, as he did the first year of his life, in the support of the crown of England against Irish rebels, and in the service of his country. Though he was no peer of England, he was, on account of his eminent abilities and knowledge of the world, admitted to sit in the house of lords upon the woolpacks, *ut consiliarius*. When Cromwell saw the prodigious improvements he had made, which he little expected to find in Ireland, he declared, that if there had been an earl of Cork in every province, it would have been impossible for the Irish to have raised a rebellion [G].

He affected not places and titles of honour until he was well able to maintain them, for he was in the 37th year of his age when knighted, and in his 50th when made a baron. He made large purchases, but not till he was able to improve them; and he grew rich on estates which had ruined their former possessors. He increased his wealth, not by hoarding, but by spending; for he built and walled several towns at his own cost, but in places so well situated, they were soon filled with inhabitants, and quickly repaid the money he had laid out with interest, which he as readily laid out again. Hence, in the space of forty years, he acquired to himself what in some countries would have been esteemed a noble principality; and as they came to years of discretion, he bestowed estates upon his sons [H], and married his daughters into the best families of that country. He outlived most of those who had known the meanness of his beginning; but he delighted to remember it himself, and even took pains to preserve the memory of it to posterity in the motto which he always used, and which he caused to be placed upon his tomb, viz. "God's providence is my inheritance [I]."

[F] Cox's Hist. of Ireland, vol. ii. p. 59.

[G] Borlase's Reduction of Ireland, p. 209. Introd. to the second vol. of the History of England.

[H] He had no less than seven sons and eight daughters by his lady. At the time his last child Margaret was born, he was in the 64th year. Of his sons, Richard the second son succeeded in the earldom of Cork; Lewis was created baron of Bandon and viscount Kinlenkeny; Roger was baron of Broghill and earl of Orrery, and Francis was lord Shannon. Robert, his seventh and youngest, refused a peerage, but acquired a greater name than kings

can give. The earl had the satisfaction of seeing three of the five sons who survived him, namely, Richard, Lewis and Roger, made peers before his death. Budgell.

[I] In June 1632, he committed the most memorable circumstances of his life to writing, under the title of "True Remembrances," which are published in Dr. Birch's "Life of the hon. Mr. Robert Boyle:" in these he remarks, that though he raised such a fortune as left him no room to envy any of his neighbours, yet he did it without care or burden to his conscience.

BOYLE (ROGER) [K], earl of Orrery, fifth son of Richard earl of Cork, was born in April 1621, and created baron Broghill in the kingdom of Ireland when but seven years old. He was educated at the college of Dublin, and about the year 1636, sent with his elder brother lord Kinelmeaky to make the tour of France and Italy. After his return he married lady Margaret Howard, sister to the earl of Suffolk [L]. During the rebellion in Ireland, he commanded a troop of horse in the forces raised by his father, and on many occasions gave proofs of conduct and courage. After the cessation of arms, which was concluded in 1643, he came over to England, and so represented to the king the Irish papists, that his majesty was convinced they never meant to keep the cessation, and therefore sent a commission to lord Inchiquin, president of Munster, to prosecute the rebels. Lord Broghill employed his interest in that county to assist him in this service; and when the government of Ireland was committed to the parliament, he continued to observe the same conduct till the king was put to death. That event shocked him so much, that he immediately quitted the service of the parliament; and, looking upon Ireland and his estate there as utterly lost, embarked for England, and returned to his seat at Marston in Somersetshire, where he lived privately till 1649 [M]. In this retirement, reflecting on the distress of his country, and the personal injury he suffered whilst his estate was held by the Irish rebels, he resolved, under pretence of going to the Spaw for his health, to cross the seas, and apply to king Charles II. for a commission to raise forces in Ireland, in order to restore his majesty, and recover his own estate. He desired the earl of Warwick, who had an interest in the prevailing party, to procure a licence for him to go to the Spaw. He pretended to the earl, that his sole view was the recovery of his health; but, to some of his friends of the royal party, in whom he thought he could confide, he discovered his real design; and having raised a considerable sum of money, came to London to prosecute his voyage. The committee of state, who spared no money to get proper intelligence, being soon informed of his whole design, determined to proceed against him with the utmost severity. Cromwell, at that time general of the parliament's forces, and a member of the committee, was no stranger to lord Broghill's merit; and considering that this young nobleman might be of great use to him in reducing Ireland, he earnestly entreated the committee, that he might have leave to talk with him, and endeavour to gain him before they proceeded to extremities. Having, with great difficulty, obtained this permission, he immediately dispatched a

[K] Earl of Cork's True Remembrance.

[M] Budgell's Memoirs of the Boyles,

[L] Morrice's Memoirs of the earl of p. 41.

gentleman to lord Broghill, to let him know that he intended to wait upon him. Broghill was surpris'd at this message, having never had the least acquaintance with Cromwell, and therefore desired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the messenger, Cromwell entered the room; and, after mutual civilities, told him in few words, that the committee of state were apprised of his design of going over, and applying to Charles Stuart for a commission to raise forces in Ireland; and that they had determin'd to make an example of him, if he had not diverted them from that resolution. The lord Broghill interrupted him, and assured him that the intelligence which the committee had received was false; that he was neither in a capacity, nor had any inclination, to raise disturbances in Ireland; and concluded with entreating his excellency to have a kinder opinion of him. Cromwell, instead of making any reply, drew some papers out of his pocket, which were the copies of several letters sent by lord Broghill to those persons in whom he most confided, and put them into his hands. Broghill, finding it was to no purpose to dissemble any longer, asked his excellency's pardon for what he had said, returned him his humble thanks for his protection against the committee, and entreated his advice how he ought to behave in so delicate a conjuncture. Cromwell told him, that though till this time he had been a stranger to his person, he was not so to his merit and character; that he had heard how gallantly his lordship had already behaved in the Irish wars; and therefore, since he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, that he had obtained leave of the committee to offer his lordship the command of a general officer, if he would serve in that war: that he should have no oaths or engagements imposed upon him, nor be obliged to draw his sword against any but the Irish rebels. Lord Broghill was infinitely surpris'd at so generous and unexpected an offer: he saw himself at liberty, by all the rules of honour, to serve against the Irish, whose rebellion and barbarities were equally detested by the royal party and the parliament: he desired, however, the general to give him some time to consider of what he had propos'd to him. Cromwell briskly told him, that he must come to some resolution that very instant; that he himself was returning to the committee, who were still sitting; and if his lordship rejected their offer, they had determin'd to send him to the Tower. Broghill, finding that his life and liberty were in the utmost danger, and charmed with the frankness and generosity of Cromwell's behaviour, gave him his word and honour, that he would faithfully serve him against the Irish rebels; upon which, Cromwell once more assured him, that the conditions which he had made

with him should be punctually observed ; and then ordered him to repair immediately to Bristol, to which place forces should be sent him, with a sufficient number of ships to transport him into Ireland.

He soon raised in that kingdom a troop and a regiment of 1500 men, with which he joined Cromwell on his arrival ; and, acting in the course of the war conjointly with Cromwell and Ireton, contributed greatly to the reduction of the Irish. Cromwell was so exceedingly struck with his conduct and courage, that after he was declared protector, he sent for lord Broghill, made him one of his privy council, and allowed him as great a share of his confidence as any man, except Thurloe [N]. In 1656, the protector, either suspecting Monk's attachment to his person, or desirous of relieving the people of Scotland, who complained of this man's severity, proposed to lord Broghill to go to that kingdom with an absolute authority ; to which his lordship consented, upon condition that he should have a discretionary power to act as he should see proper ; that no credit should be given to any complaints, till he had an opportunity of vindicating himself ; and that he should be recalled in a year. Cromwell kept his word to him ; for though the complaints against Broghill were more numerous than those against Monk, upon giving, at his return to London when the year was expired, an account of the reasons of his conduct, Cromwell conceived a higher esteem for him than ever.

After the death of Cromwell, Broghill did his utmost to serve his son, to whom his lordship, in conjunction with lord Howard and some others, made an offer, that if he would not be wanting to himself, and give them a sufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, startled at this proposal, answered in a consternation, that he thanked them for their friendship, but that he neither had done, nor would do, any person any harm ; and that rather than that a drop of blood should be spilt on his account, he would lay down that greatness which was a burden to him. He was so fixed in his resolution, that whatever the lords could say was not capable of making him alter it ; and they found it to no purpose to keep a man in power who would do nothing for himself. Lord Broghill, therefore, finding the family of Cromwell thus laid aside, and not being obliged by any ties

[N] In 1654, he was chosen knight for the county of Cork to sit with other parliament men of Ireland among the english knights and burgeses at Westminster. He was likewise appointed one of the protector's council in Scotland, which was worth to him 1474l. per annum. And in 1656, he was not only chosen parliament man

for Edinburgh, but knight for the county of Cork in another parliament, which met at Westminster the same year. He was likewise made one of the protector's lords, and a member of the other house. Borlase's History of the reduction of Ireland. Budgett.

to serve those who assumed the government, whose schemes too he judged wild and ill-concerted, from this time shewed himself most active and zealous to restore the king, and for that purpose repaired forthwith to his command in Munster; where, finding himself at the head of a considerable force, he determined to get the army in Ireland to join with him in the design, to gain, if possible, sir Charles Coote, who had great power in the north, and then to send to Monk in Scotland. Whilst he was busied in these thoughts, a summons came to him from the seven commissioners, sent over by the committee of safety to take care of the affairs of Ireland, requiring him to attend them immediately at the castle of Dublin. His friends advised him to be upon his guard, and not put himself in the power of his enemies; but, as he thought himself not strong enough yet to take such a step, he resolved to obey the summons. Taking therefore his own troop with him as a guard, he set out for Dublin. When he came to the city, leaving his troop in the suburbs, he acquainted the commissioners, that, in obedience to their commands, he was come to know their farther pleasure. Next day, on appearing before them, they told him, that the state was apprehensive he would practise against their government, and that therefore they had orders to confine him, unless he would give sufficient security for his peaceable behaviour. He desired to know what security they expected. They told him, that since he had a great interest in Munster, they only desired him to engage, on the forfeiture of his life and estate, that there should be no commotion in that province. He now plainly perceived the snare which was laid for him; and that, if he entered into such an engagement, his enemies themselves might raise some commotions in Munster. He saw himself, however, in their power, and made no manner of doubt but that if he refused to give them the security they demanded, they would immediately put him up in prison. He therefore desired some time to consider of their proposal; but was told, they could give him no time, and expected his immediate answer. Finding himself thus closely pressed, he humbly desired to be satisfied in one point, namely, whether they intended to put the whole power of Munster into his hands? if they did, he said, he was ready to enter into the engagement they demanded; but if they did not, he must appeal to all the world how cruel and unreasonable it was, to expect he should answer for the behaviour of people over whom he had no command. The commissioners found themselves so much embarrassed by this question, that they ordered him to withdraw; and fell into a warm debate in what manner to proceed with him. At last Steel, one of the commissioners, who was also lord chancellor of Ireland, declared himself afraid, that even the honest party in Ireland would think it very hard to see

a man thrown into prison, who had done such signal services to the protestants; but that, on the other hand, he could never consent to the increase of lord Broghill's power, which the state was apprehensive might one day be employed against them. He therefore proposed that things should stand as they did at present; that his lordship should be sent back to his command in Munster in a good humour, and be suffered at least to continue there till they received further instructions from England. This proposal was agreed to by the majority of the board, and lord Broghill being called in, was told, in the most obliging manner, that the board was so sensible of the gallant actions he had performed in the irish wars, and had so high an opinion of his honour, that they would depend upon that alone for his peaceable behaviour.

Upon his return to Munster, he applied himself as closely as ever to form a party for the king's restoration. After making sure of his own officers, the first person of weight he engaged in the design was colonel Wilson, governor of Limerick, in which place there was a garrison of 2000 men: and having now secured all Munster, he sent a trusty agent to sir Charles Coote to persuade that gentleman to do in the north of Ireland, what he himself had done in the south [o]. Sir Charles, who had taken disgust at the superiority of lieutenant general Ludlow, and the parliament's commissioners, and thought his eminent services not sufficiently rewarded by the presidency of Connaught, came readily into the design. Lord Broghill being empowered by most of the chief officers in Ireland under their hands, dispatched his brother, the lord Shannon, to the king then in Flanders, with a letter quilted in the neck of his doublet, to acquaint his majesty with the measures he had taken, and inviting him to come into his kingdom of Ireland; assuring him, that if he pleased to land at Cork, he should be received with a sufficient force to protect him against all his enemies. At the same time, he dispatched a messenger to general Monk, then on his march from Scotland, to let him know what they were doing in Ireland, and to persuade him to do the like. Shannon was scarce embarked for Flanders, when lord Broghill received a letter from sir Charles Coote, to acquaint him, that their design of declaring for the king had taken air, and that he had therefore been obliged to declare somewhat sooner than they had agreed upon; and to conjure his lordship to declare himself likewise; which Broghill did immediately, that he might not desert his friend, though he was a little apprehensive, that sir Charles's precipitancy might ruin their design. By this means, those who had assumed the government of Ireland, finding them-

[o] Oldmixon's hist. of the Stuarts, vol. i. p. 449.

selves in the midst of two powerful parties, made little or no resistance; and lord Broghill and sir Charles Coote secured that kingdom for his majesty.

Upon the king's restoration, lord Broghill came to England; but, instead of being thanked for his service in Ireland, he was received with the utmost coldness. Upon inquiry, he learnt, that sir Charles Coote had assured the king, that he was the first man who stirred for him in Ireland; that lord Broghill opposed his majesty's return, and was not at last brought to consent to it without much difficulty. His lordship recollecting that he had still by him sir Charles's letter, in which were these words: "Remember, my lord, that you first put me on this design; and I beseech you, forsake me not in that which you first put me upon, which was, to declare for king and parliament," desired his brother Shannon to put it into the hands of the king; who being fully convinced by it how serviceable Broghill had been to him, looked upon him with as gracious an eye as he could himself desire or expect. His lordship was soon after (Sept. 5, 1660,) made earl of Orrery sworn of the king's privy-council, appointed one of the lords justices, and lord president of Munster.

After the king's return, the irish roman catholics sent over sir Nicholas Plunket, and some other commissioners, with a petition to his majesty, praying to be restored to their estates. As this would, in effect, have ruined the protestants, they therefore chose the earl of Orrery, Montrath, and six more, to oppose their adversaries before the king and his council. The irish commissioners were so apprehensive of the earl's eloquence and address upon this occasion, that they offered him eight thousand pounds in money, and to settle estates of seven thousand pounds a year upon him, if he would not appear against them; which proposal the earl rejected with a generous disdain. When the cause came to a hearing, after the irish commissioners had offered all they thought proper, the earl of Orrery boldly affirmed to the king, that his protestant subjects in Ireland were the first who formed an effectual party for restoring him; that the Irish had broken all the treaties which had been made with them; that they had fought against the authority both of the late and present king; and had offered the kingdom of Ireland to the pope, the king of Spain, and the king of France. Lastly, to the great surprise, not only of the Irish, but of his own brother commissioners, he proved his assertions, by producing several original papers signed by the irish supreme council, of which sir Nicholas Plunket himself was one. This last unexpected blow decided the dispute in favour of the protestants; and obliged his majesty to dismiss the irish commissioners with some harsher expressions than he commonly made use of.

Soon

Soon after this affair, his lordship, with sir Charles Coote, lately made earl of Monrath, and sir Maurice Eustace, were constituted lords justices of Ireland, and commissioned to call and hold a parliament. Some time before the meeting of the parliament, he drew with his own hand the famous act of settlement, by which he fixed the property, and gave titles to estates to a whole nation. When the duke of Ormond was declared lord lieutenant, the earl of Orrery went into Munster, of which province he was president [P]. By virtue of this office, he heard and determined causes in a court called the residency-court; and acquired so great a reputation in his judicial capacity, that he was offered the seals both by the king and the duke of York after the fall of lord Clarendon [Q]; but being very much afflicted with the gout, he declined a post that required constant attendance. During the first dutch war, wherein France acted as a confederate with Holland, he defeated the scheme formed by the duke de Beaufort, admiral of France, to get possession of the harbour of Kinsale; and took advantage of the fright of the people, and the alarm of the government, to get a fort erected under his own directions, which was named Fort Charles [R]. He promoted a scheme for enquiring into and improving the king's revenue in Ireland; but his majesty having applied great sums out of the revenue of that kingdom, which did not come plainly into account, the enquiry was never begun. Ormond, listening to some malicious insinuations, began to entertain a jealousy of Orrery, and prevailed with the king to direct him to lay down his residential court; as a compensation for which, his majesty made him a present of 8000 l. Sir Thomas Clifford, who had been brought into the ministry in England, apprehensive that he could not carry his ends in Ireland whilst Orrery continued president of Munster, procured articles of impeachment of high treason and misdemeanours to be exhibited against him in the english house of commons: his lordship, being heard in his place, gave an answer so clear, circumstantial, and ingenuous, that the affair was dropt. The king laboured in vain to reconcile him to the french alliance, and the reducing of the Dutch. At the desire of the king and the duke of York, he drew the plan of an act of limitation, by which the successor would have been disabled from encroaching on civil and religious liberty; but the proposing thereof being postponed till after the exclusion-bill was set on foot, the season for making use of it was past. The king, to hinder his returning to Ireland, and to keep him about his person, offered him the place of lord-treasurer; but the earl of Orrery plainly told his majesty, that

[P] July 23, 1662.

[Q] Budgell, p. 112.

[R] Carte's Life of the D. of Ormond, vol. iii. p. 233.

he was guided by unsteady counsellors, with whom he could not act. He died in October 1679, aged 58; leaving behind him the character of an able general, statesman, and writer [s]. He had issue by his lady, two sons and five daughters.

BOYLE (ROBERT) [r], a most distinguished philosopher and chemist, and an exceeding good man, was the seventh son, and the fourteenth child, of Richard earl of Cork, and born at Lis-more in the province of Munster in Ireland, the 25th of Jan. 1626-7. He was committed to the care of a country-nurse, with instructions to bring him up as hardy as if he had been her own son; for his father, he tells us, "had a perfect aversion for the fondness of those parents, which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them, as if they were made of butter,

[s] His writings are these: 1. The Irish colours displayed; in a reply of an english protestant, to a letter of an Irish roman catholic. London, 1662, 4to. 2. An answer to a scandalous letter lately printed, and subscribed by Peter Walth, procurator for the secular and regular popish priests of Ireland, intituled, A letter desiring a just and merciful regard of the roman catholics of Ireland, given about the end of October 1660, to the then marquis, now duke, of Ormond, and the second time lord lieutenant of that kingdom. By the right honourable the earl of Orrery, &c. being a full discovery of the treachery of the Irish rebels, since the beginning of the rebellion there, necessary to be considered by all adventurers, and other persons situated in that kingdom. Dublin, 1663, 4to. 3. A poem on his majesty's happy restoration. 4. A poem on the death of the celebrated Mr. Abraham Cowley. London, 1667, folio. 5. The history of Henry V. a tragedy. London, 1668, folio. 6. Mustapha, the son of Soliman the magnificent, a tragedy. London, 1667, folio, and 1668. 7. The Black Prince, a tragedy. London, 1672, folio. 8. Triphon, a tragedy. London, 1672, folio. These four plays were collected and published together in folio, 1693, and make now the entire first volume of the new edition of the earl's dramatic works. 9. Parthenissa, a romance in three volumes. London, 1665, 4to. 1667, fol. 10. A Dream. In this piece he introduces the genius of France persuading Charles II. to promote the interest of that kingdom, and act upon french principles. He afterwards introduces the ghost of his father dissuading him from it, answering all the arguments the genius of France had urged; and proving to him, from his own misfor-

tures and tragical end, that a king's chief treasure, and only real strength, is the affections of his people. 11. A treatise upon the art of war. 12. Poems on the fairs and festivals of the church. His posthumous works are, 1. Mr. Anthoay, a comedy, 1672. 2. Guzman, a comedy, 1693. 3. Herod the great, a tragedy, 1694. 4. Altemira, a tragedy, brought upon the stage by Mr. Francis Manning in 1702, with a prologue by Henry St. John, esq. afterwards lord viscount Bolingbroke, and an epilogue by the hon. Charles Boyle, esq. the late earl of Orrery, who also interspersed several songs in the work itself. 5. State letters, published in folio in 1742. Mr. Morrice says, that his patron drew up a very curious account of what was done in the court or camp, in which he had any part, or could speak of with certainty. But this hath never been published. The duke of Ormond having, by his majesty's command, consulted with the earl of Orrery upon the propositions to be laid before the parliament of Ireland in 1677, his lordship delivered to him five sheets of paper, containing the most effectual methods of protecting the nation from foreign and domestic enemies, advancing the protestant interest, increasing the revenue, and securing private property. But these, with other papers, were destroyed when lord Orrery's house was burnt to the ground in the year 1690 by a party of king James's soldiers, with the duke of Berwick at their head; Lionel, then earl of Orrery, and grandson to our author, being a minor, and abroad on his travels.

[r]. His own account of the earlier part of his life, under the name of Philarchus, published by Dr. Birch, in his life of the hon. Robert Boyle, p. 13. 8vo edit. Ibid, p. 19, 20.

or of sugar." By this he gained a strong and vigorous constitution, which, however, he afterwards lost, by its being treated too tenderly. He acquaints us with several misfortunes which happened to him in his youth. When he was about three years old, he lost his mother, who was a most accomplished woman, and whom he regrets on that account, because he did not know her. A second misfortune was, that he learned to stutter, by mocking some children of his own age: of which, though no endeavours were spared, he could never perfectly be cured. A third, that in a journey to Dublin, he had like to have been drowned; and certainly had been, if one of his father's gentlemen had not taken him out of a coach, which, in passing a brook raised by some sudden showers, was overturned and carried away with the stream.

While he continued at home, he was taught to write a very fair hand, and to speak french and latin, by one of the earl's chaplains, and a frenchman that he kept in the house. In 1635, his father sent him over to England, in order to be educated at Eton school under sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he soon discovered a force of understanding which promised great things, and a disposition to cultivate and improve it to the utmost. While he remained at Eton, there were several extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The first was, the sudden fall of the chamber where he lodged, when himself was in bed; when, besides the hazard he ran of being crushed to pieces, he had certainly been choked with the dust, during the time he lay under the rubbish, if he had not had presence of mind enough to have wrapped his head up in the sheet, which gave him an opportunity of breathing without hazard. A little after this he had been crushed to pieces by a starting horse, that rose up suddenly, and threw himself backwards, if he had not happily disengaged his feet from the stirrups, and cast himself from his back before he fell. A third accident proceeded from the carelessness of an apothecary's servant; who, mistaking the phials, brought him a strong vomit, instead of a cooling julep.

He remained at Eton between three and four years; and then his father carried him to his own seat at Stalbridge in Dorsetshire, where he remained some time under the care of one of his chaplains, who was the parson of the place. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle espoused Mrs. Elizabeth Killigrew; and then, towards the end of October, within four days after the marriage, the two brothers, Francis and Robert, were sent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye in Sussex, and from
thence

thence proceeded to Dieppe in Normandy : then they travelled by land to Rouen, so to Paris, and from thence to Lyons ; from which city they continued their journey to Geneva, where his governor had a family ; and there the two gentlemen pursued their studies quietly, and without interruption. Mr. Boyle, during his stay here, resumed his acquaintance with the mathematics, or at least with the elements of that science, of which he had before gained some knowledge [u]. For he tells us, in his own memoirs, that while he was at Eton, and afflicted with an ague, before he was ten years old, by way of diverting his melancholy, they made him read *Amadis de Gaul*, and other romantic books, which produced such restlessness in him, that he was obliged to apply himself to the extraction of the square and cube roots, and to the more laborious operations of algebra, in order to fix and settle the volatility of his fancy.

While he remained at Geneva, he made some excursions to visit the adjacent country of Savoy, and even proceeded so far as to Grenoble in Dauphiné. He took a view also of those wild mountains, where Bruno, the first author of the carthusian monks, lived in solitude, and where the first and chief of the carthusian abbies is seated. Mr. Boyle relates, that " the devil, taking advantage of that deep raving melancholy, so sad a place, his own humour, which was naturally grave and serious, and the strange stories and pictures he found there of Bruno, suggested such strange and hideous distracting doubts of some of the fundamentals of christianity, that though, he says, his looks did little betray his thoughts, nothing but the forbiddenness of self-dispatch hindered his acting it." He laboured under this perplexity and melancholy many months : but at length getting out of it, he set about enquiring into the grounds and foundation of the christian religion ; " that so, says he, though he believed more than he could comprehend, he might not believe more than he could prove ; and owe the steadfastness of his faith to so poor a cause, as the ignorance of what might be objected against it." He became confirmed in the belief of christianity, and in a conviction of its truth ; yet not so, he says, but that " the fleeting clouds of doubt and disbelief did never after cease now and then to darken the serenity of his quiet ; which made him often say, that injections of this nature were such a disease to his faith, as the toothach is to the body ; for though it be not mortal, it is very troublesome."

September, 1641, he quitted Geneva, after having spent one-and-twenty months in that city ; and, passing through Switzerland, and the country of the Grisons, entered Lombardy. Then, taking his route through Bergamo, Brescia, and Verona, he ar-

[u] Boyle's life, by Birch, p. 24, 37. rived

rived at Venice; where having made a short stay, he returned to the continent, and spent the winter at Florence. Here he employed his spare hours in reading the modern history in Italian, and the works of the celebrated astronomer Galileo, who died at a village near this city during Mr. Boyle's residence in it. It was at Florence that he acquired the Italian language; which he understood perfectly, though he never spoke it so fluently as the French. Of this indeed he was such a master, that, as occasion required, he passed for a native of that country in more places than one during his travels.

March 1642, he began his journey from Florence to Rome, which took up but five days. He surveyed the numerous curiosities of that city; among which, he tells us, "he had the fortune to see pope Urban VIII. at chapel, with the cardinals; who, severally appearing mighty princes, in that assembly looked like a company of common friars." He visited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer stay, had not the heats disagreed with his brother. He returned to Florence, from thence to Leghorn, and so by sea to Genoa. Then passing through the county of Nice, he crossed the sea at Antibes, where he fell into danger for refusing to honour the crucifix: from whence he went to Marseilles by land. He was in that city in May 1642, when he received his father's letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250 l. then remitted to them, in order to help them home. They never received this money; and were obliged to go to Geneva with their governor Marcombes, who supplied them with as much at least as carried them thither. They continued there a considerable time, without either advices or supplies from England: upon which Mr. Marcombes was obliged to take up some jewels on his own credit, which were afterwards disposed of with as little loss as might be; and with the money thus raised, they continued their journey for England, whither they arrived in 1644. On his arrival Mr. Boyle found his father dead; and though the earl had made an ample provision for him, as well by leaving him his manor of Stalbridge in England, as other considerable estates in Ireland, yet it was some time before he could receive any money. However, he procured protections for his estates in both kingdoms from the powers then in being; from whom also he obtained leave to go over to France for a short space, probably to settle accounts with his governor Mr. Marcombes: but he could not be long abroad, since we find him at Cambridge the December following.

March 1646, he retired to his manor at Stalbridge, where he resided for the most part till May 1650. He made excursions, sometimes to London, sometimes to Oxford; and in February

1647, he went over to Holland: but he made no considerable stay any where. During his retirement at Stalbridge, he applied himself with incredible industry to studies of various kinds, to those of natural philosophy and chemistry in particular. He omitted no opportunity of obtaining the acquaintance of persons distinguished for parts and learning, to whom he was in every respect a ready, useful, generous assistant, and with whom he held a constant correspondence. He was also one of the first members of that small, but learned body of men, which, when all academical studies were interrupted by the civil wars, secreted themselves about 1645; and held private meetings, first in London, afterwards at Oxford, for the sake of canvassing subjects of natural knowledge, upon that plan of experiment which my lord Bacon had delineated. They styled themselves then the Philosophical College; and after the restoration, when they were incorporated and distinguished openly, took the name of the Royal Society. His retired course of life however could not hinder his reputation from rising to such a height, as made him be taken notice of by some of the most eminent members of the republic of letters; so that, in 1651, we find Dr. Nathanael Highmore, a very eminent physician, dedicating to him a book, under the title of *The history of generation: examining the several opinions of divers authors, especially that of sir Kenelm Digby*, in his discourse upon bodies.

In 1652, he went over to Ireland, in order to visit and settle his estates in that kingdom; and returned from thence in August 1653. He was soon after obliged to go over to Ireland again; where he had spent his time very unpleasantly, if it had not been for his intimate friend and acquaintance sir William Petty, in whose conversation he was extremely happy. In the summer of 1654, he returned to England, and put in execution a design he had formed, some time, of residing at Oxford; where he continued for the most part till April 1658, and then he settled at London in the house of his sister Ranelagh in Pall Mall. At Oxford he chose to live in the house of Mr. Crosse, an apothecary, rather than in a college; for the sake of his health, and because he had more room to make experiments. Oxford was indeed at that time the only place in England where Mr. Boyle could have lived with much satisfaction; for here he found himself surrounded with a number of learned friends, such as Wilkins, Wallis, Ward, Willis, Wren, &c. suited exactly to his taste, and who had resorted thither for the same reasons that he had done; the philosophical society being now removed from London to Oxford. It was during his residence here, that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678 or 1679. By this he made several experiments, and was

enabled to discover and demonstrate several qualities of the air, so as to lay a foundation for a complete theory. He was not however satisfied with this, but laboured incessantly in collecting and digesting, chiefly from his own experiments, the materials requisite for this purpose. He declared against the philosophy of Aristotle, as having in it more of words than things, promising much and performing little; and as giving the inventions of men for indubitable proofs, instead of building upon observation and experiment. He was so zealous for, and so careful about, this true method of learning by experiment, that, though the Cartesian philosophy then made a great noise in the world, yet he would never be persuaded to read the works of Descartes; for fear he should be amused and led away by plausible accounts of things, founded on fancy, and merely hypothetical.

But philosophy and enquiries into nature, though they engaged his attention deeply, did not occupy it entirely; since we find, that he still continued to pursue critical and theological studies. In these he had the assistance of some great men, particularly Dr. Edward Pocock, Mr. Thomas Hyde, and Mr. Samuel Clarke, all of great eminence for their skill in the oriental languages. He had also a strict intimacy with Dr. Thomas Barlow, at that time head-keeper of the Bodleian library, and afterwards bishop of Lincoln, a man of various and extensive learning. In 1659, Dr. Wallis, so distinguished for his mathematical and philosophical learning, dedicated to him his excellent treatise on the Cycloid. This year also Mr. Boyle, being acquainted with the unhappy circumstances of the learned Sanderfon, afterwards bishop of Lincoln, who had lost all his preferments for his attachment to the royal party, conferred upon him an honorary stipend of 50*l.* a year. This stipend was given as an encouragement to that excellent master of reasoning, to apply himself to the writing of cases of conscience: and accordingly he printed his lectures *de obligatione conscientiæ*, which he read at Oxford 1647, and dedicated them to his friend and patron. The dedication bears date Nov. 22, 1659.

Upon the restoration of Charles II. he was treated with great civility and respect by the king, as well as by the two great ministers, Southampton and Clarendon. He was solicited by the latter to enter into orders, for Mr. Boyle's distinguished learning, and unblemished reputation, induced lord Clarendon to think that so very respectable a personage would do great honour to the clergy. Mr. Boyle considered all this with due attention; but reflected, that the situation of life he was in, whatever he wrote upon religion, would have so much the greater weight, as coming from a layman; since he well knew, that the irreligious fortified themselves against all that the clergy could offer,

offer, by supposing and saying that it was their trade, and that they were paid for it. He considered likewise that, in point of fortune and character, he needed no accessions; and indeed he never had any appetite for either. But bishop Burnet, who preached his funeral sermon, and to whom Mr. Boyle communicated memorandums concerning his own life, tells us, that what had the greatest weight in determining his judgment was, "the not feeling within himself any motion or tendency of mind which he could safely esteem a call from the holy ghost, and so not venturing to take holy orders, lest he should be found to have lied unto it[x]. He chose therefore to pursue his philosophical studies in such a manner as might be most effectual for the support of religion; and began to communicate to the world the fruits of those studies[y].

In 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge; which nevertheless did not hinder him from interesting himself very warmly, for procuring the application of those impropriations to the promoting religion and learning. He interposed likewise in favour of the corporation for propagating the gospel in New England; and was very instrumental in obtaining a decree in the court of chancery, for restoring to that corporation an estate which had been injuriously repossessed by one col. Bedinfield, a papist, who had sold it to them for a valuable consideration. His activity in matters of this nature was so much the more honourable, as his inclination led him generally to be private and retired. But whenever the cause of virtue, learning, or religion, required it, his interest and endeavours were never wanting; and, what is very remarkable, were seldom employed but with success. In 1663,

[x] Funeral Sermon, p. 29. edit. in 4to.

[y] The first of these was printed at Oxford 1660, in 8vo, under the title of, 1. New experiments, physico-mechanical, touching the spring of the air and its effects, made for the most part in a new pneumatical engine: addressed to his nephew the lord Dungarvon. This work was attacked by Franciscus Linus and Mr. Hobbes, which occasioned Mr. Boyle to subjoin to a second edition of it, printed at London 1662, in 4to, A defence, &c. in which he refuted the objections of those philosophers with equal candour, clearness, and civility. A third edition was printed in 1682, 4to. 2. Seraphic love; or, some motives and incentives to the love of God, pathetically discoursed of in a letter to a friend, 1660, 8vo. This piece, though it did not appear till now, was finished as early as the year 1648. It has

run through many editions, and been translated into latin. The same of Mr. Boyle's great learning and abilities extended itself even at this time beyond the bounds of our island, so that the grand duke of Tuscany, a prince distinguished for learning, was extremely desirous of a correspondence with him: of which he was advertised in a letter, dated Oct. 10, 1660, from Mr. Southwell, then resident at Florence. 3. Certain physiological essays and other tracts, 1661, 4to. They were printed again in 1669, 4to, with large additions, especially of A discourse about the absolute rest of bodies: and were translated into latin. 4. Sceptical chemist, 1662, 8vo. A very curious and excellent work; reprinted in 1679, 8vo. with the addition of divers experiments and notes about the producibleness of chemical principles.

the Royal Society being incorporated by king Charles II. Mr. Boyle was appointed one of the council ; and, as he might be justly reckoned among the founders of that learned body, so he continued one of its most useful and industrious members during the whole course of his life [z].

In 1664 he was elected into the company of the royal mines ; and was all this year taken up in the prosecution of various good designs, which probably was the reason why he did not send abroad any treatises either of religion or philosophy [A]. His excellent character in all respects had procured him so much esteem and affection with the king, as well as with every body else, that his majesty, unsolicited, nominated him to the provostship of Eton college in August 1665. This was thought the fittest employment for him in the kingdom ; yet, after ma-

[z] In June 1663, he published, 5. Considerations touching the usefulness of experimental natural philosophy, 4to. reprinted the year following. 6. Experiments and considerations upon colours ; to which was added a letter, containing observations on a diamond that shines in the dark, 1663, 8vo. reprinted in the same size in 1670. It was also translated into latin. This treatise is full of curious and useful remarks on the hitherto unexplained doctrine of light and colours ; in which he shews great judgment, accuracy and penetration, and may be said to have led the way to that mighty genius, the great sir Isaac Newton, who has since set that important point in the clearest and most convincing light. 7. Considerations upon the style of the holy scriptures, 1663, 8vo. A latin translation of it was printed at Oxford, where most of his writings were published in 1665. It was an extract from a larger work intitled, An essay on scripture ; which was afterwards published by sir Peter Pett, a friend of Mr. Boyle.

[A] The year following came forth, 8. Occasional reflections upon several subjects ; whereto is prefixed A discourse about such kind of thoughts, 1665, 8vo, reprinted in 1669, 8vo. This piece is addressed to Sophronia, under whose name he concealed that of his beloved sister, the viscountess of Ranelagh. The thoughts themselves are on a vast variety of subjects, written many years before ; some indeed upon trivial occasions, but all with great accuracy of language, much wit, more learning, and in a wonderful strain of moral and pious reflection. Yet this exposed him to the only severe censure that ever was passed upon him, and that too from no less a man than the celebrated dean Swift ; who, to ridicule these discourses, wrote " A pious

meditation upon a broom-stick, in the style of the honourable Mr. Boyle." A certain writer, by way of making reprisals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjust as it is trivial and indecent, has observed, that, from this very treatise, which he has thus turned into ridicule, he borrowed the first hint of his Gulliver's Travels. He grounds his conjecture upon the following passage, to be found in the Occasional reflections. " You put me in mind of a fancy of your friend Mr. Boyle, who was saying, that he had thoughts of making a short romantic story, where the scene should be laid in some island of the southern ocean, governed by some such rational laws and customs as those of the Utopia or the New Atalantis. And in this country he would introduce an observing native, that, upon his return home from his travels made in Europe, should give an account of our countries and manners under feigned names ; and frequently intimate in his relations, or in his answers to questions that should be made him, the reasons of his wondering to find our customs so extravagant, and differing from those of his own country. For your friend imagined that, by such a way of exposing many of our practices, we should ourselves be brought unawares to condemn, or perhaps to laugh at them ; and should at least cease to wonder, to find other nations think them as extravagant as we think the manners of the Dutch and Spaniards, as they are represented in our travellers books." The same year he published an important work, intitled, 9. New experiments and observations upon cold ; or, an experimental history of cold begun : with several pieces thereunto annexed, 1665, 8vo. reprinted in 1683, 4to.

ture deliberation, though contrary to the advice of all his friends, he absolutely declined it. He had several reasons for declining it. He thought the duties of that employment might interfere with his studies: he was unwilling to quit that course of life, which, by experience, he found so suitable to his temper and constitution: and, above all, he was unwilling to enter into orders: which he was persuaded was necessary to qualify himself for it. In this year and the next, he was much taken up with looking into an affair that made a very great noise in the world; and the decision of which, from the high reputation he had gained, was in a manner universally expected from him[B]. The case was this: one Mr. Valentine Greatracks, an Irish gentleman, persuaded himself that he had a peculiar gift of curing diseases by stroking; in which though he certainly succeeded often, yet he sometimes failed; and this occasioned a great controversy, in which most of the parties concerned addressed themselves to Mr. Boyle. Among the rest, the famous Mr. Henry Stubbe wrote a treatise upon this subject, intituled *The miraculous conformist*; or, an account of several marvellous cures, performed by the stroking of the hands of Mr. Valentine Greatracks; with a physical discourse thereupon, in a letter to the honourable Robert Boyle, esq. Mr. Boyle received this book upon the 8th of March 1666; and wrote a letter to Mr. Stubbe the next morning, which shews how extremely tender Mr. Boyle was of religion; and how jealous of admitting and countenancing any principle or opinions that he thought might have a tendency to hurt or discredit it. But what is most incumbent on us to observe at present is, that this letter is certainly one of the clearest testimonies of Mr. Boyle's vast abilities and extensive knowledge, that is any where extant. It is a very long letter, upwards of twenty pages in 8vo; very learned and very judicious; wonderfully correct in the diction and style, remarkably clear in the method and form, highly exact in the observations and remarks, and abounding in pertinent and curious facts to illustrate his reasoning. Yet it appears from the letter itself, that it was written within the compass of a single morning: a fact we should have imagined next to impossible, if it had not been attested by one whose veracity was never questioned, that is, by Mr. Boyle himself. In 1666, Dr. Wallis addressed to Mr. Boyle his piece upon the Tides; as did the famous physician, Dr. Sydenham, his method of curing fevers, grounded upon his own observations[c].

About

[a] Birch, p. 149, 150.

[c] Himself likewise published that year, 10. *Hydrostatical paradoxes made out by new experiments*, for the most part

physical and easy, in 8vo; which he sent abroad at the request of the Royal Society, those experiments having been made at their desire about two years before. 11. *The*

About this time, namely 1668, Mr. Boyle resolved to settle himself in London for life; and removed, for that purpose, to the house of his sister, the lady Ranelagh, in Pall Mall. This was to the infinite benefit of the learned in general, and particularly to the advantage of the Royal Society; to whom he gave great and continual assistance, as the several pieces communicated to them from time to time, and printed in their Transactions, abundantly testify. Those who applied to him, either to desire his help, or to communicate to him any new discoveries in science, he had his set hours for receiving; otherwise it is easy to conceive, that he would have had very little of his time to himself. But, besides these, he kept a very extensive correspondence with persons of the greatest figure, and most famous for learning, in all parts of Europe [D].

In the midst of all these studies and labours for the public, he was attacked by a severe paralytic distemper, of which, though not without great difficulty, he got the better, by strictly adhering to a proper regimen [E].

Among

origin of forms and qualities, according to the corpuscular philosophy, illustrated by considerations and experiments, 1666, 4to; and reprinted the year following in 8vo. This treatise did great honour to Mr. Boyle, whether we consider the quickness of his wit, the depth of his judgment, or his indefatigable pains in searching after truth. We must not forget to observe, that, both in this and the former year, he communicated to his friend Mr. Oldenburgh, who was secretary to the Royal Society, several curious and excellent short treatises of his own, upon a great variety of subjects, and others transmitted to him by his learned friends both at home and abroad, which are printed and preserved in the Philosophical Transactions. Another thing it may not be improper to observe, that, in the warm controversy raised at this time about the Royal Society, Mr. Boyle escaped all censure; and though Mr. Stubbe, among others, attacked it in several pamphlets with all the fury imaginable, yet he preserved a just respect for Mr. Boyle's great learning and abilities. Birch, p. 184, 185.

[D] In 1669 he published, 12. A continuation of new experiments touching the spring and weight of the air; to which is added a discourse of the atmospheres of consistent bodies; and the same year he revised and made many additions to several of his former tracts, some of which, as we have before observed, were now translated into latin, in order to gratify the curious

abroad. 13. Tracts about the cosmical qualities of things; cosmical suspensions; the temperature of the subterranean regions; the bottom of the sea; to which is prefixed an introduction to the history of particular qualities, 1670, 8vo. This book occasioned much speculation, as it seemed to contain a vast treasure of new knowledge which had never been communicated to the world before; and this too, grounded upon actual experiments and arguments justly drawn from them, instead of that notional and conjectural philosophy, which, in the beginning of the seventeenth century, had been so much in fashion.

[E] In 1671 he published, 14. Considerations on the usefulness of experimental and natural philosophy. The second part, 4to. And, 15. A collection of tracts upon several useful and important points of practical philosophy, 4to: both which works were received as new and valuable gifts to the learned world. 16. An essay about the origin and virtue of gems, 1672, 8vo. 17. A collection of tracts upon the relation between flame and air; and several other useful and curious subjects; besides furnishing, in this and in the former year, a great number of short dissertations upon a vast variety of topics, addressed to the Royal Society, and inserted in their Transactions. 18. Essays on the strange subtlety, great efficacy, and determinate nature of effluvia; to which were added variety of experiments on other subjects, 1673, 8vo. The same year Anthony le

Grand,

Among other papers that he communicated this year to the Royal Society, there were two discourses, connected into one, that deserve particular notice. The former was intituled, An experimental discourse of quicksilver growing hot with gold; the other related to the same subject; and both of them contained discoveries of the utmost importance [F].

He had been many years a director of the east-india company, and very useful in this capacity to that great body, more especially in procuring their charter; and the only return he expected for his labour was, the engaging the company to come to some resolution in favour of the propagation of the gospel,

Grand, the famous cartesian philosopher, printed his *Historia Naturæ*, &c. at London, and dedicated it to Mr. Boyle. He does justice to Mr. Boyle's universal reputation for extensive learning and amazing sagacity in every branch of experimental philosophy; and says of him, what Averroes said of Aristotle, that nature had formed him as an exemplar or pattern of the highest perfection, to which humanity can attain. 19. A collection of tracts upon the saltiness of the sea, the moisture of the air, the natural and preternatural state of bodies, to which is prefixed a dialogue concerning cold, 1674, 8vo. 20. The excellency of theology compared with natural philosophy, 1673, 8vo. 21. A collection of tracts, containing suspicions about hidden qualities of the air; with an appendix touching celestial magnets; animadversions upon Mr. Hobbes's problem about a vacuum; a discourse of the cause of attraction and suction, 1674, 8vo. 22. Some considerations about the reconcileableness of reason and religion. By T. E. a layman. To which is annexed, a discourse about the possibility of the resurrection by Mr. Boyle, 1675, 8vo. The reader must be informed, that both these pieces were of his writing; only he thought fit to mark the former with the final letters of his name.

[F] To be convinced of this, observe only the following passages of a letter written by Mr. afterwards sir Isaac Newton to Mr. Oldenburg, the secretary of the Royal Society, upon the occasion of it. The letter is dated from Cambridge, April 26, 1676.

"Yesterday, reading the two last Philosophical Transactions, I had an opportunity to consider Mr. Boyle's uncommon experiment about the incalcescence of gold and mercury. I believe the fingers of many will itch to be at the knowledge of the preparation of such a mercury; and

for that end some will not be wanting to move for the publishing of it, by urging the good it may do to the world. But, in my simple judgement, the noble author, since he has thought fit to reveal himself so far, does prudently in being reserved in the rest. Not that I think any great excellence in such a mercury, either for medicinal or chymical operations; for it seems to me, that the metalline particles with which that mercury is impregnated, may be grosser than the particles of the mercury, &c.—But yet, because the way by which mercury may be so impregnated has been thought fit to be concealed by others that have known it, and therefore may possibly be an inlet to something more noble, not to be communicated without immense damage to the world, if there should be any verity in the hermetic writers; therefore I question not but that the great wisdom of the noble author will sway him to high silence, till he shall be resolved of what consequence the thing may be, either by his own experience, or the judgement of some other, that thoroughly understands what he speaks about; that is, of a true hermetic philosopher, whose judgement, if there be any such, would be more to be regarded in this point, than that of all the world beside to the contrary; there being other things beside the transmutation of metals, if those great pretenders brag not, which none but they understand. Sir, because the author seems desirous of the sense of others in this point, I have been so free as to shoot my bolt; but pray keep this letter private to yourself. Your servant,

Isaac Newton."

In 1676, Mr. Boyle published, 23. Experiments and notes about the mechanical origin or production of particular qualities, in several discourses on a great variety of subjects, and, among the rest, of electricity.

by means of their flourishing factories in that part of the world. As a proof of his own inclination to contribute, as far as in him lay, for that purpose, he caused five hundred copies of the gospels and acts of the apostles, in the malayan tongue, to be printed at Oxford in 1677, 4to, and to be sent abroad, at his own expence. This appears from the dedication, prefixed by his friend Dr. Thomas Hyde, to that translation, which was published under his direction. It was the same spirit and principle which made him send, about three years before, several copies of Grotius de veritate christianæ religionis, translated into arabic by Dr. Edward Pocock, into the Levant, as a means of propagating christianity there. There was printed in 1677, at Geneva, a miscellaneous collection of Mr. Boyle's works in latin, without his consent, or even knowledge; of which there is a large account given in the Philosophical Transactions. In 1678, he communicated to Mr. Hooke a short memorial of some observations made upon an artificial substance that shines without any preceding illustration; which that gentleman thought fit to publish in his *Lectiones Cutlerianæ* [G]. The regard which the great Newton had for Mr. Boyle, appears from a very curious letter, which the former wrote to him, at the latter end of this year, for the sake of laying before him his sentiments upon that ethereal medium, which he afterwards proposed, in his Optics, as the mechanical cause of gravitation. This letter is to be found in the life of our author by the reverend Dr. Birch [H].

It was upon the 30th of November this year, that the Royal Society, as a proof of the just sense of his great worth, and of the constant and particular services which through a course of many years he had done them, made choice of him for their president; but he being extremely, and, as he says, peculiarly tender in point of oaths, declined the honour done him, by a letter addressed to his much respected friend Mr. Robert Hooke, professor of mathematics at Gresham college. About this time, Dr. Burnet being employed in compiling his admirable history

[G] He published the same year, 24. Historical account of a degradation of gold made by an anti-elixir: a strange chemical narrative, 4to, reprinted in the same size 1739. This made a very great noise both at home and abroad, and is looked upon as one of the most remarkable pieces that ever fell from his pen; since the facts contained in it would have been esteemed incredible, if they had been related by a man of less integrity and piety than Mr. Boyle.

[H] In 1687, Mr. Boyle published, 25. The Aerial Noctiluca; or some new phenomena, and a process of a facitious

self-shining substance, 8vo. 26. Discourse of things above reason; inquiring, whether a philosopher should admit there are any such? 1681, 8vo. 27. New experiments and observations made upon the Icy Noctiluca: to which is added a chemical paradox, grounded upon new experiments, making it probable, that chemical principles are transmutable, so that out of one of them others may be produced, 1682, 8vo. 28. A continuation of new experiments physico-mechanical, touching the spring and weight of the air, and their effects, 1682, 8vo.

of the Reformation, Mr. Boyle contributed very largely to the expence of publishing it; as is acknowledged by the doctor in his preface to the second volume. It was probably about the beginning of the year 1681, that he was engaged in promoting the preaching and propagating of the gospel among the Indians; since the letter, which he wrote upon that subject, was in answer to one from Mr. John Elliot of New England, dated Nov. 4, 1680. This letter of Mr. Boyle is preserved by his historian; and it shews, that he had a vast dislike to persecution on account of opinions in religion. He published in 1683, nothing but a short letter to Dr. Beal, in relation to the making of fresh water out of salt [I].

Mr. Boyle's writings grew now so very numerous, that Dr. Ralph Cudworth, celebrated for his immortal work, *The Intellectual System*, wrote to him in most pressing terms, to make an entire collection of his several treatises, and to publish them together in the latin tongue; and "then," says he, "what you shall superadd, will be easily collected and added afterwards. And I pray God continue your life and health, that you may still enrich the world with more. The writers of hypotheses in natural philosophy will be confuting one another a long time before the world will ever agree, if ever it do. But your pieces of natural history are unconfutable, and will afford the best grounds to build hypotheses upon. You have much outdone sir Francis Bacon in your natural experiments; and you have not insinuated any thing, as he is thought to have done, tending to irreligion, but the contrary." This letter is dated October 16, 1684 [K].

In June 1686, his friend Dr. Gilbert Burnet, afterwards bishop

[I] In 1684, he printed two very considerable works; 29. *Memoirs for the natural history of human blood*, especially the spirit of that liquor, 8vo. 30. *Experiments and considerations about the porosity of bodies*, 8vo.

[K] In 1685, he obliged the world with, 31. *Short memoirs for the natural experimental history of mineral waters*, with directions as to the several methods of trying them, including abundance of new and useful remarks, as well as several curious experiments. 32. *An essay on the great effects of even, languid, and unheeded motion*; whereunto is annexed an experimental discourse of some hitherto little regarded causes of the salubrity and insalubrity of the air, and its effects; reprinted in 1690, 8vo. None of his treatises, it is said, were ever received with greater or more general applause than this. 33. *Of the reconcileableness of specific medicines*

to the corpuscular philosophy; to which is annexed, a Discourse about the advantages of the use of simple medicines, 8vo. Besides these philosophical tracts, he gave the world likewise, the same year, an excellent theological one, 34. *Of the high veneration man's intellect owes to God*, peculiarly for his wisdom and power, 8vo. This was part of a much larger work, which he signified to the world in an advertisement, to prevent any exception from being taken at the abrupt manner of its beginning. At the entrance of the succeeding year, came abroad his, 35. *Free inquiry into the vulgarly received notion of nature*; a piece, which was then, and will always be, greatly admired by those who have a true zeal and relish for pure religion and sound philosophy. It was translated into latin, and reprinted in 12mo the year after.

of Salisbury, transmitted to him from the Hague the manuscript account of his travels, which he had drawn up in the form of letters, addressed to Mr. Boyle; who, in his answer to the doctor, dated the 14th of that month, expresses his satisfaction in "finding, that all men do not travel, as most do, to observe buildings, and gardens, and modes, and other amusements of a superficial and almost insignificant curiosity; for your judicious remarks and reflections, says he, may not a little improve both a statesman, a critic, and a divine, as well as they will make the writer pass for all three [L]. In the month of May this year, our author, though very unwillingly, was constrained to make his complaint to the public, of some inconveniences under which he had long laboured; and this he did by "an advertisement about the loss of many of his writings addressed to J. W. to be communicated to those of his friends that are virtuous; which may serve as a kind of a preface to most of his mutilated and unfinished writings." He complains in this advertisement of the treatment he met with from the plagiarists, both at home and abroad; and though it might have been difficult in any other man to have done so, without incurring the imputation of self-conceit and vanity, yet Mr. Boyle's manner is such, as only to raise in us an higher esteem and admiration of him. This advertisement is inserted at length in his life.

He now began to find that his health and strength, notwithstanding all his care and caution, gradually declined, as he observes in a letter to M. le Clerc, dated May 30, 1689; which put him upon using every possible method of husbanding his remaining time for the benefit of the learned. In doing this, as a certain writer says, he preferred generals to particulars; and the assistance of the whole republic of letters to that of any branch, by what ties soever he might be connected therewith. It was with this view, that he no longer communicated particular discourses or new discoveries to the Royal Society; because this could not be done, without withdrawing his thoughts from tasks which he thought of still greater importance. It was the more steadily to attend to these, that he resigned his post of governor of the corporation for propagating the gospel in New-England; nay, he went so far as to signify to the world, that he could no longer receive visits as usual, in an advertisement, which begins in the following manner. "Mr. Boyle finds himself obliged to intimate to those of his friends and acquaintance, that are wont to do him the honour and favour of visiting him,

[L] In 1687, Mr. Boyle published, 36. The martyrdom of Theodora and Didymia, 8vo: a work he had drawn up in his youth. 37. A disquisition about the final causes of natural things; wherein is

is enquired, whether, and, if at all, with what caution, a naturalist should admit them. With an appendix, about vitiated light, 1688, 8vo.

1. That he has by some unlucky accidents, namely, by his servant's breaking a bottle of oil of vitriol over a chest which contained his papers, had many of his writings corroded here and there, or otherwise so maimed, that without he himself fill up the lacunæ out of his memory or invention, they will not be intelligible. 2. That his age and sickliness have for a good while admonished him to put his scattered, and partly defaced, writings into some kind of order, that they may not remain quite uselefs. And, 3. That his skilful and friendly physician, sir Edmund King, seconded by Mr. Boyle's best friends, has pressingly advised him against speaking daily with so many persons as are wont to visit him, representing it as what cannot but much waste his spirits," &c. He ordered likewise a board to be placed over his door, with an inscription signifying, when he did and did not receive visits.

Among the other great works, which by this means he gained time to finish, there is reason to believe, that one was a collection of elaborate processes in chemistry; concerning which he wrote a letter to a friend, which is still extant; but the piece itself was never published, though we read in the letter, that "he left it as a kind of hermetic legacy to the studious disciples of that art." Besides these papers, committed to the care of one whom he esteemed his friend, he left also very many behind him at the time of his death, relating to chemistry; which, as appears by a letter directed to one of his executors, he desired might be inspected by three physicians whom he named, and that some of the most valuable might be preserved. "Indeed," says the writer of his life, "it is highly reasonable to suppose, that many important discoveries were contained in them; chemistry being his favourite study; and opening to him perpetually such a new scene of wonders, as easily persuaded him of the possibility of transmuting metals into gold. 'This persuasion of his is evident from several parts of his writings, and was avowed by himself to the great Dr. Halley, the late royal astronomer, who related to me his conversation with him upon that subject. And it was probably in consequence of this opinion, that he took so much pains to procure, as he did in August 1689, an act for the repeal of a statute made in the fifth year of king Henry IV. against the multiplying of gold and silver [M].

About

[M] In the mean time Mr. Boyle published some other works before his death; as, 28. *Medicina Hydrostatica*: or, *Hydrostatics* applied to the *materia medica*, shewing how, by the weight that divers bodies used in physic have in water, one may discover whether they be genuine or adulterate. To which is subjoined a pre-

vious hydrostatical way of estimating ores, 169th, 8vo. He informs us, in the postscript of this treatise, that he had prepared materials for a second volume, which he intended to publish; but it never appeared. 39. *The christian virtuoso*: shewing that, by being addicted to experimental philosophy, a man is rather assisted than
indisposed

About the entrance of the summer, he began to feel such an alteration in his health, as induced him to think of settling his affairs; and accordingly, on the 18th of July, he signed and sealed his last will, to which he afterwards added several codicils. In October his distempers increased; which might perhaps be owing to his tender concern for the tedious illness of his dear sister the lady Ranelagh, with whom he had lived many years in the greatest harmony and friendship, and whose indisposition brought her to the grave on the 23d of December following. He did not survive her above a week; for, on the 30th of December, he departed this life in the 65th year of his age.

He was buried in St. Martin's church in the Fields, Westminster, on the 7th of January following; and his funeral sermon was preached by his friend Dr. Gilbert Burnet, bishop of Salisbury. The bishop made choice upon this occasion of a text very apposite to his subject, namely, "For God giveth to a man, that is good in his sight, wisdom, knowledge, and joy." Eccles. xi. 26. After explaining the meaning of the words, he applies the doctrine to the honourable person deceased; of whom, he tells us, he was the better able to give a character, from the many happy hours he had spent in conversation with him, in the course of nine-and-twenty years. He gives a large account of Mr. Boyle's sincere and unaffected piety, and more especially of his zeal for the christian religion, without having any narrow notions concerning it, or mistaking, as so many do, a bigoted heat in favour of a particular sect, for that zeal which is the ornament of a true christian. He mentions, as a proof of this, his noble foundation for lectures in defence of the gospel against infidels of all sorts; the effects of which have been so conspicuous in the many volumes of excellent discourses, which have been published in consequence of that noble and pious foundation. He had, says our prelate, designed it in his life-time, though some accidents did, upon great considerations, divert him from settling it; but not from ordering by his last will, that a liberal provision should be made for one who should, in a very few well-digested sermons, every year set forth the truth of the christian religion in general, without descending to the

indisposed to be a good christian. The first part. To which are subjoined, 1. A discourse about the distinction that represents some things as above reason, but not contrary to reason. 2. The first chapters of a discourse, intituled, Greatness of mind promoted by christianity. 1690, 8vo. In the advertisement prefixed to this work, he mentions a second part of the christian virtuoso; which, however, he did not live to finish. But the papers he

left behind him for that purpose are printed imperfect as they are, in the late edition of his works in folio. The last work, which he published himself, was in the spring of 1691; and is intituled, 40. Experimenta & observationes physicae; wherein are briefly treated of, several subjects relating to natural philosophy in an experimental way. To which is added, a small collection of strange reports, 8vo.

sub-divisions among christians. He was at the charge of the translation and impression of the new Testament into the malayan tongue, which he sent over all the East Indies. He gave a noble reward to him that translated Grotius's incomparable book of the truth of the christian religion into arabic; and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language is understood. He was resolved to have carried on the impression of the new Testament in the turkish language; but the company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700*l.* charge in the edition of the irish bible, which he ordered to be distributed in Ireland: and he contributed liberally, both to the impression of the welch bible, and of the irish bible for Scotland. He gave, during his life, 300*l.* to advance the design of propagating the christian religion in America; and, as soon as he heard that the east india company were entertraing propositions for the like design in the East, he presently sent a hundred pounds for a beginning, as an example; but intended to carry it much farther when it should be set on foot to purpose. When he understood how large a share he had in impropriations, he ordered considerable sums to be given to the incumbents in those parishes, and even to the widows of those who were dead before this distribution of his bounty. He did this twice in his life-time, to the amount of above 600*l.* and ordered another distribution, as far as his estate would bear, by his will. In other respects, his charities were so bountiful and extensive, that they amounted, as this prelate tells us, from his own knowledge, to upwards of 1000*l.* per annum.

But that part of his discourse which concerns us most, is, the copious and eloquent account he has given of this great man's abilities. "His knowledge," says he, "was of so vast an extent, that if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of the hebrew very far into the rabbinical writings, and the other oriental tongues. He had read so much of the fathers, that he had formed out of it a clear judgement of all the eminent ones. He had read a vast deal on the scriptures, had gone very nicely through the various controversies in religion, and was a true master of the whole body of divinity. He read the whole compass of the mathematical sciences; and, though he did not set himself to spring any new game, yet he knew the abstrusest parts of geometry. Geography, in the several parts of it that related to navigation or travelling; history and books of novels, were his diversions. He went very nicely through all the parts of physic; only the tenderness of his nature made him less able to endure the exactness of anatomical dissections, especially of
living

living animals, though he knew these to be most instructing. But for the history of nature, ancient and modern, of the productions of all countries, of the virtues and improvements of plants, of ores and minerals, and all the varieties that are in them in different climates, he was by much, by very much, the readiest and the perfectest I ever knew, in the greatest compass, and with the nicest exactness. This put him in the way of making all that vast variety of experiments beyond any man, as far as we know, that ever lived. And in these, as he made a great progress in new discoveries, so he used so nice a strictness, and delivered them with so scrupulous a truth, that all who have examined them have found how safely the world may depend upon them. But his peculiar and favourite study was chemistry, in which he was engaged with none of those ravenous and ambitious designs that drew many into it. His design was only to find out nature, to see into what principles things might be resolved, and of what they were compounded, and to prepare good medicaments for the bodies of men. He spent neither his time nor fortune upon the vain pursuits of high promises and pretensions. He always kept himself within the compass that his estate might well bear; and, as he made chemistry much the better for his dealing in it, so he never made himself either worse or the poorer for it. It was a charity to others, as well as an entertainment to himself; for the produce of it was distributed by his sister and others, into whose hands he put it." To this eulogium of the bishop, we will only add that of the celebrated physician, philosopher, and chemist, Dr. Herman Boerhaave; who, after having declared lord Bacon to be the father of experimental philosophy, asserts, that "Mr. Boyle, the ornament of his age and country, succeeded to the genius and enquiries of the great chancellor Verulam. Which, says he, of all Mr. Boyle's writings shall I recommend? All of them. To him we owe the secrets of fire, air, water, animals, vegetables, fossils: so that from his works may be deduced the whole system of natural knowledge [x]." The reader, perhaps, may here be pleased to know, that Mr. Boyle was born the same year in which lord Bacon died.

As to the person of this great man, we are told that he was tall, but slender; and his countenance pale and emaciated. His constitution was so tender and delicate, that he had divers sorts of cloaks to put on when he went abroad, according to the temperature of the air; and in this he governed himself by his thermometer. He escaped indeed the small-pox during his life; but for almost forty years he laboured under such a feebleness of body, and such lowness of strength and spirits, that it was

[x] Boerhaave's *Methodus discendi medicinam*.

astonishing how he could read, meditate, make experiments, and write as he did. He had likewise a weakness in his eyes, which made him very tender of them, and extremely apprehensive of such distempers as might affect them. He imagined also, that if sickness should confine him to his bed, it might raise the pains of the stone to a degree which might be above his strength to support; so that he feared lest his last minutes should be too hard for him. This was the ground of all the caution and apprehension with which he was observed to live: but as to life itself, he had that just indifference for it, which became a philosopher and a christian. However, his sight began to grow dim, not above four hours before he died; and, when death came upon him, it was with so little pain, that the flame appeared to go out merely for want of oil to maintain it. The reader may wonder that Mr. Boyle was never made a peer; especially when it is remembered, that his four elder brothers were all peers. A peerage was often offered him, and as often refused by him. It is easy to imagine, that he might have had any thing he should express an inclination for. He was always a favourite at court: and king Charles II. James II. and king William, were so highly pleased with his conversation, that they often used to discourse with him in the most familiar manner. Not that Mr. Boyle was at any time a courtier; he spake freely of the government, even in times which he disliked, and upon occasions when he was obliged to condemn it; but then he always did it, as indeed he did every thing of that nature, with an exactness of respect [o].

Mr.

[o] Mr. Boyle's posthumous works are as follow: 1. The general history of the air designed and begun, 1692, 4to. Concerning the nature and value of this work, we have the testimonies of two of the most ingenious and able men of that age, Mr. Locke and Mr. Molineux. Mr. Locke, in a letter to Mr. Molineux, dated December 26, 1692, observes, that, though this treatise was left imperfect, yet I think, says he, the very design of it will please you; and it is cast into a method, that any one who pleases may add to it under any of the several titles, as his reason and observation shall furnish him with matter of fact. If such men as you are, curious and knowing, would join to what Mr. Boyle had collected and prepared, what comes in their way, we might hope in some time to have a considerable history of the air, than which I scarce know any part of natural philosophy would yield more variety and use. But it is a subject too large for the attempts of any one man, and will re-

quire the assistance of many hands, to make it an history very short of complete. To which Mr. Molineux answered: "I am extremely obliged to you for Mr. Boyle's book of the air, which lately came to my hands. It is a vast design, and not to be finished but by the united labours of many heads, and indefatigably prosecuted for many years; so that I despair of seeing any thing complete therein. However, if many will lend the same helping hands that you have done, I should be in hopes; and certainly there is not a chapter in all natural philosophy of greater use to mankind than what is here proposed." 2. General heads for the natural history of a country, great or small; drawn out for the use of travellers and navigators. To which are added, other directions for navigators, &c. with particular observations on the most noted countries in the world. By another hand. 1692, 12mo. These general heads were first printed in the Philosophi-

Mr. Boyle was never married : but Mr. Evelyn was assured, that he courted the beautiful and ingenious daughter of Cary, earl of Monmouth ; and that to this passion was owing his Seraphick Love. In the memorandum of Mr. Boyle's life, set down by bishop Burnet, it is remarked, that he abstained from marriage, at first out of policy, afterwards more philosophically ; and we find, by a letter of Dr. John Wallis to him, dated at Oxford, July 17th, 1669, that he had an overture made him with respect to the lady Mary Hastings, sister to the earl of Huntingdon. But it does not appear from any of his papers, that he had ever entertained the least thoughts of that kind ; nay, there is a letter of his, written when he was young to the lady Barrymore his niece, who had informed him of a report that he was actually married, which almost shews that he never did. The letter is written with great politeness, and in the true spirit of gallantry ; and is a clear proof, that though Mr. Boyle did not choose to marry, yet it was no misanthropic cynical humour which restrained him from it. It is impossible to entertain the reader better, than by presenting him with that part of it which concerns the point in question.—“ It is high time for me to hasten the payment of the thanks I owe your ladyship for the joy you are pleased to wish me, and of which that wish possibly gives me more than the occasion of it would. You have certainly reason, madam, to suspend your belief of a marriage, celebrated by no priest but fame, and made unknown to the supposed bridegroom. I may possibly ere long give you a fit of the spleen upon this theme ; but at present it were incongruous to blend such pure raillery, as I ever

cal Transactions, being drawn up by Mr. Boyle, at the request of the Royal Society. The other directions added in this edition were drawn up by various persons at divers times, by order of the Royal Society, and printed in different numbers of the Philosophical Transactions ; but, being in pursuance of the plan sketched out by Mr. Boyle, were very properly annexed to the preceding ones. 3. A paper of the honourable Robert Boyle's, deposited with the secretaries of the Royal Society, October 14, 1680, and opened since his death ; being an account of his making the phosphorus, Sept. 30, 1680 ; printed in the Philosophical Transactions. 4. An account of a way of examining waters, as to freshness or saltness. To be subjoined as an appendix to a lately printed letter about sweetened water, Oct. 30, 1683 ; printed in the Philosophical Transactions. 5. A free discourse against customary swearing, and a dissuasive from cursing. 1695, 8vo. 6. Medicinal experiments : or, a collection of choice remedies, chiefly simple, and

easily prepared, useful in families, and fit for the service of the country people. The third and last volume, published from the author's original manuscript ; whereunto are added several useful notes, explicatory of the same. 1698, 12mo. The first edition of this book was printed in 1688, under the title of Receipts sent to a friend in America : in 1692, it was reprinted with the addition of a second part, and a new preface : and in 1698, as we now observe, was added the third and last volume. They have been all several times reprinted since in a single volume, and justly accounted the best collection of the kind.

These posthumous works, joined to those before mentioned, together with many pieces in the Philosophical Transactions, which we had not room to be particular about, were all printed in one collection : whereunto is prefixed, an accurate life of Mr. Boyle by Dr. Birch, to whom we are chiefly indebted for the materials of this article.

prate of matrimony and amours with, among things I am so serious in, as those this scribble presents you. I shall therefore only tell you, that the little gentleman and I are still at the old defiance. You have carried away too many of the perfections of your sex, to leave enough in this country for the reducing so stubborn a heart as mine; whose conquest were a task of so much difficulty, and is so little worth it, that the latter property is always likely to deter any, that hath beauty and merit enough to overcome the former. But though this untamed heart be thus insensible to the thing itself called love, it is yet very accessible to things very near of kin to that passion; and esteem, friendship, respect, and even admiration, are things that their proper objects fail not proportionably to exact of me, and consequently are qualities, which, in their highest degrees, are really and constantly paid my lady Barrymore by her most obliged humble servant, and affectionate uncle,

ROBERT BOYLE."

BOYLE (CHARLES), earl of Orrery, second son of Roger, second earl of Orrery, by lady Mary Sackville daughter to Richard earl of Dorset and Middlesex, was born in August 1676; and at fifteen entered a nobleman of Christ-church in Oxford, under the care of Dr. Francis Atterbury, afterwards bishop of Rochester, and Dr. Freind. Dr. Aldrich, the head of that society, observing his uncommon application, drew up for his use that compendium of logic, which is now read at Christ-church, wherein he styles him "the great ornament of our college." Having quitted the university, he was, in 1700, chosen member for the town of Huntington. A petition being presented to the house of commons, complaining of the illegality of his election, he spoke in support of it with great warmth; and this probably gave rise to his duel with Mr. Wortley, the other candidate, in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of sickness, that lasted for many months. On the death of his elder brother, he became earl of Orrery: soon after he had a regiment given him, and was elected a knight of the Thistle. In 1706, he married lady Elizabeth Cecil, daughter to the earl of Exeter[p]. In 1709 he was promoted to the rank of major-general, and sworn of her majesty's privy council. He was envoy extraordinary from the queen to the states of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht. There, some in authority at Brussels, knowing they were soon to become the emperor's subjects, and that his imperial majesty was not on good terms with the queen, shewed less respect to her minister than they

[P] By this lady, who died a few years after her marriage, he had his only son, John earl of Cork and Orrery.

had formerly done : upon which, Orrery, who considered their behaviour as an indignity to the crown of Great Britain, managed with so much resolution and dexterity, that, when they thought his power was declining, or rather that he had no power at all, he got every one of them turned out of his post. Her majesty, in the tenth year of her reign, raised him to the dignity of a british peer, by the title of lord Boyle, baron of Marlton in Somersetshire. On the accession of king George I. he was made a lord of the bedchamber, and lord lieutenant and custos rotulorum of the county of Somerset. His frequent voting against the ministers gave rise to a report, that he was to be removed from all his posts; upon which he absented himself from the court : but his friends assuring him, that they had ground to believe the king had a personal esteem for him, he wrote a letter to his majesty, signifying, that though he looked upon his service as a high honour, yet, when he first entered into it, he did not conceive it was expected from him that he should vote against his conscience and his judgement; that he must confess, it was his misfortune to differ widely in opinion from some of his majesty's ministers; that if those gentlemen had represented this to his majesty as a crime not to be forgiven, and his majesty himself thought so, he was ready to resign those posts he enjoyed, from which he found he was already removed by a common report, which was rather encouraged than contradicted by the ministers. The king going soon after to Hanover, lord Orrery's regiment was taken from him; which his lordship looking upon as a mark of displeasure, resigned his post of lord of the bedchamber.

On the 28th of September 1722, he was committed close prisoner to the Tower, by warrant of a committee of the lords of the privy council, upon suspicion of high treason, and of being concerned in Laver's plot. His confinement brought on such a dangerous fit of sickness, that, as Dr. Mead remonstrated to the council, unless he was immediately set at liberty, he would not answer for his life twenty-four hours: upon which, after six months imprisonment, he was admitted to bail. Upon the strictest enquiry, no sufficient ground for a prosecution being found, he was, after passing through the usual forms, absolutely discharged. After this, he constantly attended in his place in the house of peers, as he had done before; and though he never spoke in that assembly, his pen was frequently employed to draw up the protests entered in its journals. He died, after a short indisposition, on the 21st of August 1731. He had a good relish for the writings of the ancients, and gave some productions of his own [Q].

A cold-

[Q] The first thing he published while a student at Christ-church was, a translation of the life of Lyfander, from the greek of Plutarch. Dr. Aldrich, dean of Christ-church,

A coldness, occasioned by a family dispute between lord Orrery and the earl of Orkney, gave rise to a misunderstanding between the former and his son, the subject of the next article, who married Orkney's daughter; during which Orrery in a passion made a will, wherein he bequeathed to Christ-church in Oxford his noble library, save only the journals of the house of lords, and such works as related to the english history and constitution, which he left to his son.

BOYLE (JOHN) [R], earl of Cork and Orrery, was the only son of Charles, the subject of the preceding article, and born the 2d of Jan. 1707. He was placed under the management of Fenton the poet, from the age of seven to thirteen; and then, after passing through Westminster-school, he was admitted nobleman of Christ-church, Oxford. In 1728 he married lady Harriet Hamilton, a daughter of George earl of Orkney; and, though this match had the entire approbation of his father, yet it unfortunately happened that a dissension arose between the two earls, which put lord Boyle and his lady into a very delicate and difficult situation. It is true, that a reconciliation took place, and that the father was upon the point of cancelling his bequest to the college; but was prevented by the suddenness of his decease. Lord Orrery speaks of this affair with great sensibility and emotion, above twenty years after, to his son [s].

He took his seat in the house of peers Jan. 1732; but though he distinguished himself by some speeches, he did not greatly cultivate the business of parliament. The delicacy of his health, his passion for private life, and the occasions he sometimes had of residing in Ireland, seem to have precluded him from any regular attendance in the english house of peers. In 1732 he went to Ireland, and was at Cork when his countess died there the 22d of August that year. The character of this lady is drawn by himself, in his observations on Pliny [T]; and her excellent qualities and virtues are highly displayed by Theobald,

church, finding him to be a good grecian, put him upon publishing a new edition of the epistles of Phalaris, which appeared in the beginning of 1695, under the title of *Phalaridis Agrigentini tyranni epistolæ. Ex MSS. recensuit, versione, annotationibus, & vita insuper auctoris donavit Car. Boyle, ex æde Christi, Oxon. 8vo.* In this edition he was supposed to have been assisted by Aldrich and Atterbury. The authenticity of these epistles being called in question by Dr. Bentley, Mr. Boyle wrote an answer, intitled, *Dr. Bentley's dissertation on the epistles of Phalaris examined.*—In laying the design

of this work, in reviewing a good part of the rest, in transcribing the whole, and attending the press, half a year of Atterbury's life was employed, as he declares in his epistolary correspondence, ii. 22. His lordship wrote a comedy, called, *As you find it*; printed in the second volume of the works of Roger earl of Orrery. He was also author of a copy of verses to Dr. Garth, upon his Dispensary, and of a prologue to Mr. Southerne's play, called, *The Siege of Capua.*"

[R] Biogr. Brit. 2d edit.

[s] Remarks on Swift, p. 229, 5th edit.

[T] Vol. iii. p. 183, 3d edit.

in his dedication of Shakspeare's works to the earl, which, it seems, was originally intended for her. While in Ireland, he commenced a friendship with Swift, upon sending him a copy of verses on his birth-day, which produced also that of Pope. Oct. 1733 he returned to England; and, having now no attachment to London, retired to Marston in Somersetshire; a seat of his ancestors, which had been much neglected, and which was now little more than the shell of a house. Here he amused himself in building and repairing, in laying out gardens and plantations, in erecting a library, &c.

About 1738, he took a house in Duke-street, Westminster, that his sons might be educated under his own eye, and have also the benefit of attending Westminster-school. June the same year he married a second wife, Mrs. Margaret Hamilton, an Irish gentlewoman; and, with gratitude to heaven, acknowledges, that in her the loss of his former countess was repaired. In 1739, he published a new edition, in 2 vols. 8vo. of his great grandfather's dramatic works, now very scarce; and, in 1742, his State letters, to which were prefixed Morrice's memoirs of that statesman. In 1743, he was created LL. D. at Oxford: he was likewise a fellow of the Royal Society. In 1746, lord Boyle being settled at Oxford, and Mr. Boyle at Westminster-school, he removed to Caledon, in the county of Tyrone, Ireland, the seat of Mr. Hamilton, the father of his countess, where he resided, with little intermission, till 1750: happy in that domestic tranquillity, that studious retirement and inactivity, from which he was never drawn but with reluctance. "Whenever," says he, "we step out of domestic life in search of felicity, we come back again disappointed, tired, and chagrined. One day passed under our own roof, with our friends and our family, is worth a thousand in any other place. The noise and bustle, or (as they are foolishly called) the diversions of life, are despicable and tasteless, when once we have experienced the real delight of a fire-side [v]."

In 1751, he published, in two volumes 4to, a translation of Pliny's letters, with observations on each letter; and an essay on Pliny's life, addressed to Charles lord Boyle: which work met with so good a reception, that several editions of it, in 8vo. have since been printed. The same year, he addressed to his second son, Mr. Hamilton, a series of letters, containing remarks on the life and writings of Swift, 8vo; which also was so well received, that it went through five editions in little more than a year. December 1753, he succeeded to the title of the earl of Cork. In September 1754, with his lady and daughter,

[v] Private Letter, cited in Biogr. Brit.

he began a tour to Italy: his chief object was Florence, in which city and its neighbourhood he resided nearly a year. He collected, while here, materials for the history of Tuscany, which he intended to write in a series of letters, twelve of which only he lived to finish; and of these an ample epitome may be seen in the Gentleman's Magazine 1782, pp. 232. 286. 377. 529. In November 1755, he arrived at Marston, after passing through Germany and Holland. In 1758 he lost his second lady, and the year after his eldest son; and was, agreeably to the sensibility and tenderness of his nature, deeply affected upon these occasions. He survived the loss of his son about three years; for an hereditary gout, which no temperance or management could subdue, put a period to his existence, November 16, 1762, in his 56th year [x].

BOYSE, BOYS, or BOIS (JOHN) [y], one of the translators of the Bible in the reign of James I. was son of William Bois, rector of West-Stowe, near St. Edmundsbury, in Suffolk, and born at Nettlestead in that county, 1560. He was taught the first rudiments of learning by his father; and his capacity was such, that at the age of five years he read the bible in hebrew. He went afterwards to Hadley school, and at fourteen was admitted of St. John's college, Cambridge, where he distinguished himself by his skill in the greek. Happening to have the small-pox when he was elected fellow, to preserve his seniority, he caused himself to be carried, wrapped up in blankets, to be admitted. He applied himself for some time to the study of medicine, but fancying himself affected with every disease he read of, he quitted that science. June 21, 1583, he was ordained deacon, and next day, by virtue of a dispensation, priest. He was ten years chief greek lecturer in his college, and read every day. He voluntarily read a greek lecture for some years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West Stowe; but his mother going to live with her brother, he resigned that preferment, though he might

[x] After his death, in 1774, were published his Letters from Italy, by the rev. John Duncombe, M. A. who prefixed a life of him, from which these memoirs are chiefly drawn. Besides what has been mentioned, lord Cork was the author of many little productions. He contributed to those periodical papers called the World and the Connoisseur: to the former No. 47, 68, 161; to the latter the most part of No. 14 and 17, the letter signed Goliath English in No. 19, great part of No. 33 and 40, and the letters signed Reginald

Fitzworm, Michael Krawbridge, Moses Orthodox, and Thomas Vainall, in No. 102, 107, 113, and 129. He published also, in 1750, Memoirs of the life of Robert Cary, earl of Monmouth, &c. from a MS. communicated to him. Lord Cork was an amiable good man, and competently endowed, but not of strong original powers.

[y] Wood's Fast. Oxon. vol. i. col. 153. Fuller's Worthies in Suffolk. Life b. Dr. Anthony Walker, in Peck's Desiderata Curiosa, vol. ii. p. 38. 42.

have kept it with his fellowship. At the age of thirty-six, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeshire, whom he succeeded in that living, 1596. On quitting the university, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an advowson, proving a bad economist, and himself being wholly immersed in his studies, he soon became so much in debt, that he was forced to sell his choice collection of books to a prodigious disadvantage. The loss of his library afflicted him so much, that he thought of quitting his native country. He was however soon reconciled to his wife, and he even continued to leave all domestic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houses by turns, to give an account of their studies. He usually kept some young scholar in his house, to instruct his own children, and the poorer sort of the town, as well as several gentlemen's children, who were boarded with him. When a new translation of the Bible was, by James I. directed to be made, Mr. Bois was elected one of the Cambridge translators. He performed not only his own, but also the part assigned to another, with great reputation, though with little profit; for he had no allowance but his commons [z]. He was also one of the six who met at Stationers-hall to revise the whole: which task they went through in nine months, having each from the company of stationers during that time thirty shillings a week [A]. He afterwards assisted sir Henry Saville in publishing the works of St. Chrysostom, and received a present of one copy of the book, for many years labour spent upon it: which however was owing to the death of sir Henry Saville, who intended to have made him fellow of Eton. In 1615, Dr. Lancelot Andrews, bishop of Ely, bestowed on him unasked, a prebend in his church. He died 1643, in the 84th year of his age; leaving a great many manuscripts behind him, particularly a commentary on almost all the books of the new Testament [B]. When he was a young student at Cambridge, he received from the learned Dr. Whitaker these three rules, for avoiding those distempers which usually attend a sedentary life, to which he constantly adhered: the first was, to study always standing; the second, never to study in a window; the third, never to go to bed with his feet cold.

BOYSE (JOSEPH), an english dissenting minister, was born at

[z] The king indeed nominated him one of the fellows of his new college at Chelsea: but he never had any benefit thereby, that foundation taking no effect.

[A] Fuller's Church History, lib. x. p. 45.

[B] This book was afterwards published at London, 1655, 8vo.

Leeds in Yorkshire, Jan. 14, 1660; and trained at a private academy near Kendal in Westmoreland [c]. He then went to London; and there, among other advantages in the prosecution of his studies, attended the preaching of many able divines, both conformists and non-conformists: of those of the established church, Tillotson, Calamy, Scott, and Stillingfleet; of the dissenters, Charnock, Baxter, and Howe. In 1680, he began to preach publicly. He was at Amsterdam in 1682, where he preached occasionally at the Brownist church. In 1683, after his return, he had an invitation to be a pastor at Dublin, which he did not relish; but was at length induced to accept it, because that season was not favourable to the non-conformists in England. Some years after, he had for his coadjutor the rev. Mr. Thomas Emlyn [d], so well known for his writings and his sufferings. This connection and a mutual friendship subsisted between them for more than ten years; but the friendship was interrupted, and the connection dissolved, in consequence of Emlyn's sentiments upon the doctrine of the trinity. Boyse's zeal for orthodoxy led him to take some steps, which were justly censurable; for, while Emlyn was under prosecution, and his trial at hand, Boyse published a book against him, which certainly inflamed the prosecution, though, in the preface, he declares that "he had no hand in it." Whence comes it, that of all religious zeal, that of the presbyterians is the most flaming and intolerant? "The quakers," says Dr. Priestley [e], "are the only body of christians, who have uniformly maintained the principles of toleration. Every other body of men have turned persecutors, when they had power:—but the quakers, though established in Pennsylvania, have persecuted none.—I have so much confidence in their moderation, that, different as my opinions are from theirs, I believe they would let me live, write, and publish what I pleased, unmolested among them: which is more than I could promise myself from any other body of christians whatever; *the presbyterians, perhaps, least of all excepted.*" So much however is due to Boyse, as to acknowledge, that he did not foresee all the consequences, nor approve of the persecution, which was carried on against Emlyn; and that he behaved with more candour and friendliness to him, than any other dissenting minister in Dublin.

The time of Mr. Boyse's death is not mentioned; but his funeral sermon was preached at Dublin, Dec. 8, 1728. He was considered as a learned, pious, able, and useful divine; and his works, consisting of sermons and polemic divinity, were published, 1728, in 2 vols. folio.

[c] Biog. Brit. 2d edit.
[d] See article EMLYN.

[e] On education, p. 184.

BOYSE (SAMUEL) [F], son of the preceding, was a very ingenious person; and, being as remarkable for imprudence as for ingenuity, may furnish a very edifying article to numbers. He was born in 1708, and received the rudiments of his education at a private school in Dublin. At eighteen, he was sent to the university of Glasgow; and, before he had entered his 20th year, married a tradesman's daughter of that city [G]. He was naturally extravagant, and soon exposed to the inconveniences of indigence; and his wife being also dissolute and vicious, contributed not a little to accelerate his ruin. His father supported him for some time; but this support at length ceasing, he repaired to Edinburgh, where his poetical genius procured him many friends, and some patrons. In 1731, he published a volume of poems, addressed to the countess of Eglinton; who was a patroness to men of wit, and much distinguished Boyse while he resided in that country. He wrote also an elegy on the death of lady Stormont, intitled, *The tears of the muses*; with which lord Stormont, brother to the late earl Mansfield, was so much pleased, that he ordered Boyse a handsome present.

These publications, and the honourable notice taken of them, were the means of recommending him to very high persons, who were desirous of serving him; but Boyse was not a man to be served. He was of a low lived, grovelling humour: He was, says Cibber, of all men the farthest removed from a gentleman: he had no graces of person, and fewer still of conversation; and though his understanding was very extensive, yet but few could discover that he had any genius above the common rank. He wrote poems; but these, though excellent in their kind, were lost to the world, by being introduced with no advantage. His acquaintance were of such a cast, as could be of no service to him; and, though voluptuous and luxurious, he had no taste for any thing elegant, and yet was to the last degree expensive. The contempt and poverty he was fallen into at Edinburgh, put him upon going to London; which design being communicated to the duchess of Gordon, who still retained a high opinion of his poetical talents, she gave him a recommendatory letter to Mr. Pope, and obtained another for him to sir Peter King, then chancellor of England. Lord Stormont also recommended him to his brother, afterwards earl Mansfield; but he made no use of these recommendations, and contented himself with subsisting by contributions. About 1740, he was so reduced, that he had not clothes to appear abroad in: he had not, says Cibber, a shirt, a coat, or any kind of apparel: the sheets in which he lay were carried to the pawnbroker's: he was

[F] Biog. Brit. 2d edit.

[G] Cibber's Lives of the poets.

obliged to be confined to bed, with no other covering than a blanket; and he had little support, but what he got by writing letters to his friends in the most abject style. His mode of studying and writing was curious: he sat up in bed, with the blanket wrapped about him, through which he had cut a hole large enough to admit his arm; and, placing the paper upon his knee, scribbled in the best manner he could.

In 1742, we find him in a spunging-house, whence he wrote a curious letter to Mr. Cave, printer of the Gentleman's Magazine [H]. How long he was in confinement does not appear; however, he at length obtained his liberty: but his imprudence and his wants still continued, and he had often recourse to the meanest arts to procure benefactions. At some times he would raise subscriptions for poems, which did not exist; and, at others, ordered his wife to inform people that he was just expiring, to move the compassion of his friends, who were frequently surprised to meet the man in the street to-day, who was yesterday said to be at the point of death. In 1743, he published an ode on the battle of Dettingen, intituled, Albion's triumph; but did not put his name to it. In 1745, he was with Mr. Henry at Reading, where he was paid at a very low rate for compiling a work, intituled, An historical review of the transactions of Europe, from the commencement of the war with Spain in 1739, to the insurrection in Scotland in 1745; with the proceedings in parliament, and the most remarkable domestic occurrences, during that period. To which is added, An impartial history of

[H] Which, being highly edifying as well as amusing, we will transcribe verbatim from the Biographia Britannica:

INSCRIPTION for St. LAZARUS'S CAVE.

Hodie, teste cælo summo,
Sine pane, sine nummo;
Sorte positus infeste,
Scribo tibi dolens mæste.
Fame, bile, tumet jecur:
Urbane, mitte opem, precor;
Tibi enim cor humanum
Non a malis alienum.
Mihi mens nec male grato,
Pro a te favore dato.

Ex gehenna debitoria, ALCÆUS.
Vulgo, domo spongioria.

"SIR,

I wrote you yesterday an account of my unhappy case. I am every moment threatened to be turned out here, because I have not money to pay for my bed two nights past, which is usually paid before-hand; and I am loth to go into the counter, till I

can see if my affair can possibly be made up. I hope therefore you will have the humanity to send me half a guinea for support, till I can finish your papers in my hands. The ode on the british nation I hope to have done to-day, and want a proof copy of that part of Stowe you design for the present Magazine, that it may be improved as far as possible from your assistance. Your papers are but ill transcribed. I agree with you as to St. Augustine's cave. I humbly intreat your answer, having not tasted any thing since Tuesday evening I came here; and my coat will be taken off my back for the charge of the bed, so that I must go into prison naked, which is too shocking for me to think of. I am, with sincere regard, sir, your unfortunate humble servant,

CROWN COFFEE-HOUSE,

Grocer's Alley, Poultry, S. BOYSE.
July 21, 1742.

Received from Mr. Cave the sum of half a guinea by me, in confinement, S. Boyse."
Sent,

the

the late rebellion, &c. This work was published, 1747, in 2 vols. 8vo. and is said not to be destitute of merit. While at Reading, his wife died; upon which he tied a piece of black ribbon round the neck of a little lap-dog, which he always carried about with him in his arms, as imagining it gave him the air of a man of taste. He also, when in his cups, which was as often as he had money, indulged a dream of his wife's being still alive; and would talk spitefully of those by whom he suspected her to be entertained: so that, it seems, he was not without a good degree of affectation in his character.

After Boyse's return from Reading, his behaviour and appearance were more decent, and hopes were entertained of his reformation; but his health now visibly declined, and he died, after a lingering illness, May 1749, in obscure lodgings near Shoe-lane, where he was buried at the expence of the parish. Some affecting anecdotes of him may be seen in Nichols's select collection of poems, recited on the best authority. He is a melancholy instance of the wretchedness, contempt, and disgrace, to which the most ingenious persons may reduce themselves by an abuse of those powers with which nature has endowed them. His genius was not confined to poetry: he had also a taste for painting, music, and heraldry. It is said, that his poems, if collected, would make six moderate volumes: two have been published. But the most celebrated of his performances was his poem, called *Deity*; the third edition of which was published in 1752, 8vo. It is styled by Hervey [1] "a beautiful and instructive poem;" and is also mentioned by Fielding with commendation. That ingenious writer gives a quotation from it, which he calls "a very noble one; and," adds he, "taken from a poem, long since buried in oblivion: a proof that good books, no more than good men, do always survive the bad [κ]."

If we did not know from observation, that such strange contradictory qualities exist in some peculiar temperaments, it would be almost impossible to conceive how any thing sublime, beautiful, elegant, and affecting, could ever, even in the most favourable and lucid intervals, be produced from such inelegant and profligate manners.

BOZE (CLAUDE GROS DE), was born at Lyons, Jan. 28, 1680, of parents who gave him an excellent education. He attached himself to jurisprudence; but antiquities and medals soon occupied him entirely. The chancellor de Pontchartrain, the abbé Bignon, Vaillant, Hardouin, admired him for the amiableness of his manners, and the depth of his learning. In 1705, he published some ingenious dissertations upon medals and other mo-

[1] *Meditations*, vol. ii. p. 279.

[κ] *History of Tom Jones*, book viii. ch. 1.

numents, which opened to him the doors of the academy of inscriptions and belles-lettres. He was received under the title of pupil, and the year following he became perpetual secretary. The french academy too admitted him of their society in 1715. He was made keeper of the royal cabinet of medals in 1719; and the year after he set out for Holland, in the design of augmenting that grand collection. On being returned to Paris, he devoted the whole of his time to the academy of belles-lettres and the cabinet of medals. He had the inspection of the library in 1745, during the illness of M. Maboul. He had laid down the place of secretary to the academy three years before. That society lost him entirely in 1753; he died the 10th of September that year, aged 74. He was as estimable for the sweetness of his temper as for the depth of his knowledge. He gave several works to the public, which are mentioned below [L].

BRACCIOLINI DELL' API (FRANCIS), an italian poet, born at Pistoia of a noble family in 1556, was near 40 years of age when he embraced the ecclesiastical state, for the sake of holding a canonry. The cardinal Maffei Barberini, whose secretary he had been during his nunciature in France, being advanced to the tiara under the name of Urban VIII. Bracciolini repaired to Rome to felicitate the new pontiff, who was an encourager of literary men, and had a particular esteem for him. He placed him in quality of secretary, with his brother the cardinal Anthony Barberini. After the death of Urban VIII. he retired to his native country, where he died in 1645, at the age of 80. It was on occasion of a poem in 23 cantos, which he composed on the election of that pope, that, in order to shew his satisfaction, the pontiff ordered him to adopt the surname *delle Api*, and to add to his arms three bees, still borne by the Barberinis. This poet composed several poems of various kinds [M].

BRAC TON (HENRY DE) [N], a celebrated english lawyer in

[L] The edition of the first 15 volumes of the *Memoires de l'academie des inscriptions et belles-lettres*. The historical paegeyrics which embellish these memoirs were printed separately in 2 vols. 12mo. They are ingenious and agreeable. They may contain fewer of those delicate strokes with which the eulogies of Fontenelle abound, but perhaps they exceed them in elegance and taste. They are however unequal. 2. The second edition of the medallic history of Louis XIV. brought down to his death, 1723, folio. He gives the drawings and impresses of many of them. 3. The history of the emperor Tetricus illustrated by medals. 4. Several dissertations on the ancient medals, dispersed for the most part throughout the *Memoires de l'academie des belles-lettres*. 5. He published

the Catalogue of his library, 1745, in fol. It was well chosen, and full of rare and curious books. This catalogue is very much in request among the bibliographers, and sells at a high price. Another was published after his death, Paris, 1753, 8vo.

[M] 1. *La Croce riacquistata*, Paris, 1605, 12mo, an heroic poem, which the Italians do not hesitate to rank immediately after the *Jerusalem* of Tasso. 2. *Lo scherno degli dei*, an heroi-comic poem, Rome, 1626, 12mo; in which he has ingeniously ridiculed the pagan deities. This truly original poem has been thought not inferior to the *Secchia rapita* di Tassoni. 3. *Tragedies, comedies, and pastorals*. Bracciolini also exercised himself in lyric poetry.

[N] *Worthies of Devonshire*, p. 5.

the xiiith century, was, according to Mr. Prince, born in Devonshire; and studied at Oxford, where he took the degree of doctor of laws. Applying himself afterwards to the study of the laws of England, he rose to great eminence at the bar; and, in 1244, was by king Henry III. made one of the judges itinerant. At present, he is chiefly known by his learned work *De legibus et consuetudinibus Angliæ*; the first printed edition of it was in 1569, folio. In 1640, it was printed in 4to; and great pains was taken to collate various MSS. One of the most authentic manuscripts of this work was burnt in the fire which consumed a part of the Cotton library, Oct. 23, 1731. It is a finished and systematic performance; giving a complete view of the law, in all its titles, as it stood at the time it was written. It is divided into five books, and these into tracts and chapters. Consistently with the extensiveness and regularity of the plan, the several parts of it are filled with a curious and accurate detail of legal learning, so that the reader never fails of deriving instruction or amusement from the study of this scientific treatise on our ancient laws and customs. It is written in a style much beyond the generality of the writers of that age; being though not always polished, yet sufficiently clear, expressive, and nervous. The excellence of Bracton's style must be attributed to his acquaintance with the writings of the roman lawyers and canonists, from whom likewise he adopted greater helps than the language in which he wrote. Many of those pithy sentences which have been handed down from him as rules and maxims of our law, are to be found in the volumes of the imperial and pontifical jurisprudence. The familiarity with which Bracton recurs to the roman code has struck many readers more forcibly than any other part of his character; and some have thence pronounced a hasty judgment upon his fidelity as a writer upon the english law [o].

The value set on this work soon after its publication is evinced by the treatises of Britton and Fleta, which are nothing more

[o] It seems to be a fashion to discredit Bracton, on a supposition of his having mingled too much of the civilian and canonist with the common lawyer; any notion that has got into vogue on such a subject is likely to have many to retail it, and few to examine its justness. Among others who have most decidedly declared against Bracton, we find M. Houard the norman advocate: this gentleman was at the pains to give an edition of Glanville, Fleta, and Britton; but has omitted Bracton, because his writings had *corrupted* the law of England.

That gentleman's conceptions about the purity of the law of England have seduced

him into a very singular theory. He lays it down that Littleton's Tenures exhibit the system introduced by William the conqueror in all its genuine purity; that this system was corrupted by a mixture from other polities in the writings of Britton, Fleta, and Glanville, but more particularly in those of Bracton. Full of this preposterous idea, he published an edition of Littleton with a commentary, and, to decide the point without more debate, has entitled it *Anciennes loix des François*.

After this, the admirers of Bracton will not apprehend much from this determined enemy to his reputation as an english lawyer.

than

than appendages to Bracton. The latter was intended as an epitome of that author; and the merit of the former is confined to the single office of supplying some few articles that had been touched lightly by him, with the addition of the statutes made since he wrote. In after times he continued the great treasure of our ancient jurisprudence. Thus was Bracton deservedly looked up to as the first source of legal knowledge, even so low down as the days of lord Coke, who seems to have made this author his guide in all his enquiries into the foundation of our law [P].

BRADBURY (THOMAS), was born in London 1672, and educated at an academy at Clapham in Surry kept by Mr. Row, where he had for his schoolfellow the late celebrated Dr. Watts. In his early youth he became a most celebrated preacher in defence of calvinistical doctrines and revolution principles; and it must be confessed, that a more loyal subject to the present royal family, or a bolder advocate for calvinism, never mounted the pulpit. Naturally bold and intrepid, he thought no dangers too great, so as he could promote his favourite notions; for it may be justly said of him, he was sincere. He published several theological treatises; and since his death, three volumes of Sermons on public occasions have been printed. He died 1757, aged 85, and lies buried in Bunhill Fields.

BRADFORD (SAMUEL), an eminent divine of the church of England, was son of a citizen of London, and born in Blackfryars, Dec. 20, 1652. He was educated both at St. Paul's school and at the Charter-house, and afterwards at Bennet-college Cambridge, which place he left on account of some scruples of conscience on the articles of oaths and subscriptions. He went abroad and studied physic; and after his return home, by the means of archbishop Sancroft, obtained a royal mandate to the university for the degree of M. A. in 1680, and ten years after was ordained by bishop Compton. In 1691, he was chosen minister of St. Thomas's church in Southwark, and soon after lecturer of St. Mary le Bow.

About this time he became tutor to archbishop Tillotson's children. In 1693, he obtained the rectory of St. Mary le Bow, in the room of Dr. Timothy Puller; and in 1698 was made chaplain to king William, as he was afterwards to queen Anne, upon whose visiting the university of Cambridge in April 1705, he was honoured with the degree of doctor in divinity, together with Dr. William Fleetwood, Dr. Snape, and others; and in February 1707, had a prebend of Westminster conferred upon him. In 1710, just after the trial of Dr. Sacheverel, he was

[P] This account of Bracton is principally extracted from Mr. Reeves's History of the english law.

recommended to and accepted of by her majesty for the bishopric of St. David's; but upon the change of the ministry, being refused to hold his prebend or rectory in commendam, the circumstances of his family obliged him to wave the bishopric. In May 1716 he was elected master of Bennet-college in the place of Dr. Thomas Green, who had resigned; and in April 1718 was advanced to the bishopric of Carlisle, and July 19, 1723, translated to that of Rochester; which he held, with the deanry of Westminster, till his death, on the 17th of March 1731, in the 79th year of his age. He edited archbishop Tillotson's sermons.

BRADICK (WALTER), a pensioner in the Charter-house, was born in 1706. He was, at the time of the earthquake at Lisbon, a considerable merchant there; and narrowly escaped with his life, after seeing all his property swallowed up. Some time after his arrival in England he lost his eye-sight, when her majesty was graciously pleased to give him her warrant for the comfortable asylum he enjoyed till his death. He was well versed in the different languages, and was the author of several detached publications; but his "Choeleth, or royal preacher," a poem, published in 1765, will be a lasting testimony of his abilities. He died Dec. 31, 1794.

BRADLEY (JAMES), D. D. favilian professor of astronomy in Oxford, F. R. S. and member of the academies of sciences and belles-lettres of Paris, Berlin, Petersburg, and Bologna, was born at Shireborn in Gloucestershire, in 1692, and educated at Northleach in the same county. Thence he was admitted a commoner of Baliol-college in Oxford, March 15, 1710: where he took the degree of B. A. Oct. 14, 1714, and of M. A. Jan. 21, 1716. He was ordained deacon and priest in 1719, and instituted the same year to the vicarage of Bridstow in Herefordshire. He never had any other preferment in the church, except the small rectory or sinecure of Landewy Welfry, in the county of Pembroke, and diocese of St. David: and his institution to this bears date the 1st of March 1719. It is presumed that the bishop of Hereford, to whom he was chaplain, was his patron to the vicarage; and Mr. Molyneux, who was then secretary to the prince of Wales, procured him the sinecure.

It appears that thus early in life he had many friends; and it is probable that by some of them he might have risen to eminence in the church, had not his natural inclination led him to pursue other studies, in which he afterwards shone so conspicuously. He received his first rudiments of the mathematics from his uncle Dr. James Pound, who resided at his living of Wanstead in Essex, where our astronomer was some time curate: this gentleman was his mother's brother, a man of singular capacity and genius, and eminent as a divine, a physician, and a mathematician.

mathematician. In the two former capacities he went to the East-Indies, in the company's service; and was one of those who had the good fortune to escape from the massacre of the factory, on the island of Pulo Condore, in Cochin China. An account of this shocking scene remains amongst Dr. Bradley's papers, written by Dr. Pound, together with a journal kept by him on board the *Rose* sloop, until, after many difficulties and distresses, they arrived at Batavia the 18th of April 1705. The public suffered much in this catastrophe, by the loss of Dr. Pound's papers, and other valuable curiosities collected by him, which all perished in the conflagration; as he had no time to save any thing but his own life. With this relation, to whom he was dear even more than by the ties of blood, he spent all his vacations from other duties: it was whilst with him at Wanstead, that he first began the observations with the sector, which led to those important discoveries, and enabled him to settle the laws of the alterations of the fixed stars from the progressive motion of light, and the nutation of the earth's axis.

On the death of John Keill, M. D. he was chosen saviian professor of astronomy in Oxford; his appointment bears date Oct. 31, 1721. On this promotion, so agreeable to his taste, he resigned the living of Bridstow, and also the sinecure of Landewy Welfry, and henceforward devoted his time and studies to his beloved science; nor was he sooner known, than distinguished by the friendship of lord Macclesfield, sir Isaac Newton, his colleague in the saviian professorship, Dr. Halley, and other great mathematicians, astronomers, and patrons of science. In 1730, he succeeded Mr. Whiteside, as lecture-reader of astronomy and experimental philosophy in Oxford: which was a considerable emolument to himself, and which he held till within a year or two of his death: when the ill state of his health made it necessary to resign it. At the decease of Dr. Halley, he was appointed astronomical observator, at the royal observatory at Greenwich: the appointment is dated February 3, 1741-2. From letters found amongst his papers, it appears that Dr. Halley was greatly desirous that our astronomer should succeed him; and in one letter, when he found himself declining, he desires his leave to make interest for him: but he owed this new acquisition chiefly to the friendship of lord Macclesfield, the late president of the Royal Society. Upon this promotion he was honoured with the degree of doctor of divinity, by diploma from Oxford.

In 1747, he published his letter to the earl of Macclesfield, concerning an apparent motion observed in some of the fixed stars; on account of which he obtained the annual gold prize-medal from the Royal Society. It was in consequence of this letter, that in 1748 George II. by his sign manual, directed

directed to the commissioners and principal officers of his navy, ordered the payment of 1000*l.* to James Bradley, D. D. his astronomer, and keeper of the royal observatory, in order to repair the old instruments in the said observatory, and to provide new ones. This enabled him to furnish it with the noblest and most accurate apparatus in the known world suited to the dignity of the nation and the royal donor: in the executive part of this useful work, those eminent artists Mr. George Graham and Mr. Bird deserve honourable mention; who contributed much towards the perfection of those instruments, which enabled Dr. Bradley to leave behind him the greatest number of the most accurate observations that were perhaps ever made by any one man. Nor was this the last instance whereby his late majesty distinguished his royal astronomer; for, upon his refusing to accept the living of Greenwich from a conscientious scruple, "that the duty of a pastor was incompatible with his other studies and necessary engagements," his majesty granted him an annuity or yearly pension of 250*l.* during pleasure: in consideration (as the sign manual, dated Feb. 15, 1752, expresses it) of his great skill and knowledge in the several branches of astronomy, and other parts of the mathematics, which have proved so useful to the trade and navigation of this kingdom." This pension was continued to the demise of the late, and renewed by the present king.

About 1748, he became entitled to bishop Crew's benefaction of 30*l.* per ann. to the lecture reader in experimental philosophy in Oxford. He was elected member of the Royal Society in 1752; of the academy of sciences at Paris, in 1748; of that at Petersburg, in 1754; of the academy of sciences at Bologna, in 1757; and also of the royal Prussian academy of sciences and belles lettres, but the time when does not appear amongst his papers.

By too close application to his observations and studies, as is probable, our royal astronomer was afflicted for near two years before his death, with a grievous oppression on his spirits, which quite put an end to his labours: his chief distress arose from an apprehension, that he should survive his rational faculties; but this so much dreaded evil never came upon him. In June 1762, he was taken with a suppression of urine, occasioned (as it afterwards appeared) by an inflammation in his kidneys, which brought him to his end the 13th of July following. He died at Chalford in Gloucestershire, in the 70th year of his age, and lies interred at Minchinhampton in the same county, near to the remains of his wife and mother. In 1744, he had married a daughter of Samuel Peach, of Chalford, esq. by whom he left one daughter.

He was a man as amiable in his manners, and exemplary in his

his conduct, as he was distinguished by application and skill in the sciences. He was not fond of being an author, and hence few of his works were published; but his observations survive him, and are complete and well preserved in thirteen folio and two quarto volumes; they contain the most numerous and exact collection that ever was made, and will be lodged in safety for the public use.

BRADSHAW (HENRY), a poet of note in the xivth century. Winstanley tells us he was born in Chester, and bred a benedictine monk in the monastery of St. Werburg. Bale mentions him with commendation. He wrote a Chronicle in verse, called the Life of St. Werburg, wherein he thinks the greatest glory of a nation is to draw their original from times out of mind.

BRADSHAW (JOHN), serjeant at law, and president of the high court of justice convoked for the trial of Charles I. was born in 1586, being descended from a very antient family, settled at Bradshaw in Chinley liberty, near Chapel en le Firth in Derbyshire. The president was born at Marple Hall in Cheshire, a few miles from Chapel en le Firth, at which town he and his brothers received, as it is said, part of their education. He was one of the judges of the sberiff's court in Guildhall, London, and justice of the county palatine of Chester.

When the parliament appointed him president, they assigned him a guard for the security of his person, and the dean's house at Westminster for his habitation, with 5000*l.* in money, besides the feat of the duke of St. Alban's, called Summer-hill, and lord Cottington's estate of Fante-hill in Wiltshire, valued at 1500*l.* per annum. Though the dignity of his office made him more conspicuous than some others, and more the object of resentment to the royalists, yet it is very evident that he was not half so instrumental in bringing him to the block. He even frequently declared, that in respect of the king he would do no more than the law required and commanded; he was likewise by no means pleased with Cromwell's usurping the government, as it was most clearly his desire to have a commonwealth established. He even spoke respectfully of the royal authority exercised within those bounds that are prescribed it by law. He was turned out of his post of president by Cromwell, in which office he was succeeded by John Lisle, esq. whose lady fell a victim to the unrelenting cruelty of judge Jefferies. We find no mention of the president in history after the death of Oliver Cromwell, which happened in 1658, one year before that of Bradshaw, whose infirmities perhaps prevented him from engaging in business for some time before death put an end to his labours. The restoration of Charles II. was not determined on

at so early a period as the president's decease. Indeed if it had, it would not have been unnatural for Bradshaw, in imitation of Ludlow and some others of those that sat in judgment on Charles I. to have left his native country in search of a place of refuge.

There can be no reason for supposing that president Bradshaw died at Barbadoes, as many ingenious people have conceived [Q], or any other place abroad. It would certainly be a great insult to the good sense and penetration of Bradshaw to suppose that he would have chosen an english settlement in the West Indies as a place of refuge against the fury of the king. Can it be supposed that the ministers of Charles II. would have suffered one of his father's judges to remain quiet in an island which was entirely in the king's power? Certainly not. They would have taken him from his retreat, and butchered him with the same barbarity as they did Harrison and his companions. So many unlikely circumstances attend this supposed retiring and concealment of Bradshaw, that even if no historian had mentioned him after the beheading of Charles I. it could have deserved no credit. In the present case the death of Bradshaw

[Q] This supposition is founded on the following epitaph being found engraven upon a cannon at the summit of a steep hill near Martha Bray in Jamaica, and inserted in the Gent. Mag. vol. liv. p. 834.

STRANGER,

Ere thou pass contemplat this cannon,
Nor regardless be told,
That near its base lies deposited the dust
Of JOHN BRADSHAW,

Who nobly superior to selfish regards,
Despising alike the pageantry of courtly
Splendour,

The blast of calumny,
And the terrors of royal vengeance,
Presided in the illustrious band
Of Heroes and Patriots,

Who fairly and openly adjudged
CHARLES STUART,
Tyrant of England,

To a public and exemplary death;
Thereby presenting to the amazed world,
And transmitting down thro' applauding
Ages,

The most glorious example
Of unshaken virtue,

Love of freedom,
And impartial justice

Ever exhibited on the blood-stained theatre
Of human actions.

Oh, reader, pass not on

Till thou hast blessed his memory:

And never, never forget,
THAT REBELLION TO TYRANTS
IS OBEDIENCE TO GOD.

The account of his magnificent public funeral in Westminster abbey has long been placed by several among their historic doubts. He is not much mentioned for several years before his supposed death happened, and probably had retired from public business soon after Oliver so egregiously disappointed the views and hopes of the republican party by accepting the office of Protector. And during the short space of time which intervened between the death of Cromwell and the restoration, the various contending parties appear to have been too busily engaged with their own squabbles and discords, to pay such a distinguished mark of respect to the memory of Bradshaw. Besides, our historians are not agreed as to the circumstances of his burial. Nor is it incredible that he, foreseeing how these confusions would end, should think it prudent to abscond, as knowing he must be peculiarly obnoxious to the new king and his adherents, and the very first object of their revenge. Gent. Mag. vol. liv. p. 254, 255.

in England is recorded by so many contemporary writers[R], and the mean and brutal revenge of Charles II. is also so well ascertained, that we cannot see how any person can entertain the least doubt of it [s].

BRADWARDIN (THOMAS), born at Hatfield in Sussex, in the latter end of the xiiith century, was educated in Oxford, where he took the degree of D. D. and had the character of a good mathematician, a great philosopher, and so considerable a divine, that he is commonly called doctor profundus. He is still more commendable for his moral qualifications, being a person of great regularity and courage in the discharge of his function: upon which account, archbishop Stratford recommended him for confessor to king Edward III. Which office

[R] From a collection of pamphlets in the British Museum, No. 805, small 4to. "On Monday last (Oct. 31, 1659.) it pleased God to put a period to the life of lord Bradshaw, after a year's lingering under a fierce and most tedious quartan ague. Upon his death-bed he desired that God would be pleased to unite the hearts of his people in all christian practices, both spiritual and temporal; and that such as profess holiness, and walk according to the rules of the holy scriptures; might not be restrained from their professions, but that a gospel ministry might be settled, and an equal hand in distributing justice to all persons duly administered." Vide the "Loyal Scout," from Friday Oct. 28, to Friday Nov. 4, 1659, p. 213.—No. 129, large 4to, of the same collection: "Whitehall, Oct. 31. This day it pleased God to put a period to the life of lord Bradshaw, after a year's lingering under a fierce and most tedious quartan ague; which, in all probability, would not have taken him away yet awhile, had he not, by his indefatigable affection towards the public affairs and safety, in a time of danger, wasted himself with extraordinary labours from day to day. For the commonwealth he always lived, and for the sake of the commonwealth he died so soon.

"To do right to the dead, whom it is now no time to flatter, and that I may propose a noble pattern to our nation, give me leave to say what, after ten years observation, I know most true. He was a man of most exemplary piety, with no noise or outward ostentation; one that truly feared God, and made it the business of his family to serve him, so that more constant devotion and temperance had not been seen in any other: a great patron of ministers, in his own house and abroad, that were ministers indeed, and a true lover

of learned men, yet of none that were either vicious or seditious, so that over those whom he once owned, he ever held a strict and curious eye; and it is hard to say whether bounty towards them, or abundant charity towards the godly poor, were most conspicuous in his christian practice. For a sound heart in things religious, a rare acute judgment in the state of things civil, a wise conduct in the administration of state affairs, an eloquent tongue to inform a friend, or convince an adversary, a most equal heart and hand in distributing justice to both, a care of conscience in resolving, and courage to execute a resolution, this nation (I am persuaded) hath seldom seen the like; and it concerneth us that remain behind, to be earnest followers of his great example, who died the same man that he lived, always constant to himself, greater than envy, and well assured of immortality.

"One thing I must needs mention to his particular honour, that in a time when the world is misled with a blind superstition towards the name of king, he was the man that distinguished betwixt the office and the crime, durst judge the king to a death he most justly deserved; after which, notwithstanding all the threats and attempts of adversaries, it pleased God to lengthen out his life many years in honour, and in fulness of honour to bring him to the grave in peace. I cannot but sprinkle a few tears upon the corpse of my noblest friend, and leave the commonwealth to put on mourning for so great a loss." See Mercurius Politicus, No. 592, from Thursday Oct. 27, to Thursday Nov. 3, 1639, fol. 842, and the Public Intelligencer, from Oct. 31 to Nov. 7, fol. 833.—Gentleman's Magazine, vol. liv. p. 4 and 5 for the year 1784.

[S] Gent. Mag. vol. liv. p. 834.

he discharged much to the advantage of his memory; it being his custom to represent the defects of the king's conduct with great freedom to his majesty; particularly, he used to put the king and his army in mind, not to grow elated upon their conquests, but to return God thanks for their successes, and make a modest and good-natured use of them. This advice he used to preach to the court and camp in France with great freedom and elocution. He was elected archbishop of Canterbury in 1348. Besides several other tracts, he wrote one, intituled, *Causa Dei*.

BRADY (DR. NICHOLAS) [T], an english divine of good parts and learning, the son of Nicholas Brady, an officer in the king's army in the civil wars of 1641, was born at Bandon, in the county of Cork, Oct. the 28th, 1659; and continued in Ireland till he was 12 years of age. Then he was sent over to England to Westminster-school; and from thence elected student to Christ-church in Oxford. After continuing there about four years, he went to Dublin, where his father resided; at which university he immediately commenced B. A. When he was of due standing, his diploma for the degree of D. D. was, on account of his uncommon merit, presented to him by that university, while he was in England; and brought over by Dr. Pratt, then senior travelling fellow, afterwards provost of that college. His first ecclesiastical preferment was to a prebend, in the cathedral of St. Barry, at Cork; to which he was collated by bishop Wettenhal, whose domestic chaplain he was. He was a zealous promoter of the revolution, and in consequence of his zeal suffered for it. In 1690, when the troubles broke out in Ireland, by his interest with king James's general, M'Carty, he thrice prevented the burning of the town of Bandon, after three several orders given by that prince to destroy it. The same year, having been deputed by the people of Bandon, he went over to England, to petition the parliament for a redress of some grievances they had suffered while king James was in Ireland; and afterwards quitting his preferments in Ireland, he settled in London; where, being celebrated for his abilities in the pulpit, he was elected minister of St. Catherine Cree church, and lecturer of St. Michael's, Wood-street. He afterwards became minister of Richmond in Surrey, and Stratford upon Avon in Warwickshire, and at length rector of Clapham in Surrey; which last, together with Richmond, he held till his death. He was also chaplain to the duke of Ormond's troop of horse-guards, as he was to their majesties king William and queen Mary. He died May 20, 1726, aged 66 [U].

BRAHE

[T] Biog. Brit.

[U] He translated the *Æneid* of Virgil, which was published by subscription.

He published three volumes of sermons in 8vo;

BRAHE (TYCHO), a celebrated astronomer, descended of an illustrious family, originally of Sweden, but settled in Denmark, was born in Knudstorp, 1546. He was, by the direction of George Brahe his father's brother, taught latin when seven years old. He studied five years under private tutors, and acquired a taste for poetry. His uncle sent him, in 1559, to study rhetoric and philosophy at Copenhagen: his father had died a little before. The great eclipse of the sun, on the 21st of August 1560, happening at the precise time the astronomers had foretold, he began to look upon astronomy as something divine; and, purchasing the tables of Stadius, gained some notion of the theory of the planets. In 1562, he was sent to Leipsic to study law, but astronomy wholly engrossed his thoughts: in purchasing books of that science he employed his pocket money. Having procured a small celestial globe, he used to wait till his tutor was gone to bed, in order to examine the constellations and learn their names: when the sky was clear, he spent whole nights in viewing the stars. In 1565, the death of his uncle occasioned his return home; but his relations thinking the study of astronomy beneath his rank, he went in 1566 to Wittenberg, which the plague forced him to leave in 1567 to go to Klostock. In December that year, a difference arising between Brahe and a danish nobleman, they fought, and the former had part of his nose cut off; which defect he so artfully supplied with one made of gold and silver, that it was not perceivable. It was about this time that he began to apply himself to chemistry, proposing nothing less than to obtain the philosopher's stone. In 1569, he removed to Augsburg, where he was visited by Peter Ramus. In 1571, he returned to Denmark, and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his castle of Herritzvad near Knudstorp, for making his observations, and building a laboratory. His marrying a country girl beneath his rank, occasioned such a violent quarrel between him and his relations, that the king was obliged to interpose, to reconcile them. In 1574, by his majesty's command, he read lectures upon the theory of comets, at Copenhagen; and the year following visited Hesse Cassel, Frankfurt, and Basil, and some other parts of Switzerland. From thence he went to Italy, staid some time in Venice, and returned

8vo; and after his death, three more were published by his son. Among his sermons, there is one preached on St. Cæcilia's day, in vindication of church music, first printed in 1697, 4to. But what he is likely to be the longest remembered for, as indeed he is now best known by, is a new version of the Psalms of David, in conjunction with Mr. Tate. This version was licensed

at Kensington, where king William usually resided, in 1696; and is now sung in most churches of England and Ireland, instead of the old one by Ster hold and Hopkins made in the reign of Edward VI. which indeed may well be accounted obsolete, as it is now seldom quoted but in derision.

by way of Germany to Copenhagen before winter, to settle his affairs, purposing to remove with his family to Basil the following spring : but he dropped this design, upon the king of Denmark's bestowing on him for life the island of Kuen in the Sound, and a promise that an observatory and laboratory should be built for him, with a supply also of money for carrying on his designs. The first stone of the observatory was laid Aug. 8, 1576. Though that, with the several buildings to it and the necessary machines, cost the king an immense sum, Brahe laid out of his own money above an hundred thousand crowns during the twenty years he continued there, sparing no expence to cultivate the science of astronomy. He commonly maintained in his house ten or twelve young men, who assisted him in his observations, and whom he instructed in astronomy and the mathematics. The king likewise assigned him a pension of two thousand crowns out of the treasury, a see in Norway, and the canonry of Roschild, worth a thousand crowns a year. James VI. of Scotland, coming into Denmark to marry Anne, daughter of Frederic II. visited Brahe at Uraniburg, the name given to the observatory ; made him several noble presents, and wrote a copy of latin verses in his honour. The particular distinction paid to Brahe excited the jealousy of some of the nobles. The physicians also were uneasy, because their patients deserted them to apply to him for the sovereign medicines which he distributed gratis. Valkendorf, treasurer of the household, was incensed against him on account of a dispute occasioned by a dog of Brahe's having bit him. All these things conspired to his ruin. It was represented to the king, that, the treasury being exhausted, many pensions, particularly Brahe's, ought to be retrenched ; that the see which he had long enjoyed ought to be given to some person more capable of serving the state ; and that, though Brahe was obliged to make the necessary reparations to the chapel belonging to his canonry at Roschild, he had suffered it to fall to ruin. These insinuations had their effect : and in 1569 he was deprived of his pension, his see, and his canonry. Being thus rendered incapable of supporting the expences of his laboratory, he went to Copenhagen, and continued his astronomical observations and chemical experiments in that city, till Valkendorf brought him an order from the king to desist. This put him upon thoughts of getting himself introduced to the emperor, who was fond of mechanism and chemical experiments. He waited upon him at Prague, was most graciously received, had a magnificent house given him till one more proper for astronomical observations could be procured, and a pension of three thousand crowns assigned him, with a promise of a see for himself and his descendants. This good fortune he enjoyed but a short time ; for, going to dine with a nobleman, he forgot to make

water before he sat down to table according to his usual custom. During the entertainment he drank more than common, and found himself uneasy, yet imprudently continued some time longer at table; and upon his return home was seized with a total suppression of urine, of which he died the 24th of October 1601. His great skill in astronomy is universally acknowledged. He was very credulous with respect to judicial astrology and presages. If he met an old woman when he went out of doors, or an hare upon the road on a journey, he used to turn back immediately, being persuaded that it was a bad omen. When he lived at Uraniburg he had at his house a madman, whom he placed at his feet at table and fed himself. As he imagined that every thing spoken by mad persons presaged something, he carefully observed all that this man said; and because it sometimes proved true, he imagined it might always be depended upon. He had so little command of his temper, that a mere trifle put him in a passion; even against persons of the first rank, with whom it was his duty to keep on good terms, he openly discovered his resentment; and though very apt to rally others, he was highly provoked if the same liberty was taken with himself.

BRAILLIER (PETER), an apothecary of Lyons, dedicated to Claude de Gouffier, comte de Maulévrier, grand ecuyer de France, in 1557, a curious book on the abuses and ignorance of physicians, against the pseudonymous author of a tract des abus et tromperies des apothicaires, disguised under the name of Licet Benancia, printed at Lyons. From these two old books several modern satirists have purloined their witticisms against physicians and apothecaries.

BRAMANTE D'URBINO (LAZARUS), a famous architect, was born at Castel-Duranti in the territory of Urbino, about the year 1444. He at first applied himself to painting; but both his talents and taste being more strongly turned for architecture, he devoted himself to it with astonishing success. The convent della Pace, which he built at Naples, having acquired him a considerable reputation, Alexander VI. appointed him his architect. Julius II. made him afterwards superintendant of his buildings. It was by order of this pontif that he executed the magnificent project of joining the Belvedere to the Vatican: a work worthy of admiration if it had not been spoiled by the various alterations it has since been made to undergo. Bramante persuaded Julius to demolish the church of St. Peter, in order to construct one more magnificent, and, if possible, would not have had its equal in the world. The plan of this great master being adopted, the foundations were begun in 1506 of this new basilicum, which was raised as far as the entablature with incredible expedition: but he had not the satisfaction to see his work entirely completed, being prevented by his death, which

happened in 1514, at the age of 70. He left the prosecution of it to the famous Michael Angelo Buonarota. Bramante, not less estimable for the qualities of his heart and mind, than for his surprising talents, to his genius in architecture added a taste for music and poetry. His works in the latter department were printed at Milan in 1756.

BRAMHALL (JOHN) [x], an eminent divine, was descended from an antient family, and born at Pontefract in Yorkshire, about 1593. He received his school education at the place of his birth, and was removed from thence to Sidney college, Cambridge, in 1608. After taking the degrees of B. A. and M. A. he quitted the university; and, entering into orders, had a living given him in the city of York. About the same time he married a clergyman's widow, with whom he received a good fortune; and, what was equally if not more acceptable, a valuable library, left by her former husband. In 1623, he had two public disputations at North-Allerton with a secular priest and a jesuit. The match between prince Charles and the infanta of Spain was then depending; and the papists expected great advantages and countenance to their religion from it. These two, therefore, by way of preparing the way for them, sent a public challenge to all the protestant clergy in the county of York; and when none durst accept it, our author, though then but a stripling in the school of controversy, undertook the combat. His success in this dispute gained him so much reputation, and so recommended him in particular to Matthews, archbishop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and then of Rippon; at which last place he went and resided after the archbishop's death, which happened in 1628, and managed most of the affairs of that church in the quality of sub-dean. He had great weight in the town of Rippon, and was also appointed one of his majesty's high commissioners, in the administration of which office he was by some accounted severe.

In 1630, he took a doctor of divinity's degree at Cambridge; and soon after was invited to Ireland by the lord viscount Wentworth, deputy of that kingdom, and sir Christopher Wandesford, master of the rolls. He went over in 1633, having first resigned all his church-preferments in England; and a little while after obtained the archdeaconry of Meath, the best in that kingdom. The first public service he was employed in was a royal visitation; when, finding the revenues of the church miserably wasted, the bishoprics in particular wretchedly dilapidated by fee-farms, and long leases, and small rents, the discipline scandalously despised, and the ministers but meanly

[x] Life of bishop Bramhall, prefixed to his works, edit. 1677, folio.

provided, he applied, in process of time, proper remedies to these several evils. In 1634, he was promoted to the bishopric of Londonderry; and improved that fee very much, not only by advancing the rents, but also by recovering lands detained from his predecessors. But the greatest service he did the church of Ireland was, by getting, with the lord deputy's assistance, several acts passed in the parliament which met in that kingdom on the 14th of July 1634, for the abolishing fee-farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the space of four years, 30 or 40,000l. a year. In the convocation that met at the same time, he prevailed upon the church of Ireland to be united in the same faith with the church of England, by embracing the thirty-nine articles of religion, agreed upon in the convocation holden at London in 1562. He would fain also have got the english canons established in Ireland; but could obtain no more than that such of our canons as were proper for the Irish should be removed thither, and others new framed and added to them. In the mean time he met, from several quarters, with a great deal of detraction and envy; and, according to the fashion of those times, was charged with arminianism and popery; but he was not of a spirit to be daunted with noise and ill words.

In 1637, he took a journey into England, and was there surprised with the news of an information exhibited against him in the star-chamber, "for being present at Rippon when one Mr. Palmes had made some reflecting discourse upon his majesty, and neither reproving nor informing against him." The words deserved no very great punishment if they had been true, being no more than, that "he feared a scottish mist was come over their town; because the king had altered his lodgings from Rippon, where he had designed them, to sir Richard Graham's house, not far from that place." But the bishop easily cleared himself and the whole company. After having received much honour from Charles I. and many civilities from archbishop Laud and other persons, he returned to Ireland; and, with 6000l. for which he sold his estate in England, purchased another at Omagh, in the county of Tyrone, and began a plantation, which the distractions of that kingdom hindered him from perfecting. In March 1641, articles of high-treason were exhibited against him in Ireland, wherein he was charged with having conspired with others to subvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The bishop was at Londonderry when he received intelligence of this accusation. All his friends wrote to him to decline the trial; but, thinking it dishonourable to fly, he went directly to Dublin, and was made a close prisoner by the parliament. In this distress, he wrote to the primate Usher, then

then in England, for his advice and comfort; who mediated so effectually in his behalf with the king, that his majesty sent a letter to Ireland, to stop proceedings against him. This letter was very slowly obeyed; however, the bishop was at length restored to liberty, but without any public acquittal, the charge lying still dormant against him, to be awakened when his enemies pleased. Shortly after his return to Londonderry, sir Phelim O'Neil contrived his ruin in the following manner. He directed a letter to him, wherein he desired, "that, according to their articles, such a gate of the city should be delivered to him;" expecting that the Scotch in the place would, upon the discovery, become his executioners: but the person, who was to manage the matter, ran away with the letter. Though this design took no place, the bishop did not find any safety there: the city daily filling with discontented persons out of Scotland, he began to be afraid lest they should deliver him up. One night they turned a cannon against his house to affront him; whereupon, being persuaded by his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's service, till his affairs were grown desperate; and then, embarking with several persons of distinction, he landed at Hamburgh upon the 8th of July 1644. Shortly after, at the treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that bishop Bramhall, together with archbishop Laud, &c. should be excepted out of the general pardon.

From Hamburgh he went to Brussels, where he continued for the most part till 1648, with sir Henry de Vic, the king's president; constantly preaching every Sunday, and frequently administering the sacrament. In that year he returned to Ireland; from whence, after having undergone several difficulties, he narrowly escaped in a little bark: all the while he was there, his life was in continual danger. At Limerick he was threatened with death, if he did not suddenly depart the town. At Portumnagh, indeed, he afterwards enjoyed more freedom, and an allowance of the church service, under the protection of the marquis of Clanrickard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance however troubled Cromwell so, that he declared he would have given a good sum of money for that Irish Canterbury, as he called him. His escape from Ireland is accounted wonderful: for the vessel he was in was closely chased by two of the parliament frigates; and when they were come so near, that all hopes of being saved were taken away, on a sudden the wind sunk into a perfect calm, yet somehow suffered the vessel to get off, while the frigates were unable to proceed at all. During this second time of being abroad, he had many disputes about religion with the learned of all nations,

tions, sometimes occasionally, at other times by appointment and formal challenge; and wrote several things in defence of the church of England. He likewise purposed to draw a parallel between the liturgy of the church of England, and the public forms of the protestant churches abroad; and with this view he designed to travel about. But he met with a very unexpected interruption in his first day's journey: for he no sooner came into the house where he intended to refresh himself, but he was known and called by his name by the hostess. While the bishop was wondering at his being discovered, she revealed the secret by shewing him his picture, and assured him there were several of them upon the road, that, being known by them, he might be seized; and that her husband, among others, had power to that purpose, which he would certainly make use of if he found him. The bishop saw evidently he was a condemned man, being already hanged in effigy; and therefore, making use of this intelligence, prudently withdrew into safer quarters.

Upon the restoration of the church and monarchy, he returned to England, and was from the first designed for higher promotion. Most people imagined it would be the archbishopric of York; but at last he was appointed archbishop of Armagh, to which he was translated upon the 18th of January, 1660-61. The same year he visited his diocese, where he found great disorder; some having committed horrible outrages, and many imbibed very strong prejudices, both against his person and the doctrine and discipline of the church; but, by argument, persuasion, and long suffering, he gained upon them even beyond his own expectation. As he was by his station president of the convocation, which met upon the 8th of May 1661, so was he also chosen speaker of the house of lords, in the parliament which met at the same time: and so great a value had both houses for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Strafford, and ordered the scandalous charges against them to be torn out, which was accordingly done. In this parliament many advantages were procured, and more designed, for the church, in which he was very industrious. About this time he had a violent sickness, being a second fit of the palsy, which was very near putting an end to his life; but he recovered. A little before his death, he visited his diocese; and having provided for the repair of his cathedral, and other affairs suitable to his pastoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was seized with a third fit of the palsy; of which he soon died, being then 70 years old. At this time he had a trial for some part of his temporal estate at Omagh, with sir Audley Mervyn, depending in the court of claims; and there, at the time of hearing, the third fit of
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the palsy so smote him, that he sunk in the court, was carried out senseless, and so continued till death put an end to him. The cause however was determined in his favour.

He was the author of several works, which were published, as they were written, at different times; but they were reprinted at Dublin, 1677, in one volume folio, to which were added some pieces never before printed. The most celebrated of his writings are those against Hobbes.

BRANCAS VILLENEUVE (ANDREW FRANCIS), abbé d'Aulnay, born in the comtat Venaissin, died April 11, 1758, is known by several works in physics and astronomy. The abundance of words, the frequent repetitions, the great number of insignificant ideas perceived in his writings, have almost ruined them with the public; though they contain much excellent matter [r].

BRANDI (HYACINTH), a painter, born at Poli, not far from Rome, in 1633. He studied in the school of Lanfranc. The greater part of the churches and palaces at Rome were embellished by his pencil. An imagination full of fire, a great facility, a feeble and incorrect colouring, characterise his performances. He worked with uncommon rapidity, always preferring his pleasures and money to fame. He died at Rome in 1691, aged 58, prince of the academy of St. Luc, and chevalier of the order of Christ.

BRANDT (SEBASTIAN), born at Strasburg in 1454, publicly taught jurisprudence at Balle and at Strasburg, became counsellor and chancellor of the latter, and died in 1520. He is author of a poem intituled, *Navis stultifera mortalium*, 1488, 8vo. an edition more scarce but less elegant than that of Paris, 1498, 4to. There is a french translation, Paris 1497, and Lyons 1498, fol.

BRANDT (JOHN), secretary of the city of Antwerp, died in 1639, at the age of 80, was a man of letters, of a communicative disposition, and of great zeal for the promotion of the arts and sciences. He adopted as his motto, LIBENTER, ARDENTER, CONSTANTER. He left a work intituled, *Elogia Ciceronia Romanorum domi militiaeque illustrium*; in which he has collected all the anecdotes dispersed throughout the several works of Cicero, in the lives of illustrious persons in the government and in the wars.

BRANDT (SEBASTIAN), a german chemist, born in 1458, died May 2, 1521, as he had lived, labouring at the furnace of the magnum opus. Thinking he might find the philosopher's

[r] The principal are, 1. Letters on Cosmography, 4to. 2. Modern system of cosmography and general physics, 1747, 4to. 3. Explication of the flux and reflux of the sea, 1739, 4to. 4. Cosmographical ephemerides, 1750, 12mo. 5. History of the kingdom of Gala, translated from the english, 1754, 12mo.

stone in the preparation of urine, he passed a great part of his life over that liquor, without making any discovery. At last after a strong distillation of urines, he found in his recipient a shining substance, since called phosphorus. Brandt shewed this substance to Kunckel, chemist to the elector of Saxony, and to several other persons; but concealed the process by which he obtained it. After his death, Kunckel found no great trouble in guessing what was the subject of phosphorus.

BRANDT (GERARD), a protestant divine and minister of Amsterdam, died at Rotterdam in 1695. He was the author of the history of the reformation of the Low Countries, in 4 vols. 4to. It is written in Flemish; and the grand pensionary Fagel said once to bishop Burnet, that it was worth learning Flemish, merely to read Brandt's history. An abridgement of it was afterwards published in French, in three volumes, 12mo. Brandt wrote also the life of admiral Ruyter.

BRASAVOLA (ANTONIUS MUSA), a famous physician, born at Ferrara in 1500, of a noble family. His knowledge was not confined to medicine. In consequence of his having maintained at Paris, for three days successively, theses de omni scibile, the surname of Musa was given him by Francis I. He was physician to that prince, who made him chevalier of the order of St. Michael; to the emperor Charles V. who bestowed on him the title of count palatine; and to Henry VIII. of England. He was not of less consequence in his own country. Successively first physician to the popes Paul III. Leo X. Clement VII. and Julius III. cherished and favoured by all the other princes of Italy, and particularly the dukes of Ferrara, he was proceeding in this brilliant career, when he died at Ferrara in 1555, at the age of 55, after having long been professor of medicine there with universal applause; leaving a great number of works [z].

BRAY (SIR REGINALD), who was instrumental in the advancement of Henry VII. to the throne, was the second son of sir Richard Bray, one of the privy council to Henry VI. who lies buried in the north aisle of Worcester cathedral. His family came into England with the conqueror, and flourished in the counties of Northampton and Warwick; but Edmond, the father of sir Richard, is styled of Eton, in the county of Bedford, which continued the seat of the family for some descents. Whether sir Reginald had taken part with Henry VI. or what public transactions he was concerned in, in the time of Edward IV. does not appear; but it seems that he was concerned in some, as he had a general pardon granted to him in the first

[z] Principally on medicine, and, amongst others, 1. Commentaries on the aphorisms of Hippocrates and Galen, refertissimus in Gale ii libros. Venice 1622, fol. which Castro, in his Biblioth. Med. styles, opus ineditæ elucubrationis & printed at Basse in 1522, folio. 2. Index utilitatis inexplicabilis.

year of king Richard III. He was receiver-general to sir Henry Stafford, who married Margaret countess of Richmond, mother to the earl of Richmond, afterwards king Henry VII. and continued in her service after the death of sir Henry, and her remarriage with lord Thomas Stanley.

When the duke of Buckingham had concerted with Morton bishop of Ely, then his prisoner at Brecknock in Wales, the marriage of the earl of Richmond with the princess Elizabeth, eldest daughter of Edward IV. and his advancement to the throne; the bishop recommended sir Reginald for the transaction of the affair with the countess, telling the duke he had an old friend with her, a man sober, secret, and well-witted, called Reginald Bray, whose prudent policy he had known to have compassed matters of great importance; and accordingly wrote to him in Lancashire, where he was with the countess, to come to Brecknock with all speed. He readily obeyed the summons, and, receiving his charge, returned to the countess; who, having obtained the queen dowager's consent to the marriage, made this Reginald her chief manager of the conspiracy, and employed him to engage as many persons of note as he could. In a few days he brought in sir Giles Daubeney, afterwards lord Daubeney, sir John Cheney, Richard Guilford, esq. afterwards sir Richard, Thomas Rame, esq. who was taken and executed by king Richard, and many others.

After Henry came to the crown, he was greatly in his favour as long as he lived, and had great honours and wealth bestowed upon him. He was made a knight banneret, whether at the battle of Bosworth, or Blackheath, when the cornish rebels were defeated, is uncertain. He was also made a knight of the Bath at the king's coronation; and in the first year of his reign was joint chief justice with lord Fitzwalter, of all the forests south of Trent, and also a privy counsellor. After this he was made high treasurer, and knight of the garter. He was at the battle of Blackheath, when lord Audley, having joined the cornish rebels, was taken prisoner; and being beheaded, and his estate forfeited, his manor of Shere Vachery and Cranley in Surrey, with a considerable estate, was given to sir Reginald. He also had the isle of Wight in farm from the king, at 300 marks per annum.

His skill in architecture appears from Henry the seventh's chapel in Westminster-abbey, and the chapel of St. George at Windsor; as he had a principal concern and direction in the building of the former, and the finishing and bringing to perfection the latter, to which he was also a liberal benefactor. In the middle of the south aisle of the chapel at Windsor is a spacious chapel built by him (still called by his name) in which he is buried, and probably under the stone where lies Dr. Waterland;

land; for on opening the vault for the doctor, who died in 1740, a leaden coffin of ancient form and make was found, which by other appearances also was judged to be the coffin of sir Reginald; and was, by order of the dean, immediately arched over with great decency. His arms are on the stone screen, and his crest and devices on divers parts of the roof.

He died Aug. 5, 1501, possessed of a very large estate, acquired by the favour of the king and his great employments: but notwithstanding this, and his being an active minister for seventeen years, in the reign of a monarch who extorted so much money from his subjects, historians agree in giving him an excellent character. Polydore Vergil, Hall, &c. say that he was a very father of his country, a sage and grave person, a fervent lover of justice, and one who would often admonish the king when he did any thing contrary to justice or equity.

He married two wives, but had no issue by either. Sir William Sandes, who married Margery, daughter and heir of his eldest brother, got a considerable part of his fortune; sir Edmond Bray (afterwards summoned to parliament by Henry VIII. as lord Bray), eldest son of his other brother, had a great share of it; but the estate in Surrey, which was lord Audley's, and which was a considerable one, he gave to sir Edward Bray (younger brother of sir Edmond), whose descendants now enjoy part thereof.

BRAY (THOMAS) [A], an english divine, born at Marton in Shropshire, 1656, was placed at Hart-hall, Oxford; but the scantiness of his fortune forced him to leave the university, soon after he had commenced bachelor of arts. Having entered into orders, he obtained a curacy near Bridgenorth in Shropshire; from whence he soon removed to Warwickshire, to officiate as chaplain to sir Thomas Price, by whom the donative of Lac Martin was conferred upon him. Being introduced to the acquaintance of Simon lord Digby, his lordship recommended him to his brother (afterwards lord Digby), who gave him the vicarage of Over-Whitacre in the same county, and generously endowed it with the great tithes. In 1690, the rectory of Sheldon being vacant by the incumbent's refusing to take the oaths at the revolution, his lordship also presented Mr. Bray to it. This living he held till about three months before his death, when he resigned it on account of his advanced age. December 12, 1693, he took the degree of M. A. at Hart-hall, Oxford. The reputation he acquired by the publication of his catechetical lectures, which he composed at Sheldon, determined Dr. Compton, bishop of London, to make choice of him to be his commissary in Maryland, for the establishment and better regulation

[A] The life and designs of the rev. Mr. Thomas Bray.

of church-affairs in that province. Mr. Bray taking into consideration the state of the country, and the most effectual methods to promote this design, it readily occurred to him, that only the poorer clergy would leave their friends and native lands, to go to settle there; and as it was not to be supposed that these men would supply themselves with a number of books proper to qualify them for the ends of their mission, he endeavoured to provide for this defect. He represented the state of the case to the bishops, desiring their assistance and encouragement in procuring parochial libraries for the use of the missionaries: and his representation met with encouragement and success. Many libraries were founded, not only in Maryland, but also in other provinces on the continent, islands in America, and the factories in Africa: and their preservation was insured by solemn acts of assembly. He formed a design also of founding parochial libraries in England, and this scheme also met with encouragement: insomuch that libraries were founded in several dioceses; and provision was made for their security and preservation, in an act of parliament passed in the seventh year of queen Anne, intituled An act for the better preservation of parochial libraries in that part of Great Britain called England. He farther formed a design of raising libraries in sea-port towns, where the missionaries might be detained by contrary winds, obtaining several benefactions for that purpose, and taking with him a quantity of books to deposit in each port that should happen in his way; and being detained in three several places in a subsequent voyage to Maryland, he put this design in execution in every one of them, viz. Gravesend, Deal, and Plymouth. He likewise made a beginning towards parochial catechetical libraries in the isle of Man.

In 1696, Mr. Bray accumulated the degrees of B. and D. D. at Magdalen college, Oxford; and, in December that year, published *Bibliotheca Parochialis*. At the same time he sent abroad another tract, intituled, *Apostolic charity, its nature and excellency*; to which he prefixed a general view of the english colonies in America, in order to shew what provision was wanting for the propagation of christianity in those parts. In 1697 he petitioned the house of commons, that a share of the alienated lands (formerly given to superstitious uses) which were proposed to be vested in Greenwich hospital, might be appropriated for the propagation of religion in the plantations. This petition was well received; and a fourth part of all that should be discovered (after one moiety to the discoverer) was allowed by the committee: but the bill was never reported. Not discouraged by this disappointment, he went over to Holland, to make application to his majesty for a grant of some arrears of taxes due to the crown: but the recovery of these arrears was very difficult, and they proved of little value. He next drew up the plan of a
society

society pro fide propaganda, to be established by charter; and, in consequence thereof, letters patent, for erecting a corporation by the name of The society for the propagation of the gospel in foreign parts, passed the great seal in 1701.

In 1702, having waited a considerable time for the return of a law from Maryland for the establishment of the church, with such amendments as would render it unexceptionable at the court of England, he resolved to go over to that country, as well to hasten the passing this act in their assemblies, as to promote other matters for the service of religion. Some of his friends, seeing that he received no advantage from his commissary's place, nor had any allowance made, or preferment given him at home, to support the expences he was at, advised him to lay aside his design of going abroad, and take two good preferments that were offered him at home, that of sub-almoner, and the donative of Aldgate: but he declined every offer inconsistent with the interest of the affair he was engaged in; and though forced to dispose of his own effects, and raise money on credit for his support in the undertaking, he set sail from the Downs, Dec. 20, 1699; and, after a tedious and dangerous passage, arrived at Maryland the 12th of March 1700. By his prudent conduct, he not only gained singular respect from all, but so much of the assembly's confidence, that they ordered the attorney-general to consult with him in drawing up the bill, which passed nemine contradicente. After the breaking up of the assembly, and that of a general visitation at Annapolis, to which all the clergy were cited, many apprehending the opposition of the quakers might get this new-enacted law again annulled, intimated to Dr. Bray, that it would be of great consequence to the preservation and final settlement of the church, if he were to go home with the law, and solicit the royal assent. He came over accordingly, and found that their apprehensions were not groundless: but he refuted the suggestions of the quakers by a printed memorial, and his majesty decided without hesitation in the church's favour.

The doctor's small fortune being consumed in these undertakings, lord Weymouth generously presented him with a bill of 300l. for his private use; great part of which, however, he devoted to his public designs. Though he was vested with the character of commissary, no part of the proposed revenue was annexed to it; yet he never made any complaint, or remonstrance against this unjust disappointment; and when two sums of fifty pounds each were presented to him in Maryland, he generously threw them in towards defraying the charges of their libraries and law. In 1701 he published his circular letters to the clergy of Maryland; a memorial representing the present state of religion on

the continent of North America, and the acts of his visitation held at Annapolis. In 1706 he accepted of the donative of St. Botolph without Aldgate, worth about 150*l.* per annum. In 1712 he printed his Martyrology, or papal usurpation, in folio. This work is a collection of scarce and valuable treatises, digested into as regular a history as the nature of the subject would admit, in order to trace the origin and growth of the exorbitant claims of the papal see. He proposed to compile a second volume, but for want of leisure laid the design aside, and bequeathed, by will, his valuable collection of materials, both printed and manuscript, to Sion college. In Dr. Bray's before-mentioned voyage to Holland, his disinterested and public spirit gained him the esteem of Mr. d'Allone of the Hague, a private secretary to king William, who kept up an epistolary correspondence with him: the result whereof was, that he gave in his life-time a sum to be applied to the conversion of the negroes in the british plantations; and at his death, in 1723, left 900*l.* out of his english estate to Dr. Bray and his associates, towards raising a capital stock for the same purpose. In 1726, the doctor printed his *Directorium missionarium*, and *Primordia bibliothecaria*, and some other tracts of the like kind, in one of which he declares as his opinion, that the civilizing of the Indians must precede any successful attempt for their conversion. He wrote likewise a short account of Mr. Rawlet, author of the *Christian Monitor*; and reprinted the life of Mr. Gilpin; and, with a view to fix upon the minds of such as were designed for the ministry a just and awful sense of their many and important duties, he reprinted the *Ecclesiastes* of Erasmus.

In 1727, an acquaintance, who made a casual visit to White-chapel prison, representing to the doctor the miserable state of the unhappy persons there confined, he soon obtained sufficient benefactions to provide a quantity of bread, meat, and broth, on Sundays, and sometimes on the intervening days, for that place, and also for Woodstreet-compter. His benevolence did not stop here; he employed the intended missionaries in preaching to them. This enquiry into the state of the gaols brought him acquainted with general Oglethorpe, and some others of high rank and distinction, who were afterwards employed in the same enquiry, in consequence of an order of the house of commons. These gentlemen he engaged as his associates in his designs of founding libraries and converting negroes. Most of the religious societies and good designs in London are in a great measure formed on the plans he projected, particularly the charity-schools, the society for reformation of manners, and that for the relief of poor proselytes, &c. He died Feb. 15, 1730, aged 73, leaving only one daughter.

BREBEUF,

BREBEUF (GEORGE DE), a french poet, was born at Tostigni in Lower Normandy, 1618. He was distinguished chiefly by a translation of Lucan; which, notwithstanding its inflated style, its numerous antitheses, and its various false brilliancies, continued to be long admired. It engaged attention and applause so powerfully at first, that cardinal Mazarine made great promises of advancement to the translator; but died, without fulfilling them. But the best, and the most edifying of his works is, the first book of Lucan travestied. This is an ingenious satire upon the great, who are described as never losing a moment's sight of their greatness and titles; and upon the meanness and servility of those who, with a view of making their fortunes, submit to flatter them as gods. It is said of Brebeuf, that he had a fever upon him for more than twenty years. He died in 1661, aged 43; and, if the last anecdote of him be true, it is somewhat marvellous that he lived so long.

BREGY (CHARLOTTE SAUMAISE DE CHAZAN, COMTESSE DE), niece of the learned Saumaise [Salmasius], was one of the ladies of honour to queen Anne of Austria. She was distinguished at that court by her beauty and her wit; both of which she preserved to an advanced age, and died at Paris, April 13, 1693, at 74. She wrote a collection of letters and verses, 1688, 12mo. in which we meet with many ingenious thoughts: her verses almost entirely turn on a metaphysical love, which employed her mind more than her heart. But there are several pieces that are not of this description. In one of them she gives the following portrait of herself: "I am fond of praise; and this it is that makes me repay it with usury to those from whom I receive it. I have a proud and scornful heart; but this does not prevent me from being gentle and civil. I never oppose the opinions of any; but I must own that I never adopt them to the prejudice of my own. I may say with truth, that I am by nature modest and discreet, and that pride always takes care to preserve these two qualities in me. I am indolent; I never seek pleasures and diversions, but when my friends take more pains than I do to procure them for me. I feel myself obliged, and I appear at them very gay, though I am not so in fact. I am not much given to intrigue; but if I should get into an affair of that sort, I think I should certainly bring myself off with some propriety. I am constant, even to obstinacy, and secret to excess. In order to contract a friendship with me, all advances must be made by the other party; but I amply compensate all this trouble in the sequel: for I serve my friends with all that ardency usually employed in selfish interests. I praise them, and I defend them, without once consenting to what I may hear against them. I have not so much virtue as be free from the desire of the goods of fortune and honours; but I have too

much for pursuing any of the ways that commonly lead to them. I act in the world conformably to what it ought to be, and too little according to what it is."

BREMONT (FRANÇOIS DE), born at Paris in 1713, was the son of a lawyer, and died there in 1742 in his 29th year. The academy of sciences admitted him into their body, and the Royal Society of London made him their secretary. His translation of the Philosophical Transactions procured him this honour. He published four volumes of them in 4to, containing the years 1731 to 1736, inclusively. Brémont accompanied his work with notes; some of them historical, in which he traces back the history of the different opinions; others critical, correcting what defects may have escaped in his originals. He also added a table of the transactions from 1665 to 1730, 1 vol. 4to [B].

BRENT (Sir NATHANAEL), was born at Little Woolford in Warwickshire, 1573; he was educated at Merton-college in Oxford, and, after taking the degree of master of arts, entered upon the law line. In 1613 he travelled abroad, and at his return married the daughter and heiress of Dr. Robert Abbot, bishop of Salisbury, and niece to Dr. Abbot, archbishop of Canterbury; who sent him to Venice about the year 1618, to procure a copy of the History of the council of Trent. He received from the joint authors, father Paul and father Fulgentio, the sheets as they were composed, and sent them over weekly to the archbishop. When it was finished he returned, and translated it from italian into english and latin [C]. In 1621 he was, by the archbishop's interest, chosen warden of Merton-college; his grace also made him his vicar-general, commissary of the diocese of Canterbury, master of the faculties, and at length judge of the prerogative. In 1623 he accumulated the degrees of bachelor and doctor of laws; and in 1629 was knighted by king Charles I. at Woodstock. He afterwards sided with the puritans, and took the covenant, for which reason he was, by his majesty's command, deprived of his wardenship of Merton-college; but when Oxford surrendered to the parliament in 1646, he was restored, and appointed chief visitor of that university the two following years. The order made against pluralities forced him to leave Merton-college in 1651, and at the same time he refused to take the engagement. Retiring to

[A] He also wrote, 1. A collection of experiments of Hawkesby, 2 vols. 12mo. 2. The public papers that appeared in England on Mrs. Stephens's remedy against the stone. 3. Translation of the physical experiments of Dr. Halley on the method of freshening sea-water and rendering it potable, 12mo. 4. Translation, published after his death, of the physico-mechanical experiments of Hawkesby, 2 vols. 12mo. to which is added a complete history of those in electricity.

[C] Besides this translation, he revised and published, in 1625, Mr. Fr. Mason's vindication of the church of England, concerning the consecration and ordination of bishops, &c. Wood, Ath. i. 464. ii. 162.

his house in Little-Britain, London, he there ended his days, on the 6th of November 1652, at the age of 79.

BRENTIUS or BRENTZEN (JOHN), born in 1499, at Weil in Suabia, canon of Wittemberg, embraced the protestant faith at the preaching of Luther; and afterwards became a principal agent in effecting the reformation. However, he differed from Luther in several particulars. He maintained that the body of Jesus was in the eucharist, not only with the bread, but every where, as his divinity, since the ascension. Those who followed him were named Ubiquitarians, or Ubiquists. After the death of Luther, Brentius succeeded him as chief of that party, and in the favour of the duke of Wittemberg, who admitted him to his privacy and loaded him with benefits. He died in 1570 at Tübingen, where he was professor of divinity. He had been afflicted from his youth with perpetual watchfulness, or indisposition to sleep, which arose from his too great application to study. He published 8 volumes in folio of controversial writings, an infallible remedy against the author's complaint. He was twice married; and by his second wife, who was very handsome, left 12 children.

BREREWOOD (EDWARD), a learned mathematician and antiquary, was the son of Robert Brerewood a tradesman, who was thrice mayor of Chester; and born in that city 1565. He was educated in grammar learning at the free-school in Chester; and afterwards admitted, in 1581, of Brazen-nose-college in Oxford [D]. He studied hard there for several years, taking his degrees in arts; and then, as it is said, removed himself to St. Mary-hall. In 1596 he became the first professor of astronomy in Gresham-college, London; where he led the same private and retired course of life as he had before done in Oxford. He died there of a fever, Nov. 4, 1613, much lamented; for he was a very learned and very excellent person. He was a great searcher into antiquity and curious knowledge; but is remarkable for having never published any thing during his lifetime [E]. BRETON

[D] Wood's Athen. Oxon.

[E] After his death came out the following works: 1. De ponderibus et pretiis veterum nummorum, eorumque cum recentioribus collatione, 1614, 4to. This was published by his nephew Robert Brerewood of Chester, who was commoner of Brazen-nose-college in 1605, aged 17; and who succeeded our author in his estate and fortunes. It was afterwards reprinted in the eighth volume of the Critici Sacri, and in the apparatus before the first volume of the polyglot bible. 2. Enquiries touching the diversity of languages and religion, through the chief parts of the world, 1614,

4to. Published also by Robert Brerewood, who has written a large and learned preface to it. 3. Elementa Logicæ in gratiam studiosæ juventutis in acad. Oxon. 1614, 8vo. 4. Tractatus quidam logici de prædicabilibus & prædicamentis, 1628, 8vo. 5. Treatise of the Sabbath, 1630, 4to. 6. A second treatise of the Sabbath, 1632, 4to. 7. Tractatus duo, quorum primus est de meteoris, secundus de oculo, 1631. 8. Commentarii in Ethica Aristotelis, 1640, 4to. Mr. Wood tells us, that the original manuscript of this, written with his own hand, is in the smallest and neatest character that his eyes ever yet beheld;

BRETON (NICHOLAS), a writer of some fame in the reign of queen Elizabeth, author of *Phillida and Corydon*, in Percy's collection of antient songs and ballads, vol. iii. He published an interlude, intituled *An old man's lesson and a young man's love*, 1615, 4to. and many other little pieces in prose and verse, the titles of which may be seen in Winstanley's *Ames' Typog.* and Osborn's *Harl. Catalog.* He is mentioned with great respect by Meres in his second part of *Wit's Commonwealth*, 1598, p. 283, and is alluded to in Beaumont and Fletcher's *Scornful Lady*, act 2, and again in *Wit without money*, act 3.

BRETONNEAU (FRANCIS), born at Tours in 1660, became jesuit in 1675, died at Paris in 1741, at the age of 81. He was revisor and editor of the sermons of his brethren Bourdaloue, Cheminai, Giroust. Pere la Rue applied to him on this occasion the epithet made for St. Martin: *Trium mortuorum suscitator magnificus*. He published likewise an edition of the *Œuvres spirituelles* of pere le Vallois. Brétonneau was a preacher himself. His sermons in 7 volumes 12mo. published in 1743 by the famous pere Berruyer, are composed with eloquence. He was deficient in the graces of action; but he had all the other parts of a good orator. His virtues were the support of his sermons. Brétonneau also wrote, 1. *Reflexions pour les jeunes-gens qui entrent dans le monde*, 12mo. 2. *Abregé de la vie de Jacques II.* 12mo. taken from the papers of his confessor. It is a panegyric from which historians cannot extract much.

BREVAL (JOHN DURANT DE) [F], son of Francis Durant de Breval, D. D. prebendary of Westminster, was educated at Westminster-school, and removed thence to Trinity-college, Cambridge. He was elected fellow of it about the year 1702; but, upon some disagreement between him and Dr. Bentley the master, he quitted his fellowship, and went into the army, then in Flanders, as an ensign. The ease with which he acquired the flemish and german languages, his great knowledge, his exquisite pencil, and genteel behaviour, were soon noticed by the duke of Marlborough; who promoted him to the rank of captain, and also employed him in divers negotiations with several german princes. He began his travels about 1720, published the two first volumes of them in 1723 and 1725, and the third and fourth in 1738. He was the author of several poems and some plays. After what has been said, it may be matter of surprise to see Mr. Breval's name among the gentlemen of the *Dunciad*; but, soon after the unsuccessful exhibition of the *Three hours after marriage*, which, though with only Gay's name to it, was certainly the joint production of Gay, Pope, and Ar-

and that it was finished by him on the 27th of October 1586. g. The patriarchal government of the antient church, declared by way of answer to four questions, &c. 1647, 4to.

[F] Biograph. Dram.

buthnot,

büthnot, Breval, under the assumed name of Joseph Gay, produced a farce, called *The confederates*: and this exposed him to Pope's resentment. He died Jan. 1739.

BREUGEL (PETER) [G]. There were three painters of this name, viz. Peter the father, and his two sons Peter and John: Breugel the father, commonly called old Breugel, was born at a village of the same name near Breda 1565. He was first the pupil of Peter Koeck, whose daughter he married, and afterwards studied under Jerom Koeck of Bois-le-duc. It was his common custom to dress like a countryman, that he might have better access to the country people, and join with them in their frolics at their feasts and marriages. By these means he acquired a perfect knowledge of their manners and gestures, of which he made excellent use in his pictures. He travelled to France and Italy, where he employed himself upon every thing that came in his way. In all his works he took nature for his guide. He studied landscapes a long time on the mountains of Tyrol. His cheerful and humorous turn of mind displayed itself in all his pictures, which generally consisted of marches of armies, sports and diversions, country dances and marriages. At his return from Italy, he settled at Antwerp, where he fell in love with one of his servant-maids, but of a temper so different from his, that whatever inclination he had to marry her, his reason at last got the better of it. In 1551 he married, at Brussels, the daughter of Peter Koeck. In his last illness he caused his wife to gather together all his immodest pictures and drawings, and burn them before his face. His death happened at Antwerp, but the time of it cannot be ascertained [H].

BREUGEL (PETER), known by the name of Peter the younger, eldest son of Peter the elder, excelled in painting conflagrations, fires, sieges, tricks of magicians and devils, which got him the by-name of hellish Breugel.

BREUGEL (JOHN), second son of Peter, was born at Breugel about 1575. Two Flemish authors give different accounts of his education: one assures us that he was educated by the widow of Peter Koeck, commonly called Peter Van Aalst, his uncle by the mother, with whom he learned to paint in miniature, and that afterwards he studied painting in oil with one Peter Goeckint, whose fine cabinet served him at once instead of a school and a master. The other author, who often contradicts the former, asserts, that John Breugel learned the first principles of his art under the tuition of his father; but the disse-

[G] *Vie des Peintres*, 4to.

[H] The works of old Breugel, in the possession of the great duke of Tuscany, are, Christ carrying his cross, with a great number of figures; and a country feast. The emperor has the Tower of Babel, the

massacre of the Innocents, and the conversion of St. Paul, of his painting. The elector palatine has a landscape with St. Philip baptizing queen Candace's eunuch, and St. John preaching in the wilderness, with a great many figures.

rence observable in their manner renders this very improbable. However it be, John Breugel applied himself to painting flowers and fruits with great care and wonderful sagacity; he afterwards had great success in drawing landscapes and views of the sea, set off with small figures. He did not, however, neglect his turn for flowers and fruits, of which he made excellent use in embellishing his other works. He lived long at Cologn, and acquired a reputation which will last to the latest posterity. He made a journey to Italy, where his reputation had got before him; and his fine landscapes, adorned with small figures, superior to those of his father, gave very great satisfaction. He had the name of *FLUWEELE*, from his affecting to wear velvet clothes. If we may judge from the great number of pictures he left, he must have been exceedingly active and laborious; and his pieces, as they are all highly finished, must have taken up much of his time. He did not satisfy himself with embellishing his own works only, but was very useful in this respect to his friends. Even Rubens made use of Breugel's hand in the landscape part of several of his small pictures, such as his *Vertumnus* and *Pomona*. His drawings are so perfect, that no one, it is said, has yet been able to copy them. He died in 1642: it is remarkable that he never had a pupil.

BREVINT (DANIEL), was born in Jersey 1616. Before the revocation of the edict of Nantz, and till Charles I. by archbishop Laud's persuasion founded three fellowships in the colleges of Pembroke, Exeter, and Jesus at Oxford, for Jersey and Guernsey alternately, the young gentlemen of those islands, designed for the ministry, were sent to study among the protestants in France, particularly at Saumur [1]. Here Brevint studied logic and philosophy. Oct. 12, 1638, he was incorporated M. A. at Oxford, as he stood at Saumur; and the same year was chosen to be the first fellow at Jesus-college, upon the foundation just mentioned. Being ejected from his fellowship by the parliament-visitors, for refusing to take the covenant, he withdrew to his native country; and upon the reduction of that place by the parliament's forces, fled into France, and became pastor of a protestant congregation in Normandy. Soon after the viscount de Turcenne, afterwards marshal of France, appointed him to be one of his chaplains [K].

At

[1] This university was founded by the learned Philip de Mornay, lord of Plessis Maré, who brought professors to teach academical learning in that town, of which king Henry IV. had made him governor. It was for several years in great repute, on account of its eminent professors of divinity, John Cameron, Lewis Cappel, Moses Amyrauld, John de la Place, &c. The

learned le Fevre, father of Madam Dacier, was also one of the regents, or masters, in that university. It was at length suppressed by Lewis XIV. in 1684. Account of Jersey by P. Falle, p. 316.

[K] Whilst he held this office, he was one of the persons employed in the design of reconciling the protestant and popish religions: which gave him an access into, and

At the restoration of Charles II. Brevint returned to England, and was, by that prince, who had known him abroad, presented to the tenth prebend in the church of Durham. Dr. Cosin, bishop of that see, who had been his fellow-sufferer, also collated him to a living in his diocese. In Feb. 1662, he took the degree of D. D. at Oxford; and in Dec. 1681 he was promoted to the deanery of Lincoln [L]. He died May 5, 1695.

BREYNIUS (JAMES), of Dantzic, originally of the Low countries, died in 1697, at the age of 60; published *Plantarum exoticarum centuria 1*, Gedani 1678, fol. cum fig. *Fasciculus 1 et 2 plantarum rarior.* 1680 and 1689, 4to. not commonly to be met with.

BRIDGE (WILLIAM), was born in the year 1600; was in 1637 silenced by bishop Wren for non-conformity, on which he retired to Rotterdam, where he was elected pastor of a congregational church: upon the breaking out of the troubles he returned to England, and was chosen a member of the assembly of divines. He was many years resident at Yarmouth. In Peck's *Desiderata curiosa*, is a letter of William Bridge to Henry Scobell, esq. clerk of the council, about augmenting the income of preachers, with the names of the independent ministers of prime note in the county of Norfolk. This shews that he was a leading man among the independents. He was author of 21 treatises, in 2 vols. 4to, 1657. *Sermons before the parliament*, &c. He died March 1670, aged 70 [M].

BRIDGMAN (Sir ORLANDO), the author of the *Conveyances*, was the son of John Bridgman bishop of Chester. Soon after the restoration he was made lord chief baron of the exchequer; whence he was in a few months removed to the common pleas. While he continued in this court his reputation was at its height. Upon his receiving the great seal, his good name began to decline: he was timid and irresolute, and his timidity still increased with his years: nor was his judgment equal to all the difficulties of his office. His lady, a woman of cunning and intrigue, was too apt to interfere in chancery suits;

and made him acquainted with every corner of the romish church, as he says himself.

[L] He wrote, 1. *Missale Romanum*; or the depth and mystery of the roman mass, laid open and explained, for the use of both reformed and unreformed christians. Oxford, 1672. 2. *The christian sacrament and sacrifice*, by way of discourse, meditation, and prayer, upon the nature, part, and blessings of the holy communion; written at the desire of the princesses of Turenne and Bouillon, Oxford, 1637. A third edition was published at London in 1739, upon the recommen-

dation given of it by Dr. Waterland, in his charge, intitled, *The christian sacrifice explained.* 3. *Saul and Samuel at Endor*; or the new ways of salvation and service, which usually tempt men to Rome, and detain them there, truly represented and refuted, Oxford, 1674; and some other theological pieces in latin. He also translated into french, *The judgment of the university of Oxford concerning the solemn league and covenant.* Wood's Hist. Antiq. Univ. Oxon. l. xi. p. 322.

[M] Granger's *Biographical History*, vol. iii. p. 44.

and his sons, who practised under him, did not bear the fairest characters. He was desirous of an union with Scotland, and a comprehension with the dissenters; but was against tolerating the papists. He is said to have been removed from his office for refusing to affix the seal to the king's declaration for liberty of conscience; Nov. 17, 1672.

BRIETIUS (PHILIP), a learned Frenchman, was born at Abbeville in 1601; became a jesuit in 1619; and died librarian of their college at Paris in 1668. His *Parallela geographiæ veteris et novæ*, published in three volumes 4to, 1648 and 1649, is a very exact and methodical work, and ornamented with plates well designed. These volumes, however, contain only Europe; and it can never be enough regretted, says Nicéron, that he did not publish the Parallels of Asia and Africa, which were assuredly finished and ready, but somehow or other lost. He published also, *Annales mundi*, in 7 vols. 12mo. from the beginning of the world to the year of Christ 1663; and *Theatrum geographicum Europæ veteris*, 1653, in folio. He was, farther, concerned in a chronological work, joined with father Labbé; but he is supposed not to have succeeded so well here as in geography.

BRIGGS (HENRY) [N], an eminent mathematician, was born in the parish of Hallifax in Yorkshire, about 1556. From a grammar-school in the country he was sent to St. John's college, Cambridge, about 1577, where taking both the degrees in arts, he was chosen fellow of his college March 29, 1588. His chief study was the mathematics, in which he excelled; and in 1592 he was made examiner and lecturer in that faculty, and soon after reader of the physic-lecture founded by Dr. Linacer. When Gresham college in London was established, he was chosen the first professor of geometry there in 1596. In 1609 he contracted an intimacy with Usher, afterwards archbishop of Armagh, which continued many years by letters, two of which, written by our author, are yet extant. In one dated Aug. 1610, he tells his friend he was engaged on the subject of eclipses; and in the other, dated March 1615, he acquaints him with his being employed about the noble invention of logarithms, then lately discovered, and in the improvement of which he had afterwards a large share. In 1619 he was made favilian professor of geometry at Oxford; and resigned his professorship of Gresham-college in July 1620. Soon after his going to Oxford he was incorporated M. A. in that university, where he continued till his death, which happened Jan. 1630.

Dr. Smith gives him the character of a man of great probity; easy and accessible to all; free from arrogance, moroseness,

envy, ambition, and avarice; a contemner of riches, and contented with his own station; preferring a studious retirement to all the splendid circumstances of life [o].

BRIGGS (WILLIAM) [P], an eminent physician, was son of Augustine Briggs, esq. who was descended of an antient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this son was born. At thirteen years of age he was sent to Bennet-college in Cambridge, and placed under the care of Dr. Thomas Tenison, afterwards archbishop of Canterbury. He took both his degrees in arts, and was chosen fellow of his college, Nov. 1668. His genius leading him to the study of physic, he travelled into France, where he attended the lectures of the famous anatomist Mons. Vieussens at Montpelier; and, after his return, published his *Ophthalmographia* in 1676 [Q]. The year following he was created M. D. at Cambridge, and soon after made fellow of the college of physicians of London. In 1682 he quitted his fellowship to his brother; and the same year his *Theory of vision* was published by Hooke. In 1683 he sent to the Royal Society a continuation of that discourse, which was published in their *Transactions*; and the same year was by Charles II. appointed physician to St. Thomas's hospital. In 1684 he communicated to the Royal Society two remarkable cases relating to vision, which were likewise printed in their *Transactions*; and in 1685 published a latin version of his *Theory of vision*, at the desire of Mr. afterwards sir Isaac Newton, with a recommendatory epistle from him prefixed to it. And for completing this curious and useful subject relating to the eye, he promised, in the preface, two other treatises, one *De usu partium oculi*; and the other *De ejusdem affectibus*; neither of which, however, appears to

[o] His writings are, 1. A table to find the height of the pole, the magnetical declination being given. Published in Blondenville's *Theoriques of the planets*, Lond. 1602, 4to. 2. Tables for the improvement of navigation. Printed in the second edition of Wright's errors in navigation detected, Lond. 1610. 4to. 3. A description of an instrumental table to find the part proportional, devised by Mr. Edward Wright, Lond. 1616, 12mo. 4. *Logarithmorum chilias prima*, Lond. 1617, 8vo. 5. *Lucubrationes, annotationes in opera posthuma J. Naperi*, Edinb. 1619, 4to. 6. *Euclidia elementorum sex libri priores, secundum vetera exemplaria restituti, ex versione Latina Frederici Commandini, multis in locis castigati*, Lond. 1620, folio. 7. A treatise of the northernmost passage to the South sea, Lond. 1622, 4to. 8. *Arithmetica logarithmica, sive logarithmorum chilias triginta, pro nu-*

meris naturali specie crescentibus, ab unitate ad 20,000, et a 90,000 ad 100,000, Lond. 1624, fol. There was a second edition of this work published by Mr. Vlacq, in which the intervening numbers from 20,000 to 90,000 were filled up, Goudæ, 1628, fol. This edition was, soon after his death, translated into English, Lond. 1631, fol. 9. *Trigonometria Britannica*, Goudæ, 1633, fol. 10. Two letters to the learned James Usher; printed in the collection of archbishop Usher's letters. 11. *Mathematica ab antiquis minus cognita*; published by Dr. George Hakewill in his *Apologie*.

[P] Ward's *Lives of the Gresham professors*, p. 259.

[Q] It was printed at Cambridge in 12mo, under the following title, *Ophthalmographia, sive oculi ejusque partium descriptio anatomica, cui accessit nova visionis theoria,*

have

have been ever published : but, in 1687, came out a second edition of his *Ophthalmographia*. He was afterwards made physician in ordinary to king William, and continued in great esteem for his skill in his profession till he died, Sept. 4, 1704. He married Hannah, sole daughter and heiress of Edmund Hobart, grandson to sir Henry Hobart, lord chief justice of the common pleas in the reign of James I. by whom he left three children, Mary, Henry, and Hannah.

BRILL (MATTHEW and PAUL), natives of Antwerp, and good painters. Matthew was born in 1550, and studied for the most part at Rome. He was eminent for his performances in history and landscape, in the galleries of the Vatican ; where he was employed by pope Gregory XIII. He died in 1584, being no more than 34 years of age. Paul was born in 1554 ; followed his brother Matthew to Rome ; painted several things in conjunction with him ; and, after his decease, brought himself into credit by his landscapes, but especially by those which he composed in his latter time. The invention in them was more pleasant, the disposition more noble, all the parts more agreeable, and painted with a better gusto, than his earlier productions in this way ; which was owing to his having studied the manner of Hannibal Carrache, and copied some of Titian's works, in the same kind. He was much in favour with pope Sixtus V. and, for his successor Clement VIII. painted the famous piece, about sixty-eight feet long, wherein the saint of that name is represented cast into the sea, with an anchor about his neck. He died at Rome in 1626, aged 72.

BRINDLEY (JAMES) [R], an uncommon genius for mechanical inventions, and particularly excellent in planning and conducting inland navigations, was born, in 1716, at Tunsted in Derbyshire. Through the mismanagement of his father, for there was some little property in his house, his education was totally neglected ; and, at seventeen, he bound himself apprentice to a mill-wright, near Macclesfield in Cheshire. He served his apprenticeship ; and, afterwards, setting up for himself, advanced the mill-wright business, by inventions and contrivances of his own, to a degree of perfection which it had not attained before. His fame, as an ingenious mechanic, spreading widely, his genius was no longer confined to the business of his profession ; for, in 1752, he erected a very extraordinary water-engine at Clifton, in Lancashire, for the purpose of draining coal-mines ; and, in 1755, was employed to execute the larger wheels for a new silk-mill, at Congleton, in Cheshire. The potteries of Staffordshire were also, about this time, indebted to him for several valuable additions in the mills, used by them for

grinding flint-stones. In 1756 he undertook to erect a steam-engine near Newcastle-under-line, upon a new plan; and it is believed that he would have brought this engine to a great degree of perfection, if some interested engineers had not opposed him.

His attention, however, was soon after called off to another object, which, in its consequences, has proved of high importance to trade and commerce; namely, the projecting and executing inland navigations. By these navigations the expence of carriage is lessened; a communication is opened from one part of the kingdom to another, and from each of these parts to the sea; and hence products and manufactures are afforded at a moderate price. The duke of Bridgwater has, at Worsley, about seven miles from Manchester, a large estate abounding with coal, which had hitherto lain useless, because the expence of land carriage was too great to find a market for consumption. The duke, wishing to work these mines, perceived the necessity of a canal from Worsley to Manchester; upon which occasion Brindley, now become famous, was consulted; and, declaring the scheme practicable, an act for this purpose was obtained in 1758 and 1759. It being, however, afterwards discovered, that the navigation would be more beneficial if carried over the river Irwell to Manchester, another act was obtained to vary the course of the canal agreeably to the new plan, and likewise to extend a side-branch to Longford-bridge in Stretford. Brindley, in the mean time, had begun these great works; being the first of the kind ever attempted in England, with navigable subterraneous tunnels and elevated aqueducts; and as, in order to preserve the level of the water, it should be free from the usual obstructions of locks, he carried the canal over rivers, and many large and deep vallies. When it was completed as far as Barton, where the Irwell is navigable for large vessels, he proposed to carry it over that river by an aqueduct of thirty-nine feet above the surface of the water; and though this project was treated as wild and chimerical, yet, supported by his noble patron, he began his work in Sept. 1760, and the first boat sailed over it in July 1761. The duke afterwards extended his ideas to Liverpool; and obtained, in 1762, an act for branching his canal to the tideway in the Mersey; this part of the canal is carried over the rivers Mersey and Bollan, and over many wide and deep vallies.

The success of the duke of Bridgwater's undertakings encouraged a number of gentlemen and manufacturers in Staffordshire to revive the idea of a canal-navigation through that county; and Brindley was therefore engaged to make a survey from the Trent to the Mersey. In 1766 this canal was begun, and conducted under Brindley's direction as long as he lived;

but

but finished after his death by his brother-in-law Mr. Henshall, of whom he had a great opinion, in May 1777. The proprietors called it "The canal from the Trent to the Mersey;" but the engineer more emphatically, "The Grand Trunk Navigation," on account of the numerous branches, which, as he justly supposed, would be extended every way from it. It is ninety-three miles in length; and, besides a large number of bridges over it, has seventy-six locks and five tunnels. The most remarkable of the tunnels is the subterraneous passage of Harecastle, being 2880 yards in length, and more than 70 yards below the surface of the earth. The scheme of this inland navigation had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before; and some surveys had been made; but Harecastle-hill, through which the tunnel is constructed, could neither be avoided nor overcome by any expedient the most able engineers could devise. It was Brindley alone who surmounted this and other the like difficulties, arising from the variety of strata and quicksands, as no one but himself would have attempted to conquer.

Brindley was engaged in many other similar undertakings, for a fuller account of which, not being consistent with our plan, we refer the reader to the *Biographia Britannica*; or rather to a curious and valuable pamphlet, published some years since, and intitled, *The history of inland navigations, particularly that of the duke of Bridgewater*. He died at Turnhurst in Staffordshire, Sept. 27, 1772, in his 56th year: somewhat immaturally, as it should seem; but he is supposed to have shortened his days by too intense application, and to have brought on a hectic fever, which continued on him for some years before it consumed him. For he never indulged and relaxed himself in the common diversions of life, as not having the least relish for them; and, though once prevailed on to see a play in London, yet he declared that he would on no account be present at another; because it so disturbed his ideas for several days after, as to render him unfit for business. When any extraordinary difficulty occurred to him in the execution of his works, he generally retired to bed; and has been known to lie there one, two, or three days, till he has surmounted it. He would then get up, and execute his design without any drawing or model: for he had a prodigious memory, and carried every thing in his head.

As his station in life was low, and his education totally neglected, so his exterior and accomplishments were suitable to them. He could indeed read and write, but both very indifferently: and he was perhaps, in his way, as *abnormis sapiens*—"of mother-wit, and wise without the schools"—as any man that ever lived. "He is as plain a looking man as one of the boors in the Peake, or one of his own carters: but when he speaks,

speaks, all ears listen; and every mind is filled with wonder at the things he pronounces to be practicable [s].” The same author gives us also no ungracious idea of his moral make: “being great in himself, he harbours no contracted notions, no jealousy of rivals: he conceals not his methods of proceeding, nor asks patents to secure the sole use of the machines which he invents and exposes to public view. Sensible that he must one day cease to be, he selects men of genius, teaches them the power of mechanics, and employs them in carrying on the various undertakings in which he is engaged. It is not to the duke of Bridgewater only that his services are confined: he is of public utility, and employs his talents in rectifying the mistakes of despairing workmen, &c.—His powers shine most in the midst of difficulties; when rivers and mountains seem to thwart his designs, then appears his vast capacity, by which he makes them subservient to his will.”

BRISSONIUS (BARNABY), president of the parliament of Paris, and an eminent lawyer, was born at Fontenay in Poitou, about the middle of the xvth century. He appeared at first with great éclat at the bar of the parliament; and, by his knowledge and skill in the law, recommended himself so powerfully to Henry III. of France, that this prince made him his advocate general in the first place, then counsellor of state, and in 1580 honoured him with the dignity of president of the parliament. Scævola Sammarthanus relates, how Henry III. declared in his hearing, that there was not a prince in christendom, who could boast of so learned a man as Barnaby Brisson. The king made use of him in several negotiations, and sent him ambassador into England. At his return, he employed him to make a collection of his own ordinances, and of those of his predecessors; which he performed with wonderful expedition. He wrote some works in law: *De verborum, quæ ad jus pertinent, significatione.* *De formulis solemnibus populi Romani verbis.* *De regio Persarum principatu,* &c. He gave an expectation of more considerable performances; but his life was shortened by a very unfortunate accident. Living at Paris when that rebellious city was besieged by Henry IV. he remonstrated against the treasonable practices of the leaguers, who, under pretence of the holy union, condemned the royal authority, which was much more sacred. These religious traitors, being dissatisfied with his loyalty, fell violently upon him, dragged him to prison, and cruelly strangled him the 15th of Nov. 1591 [τ].

BRISOT (PETER), an eminent physician, was born at Fontenai-le-Comte, in Poitou, 1478. About 1495, he was sent to Paris, where he went through a course of philosophy under Vil-

[s] Hist. of Inland Navigations. p. 88, 89, 96. [τ] See Thuanus, Mezeray, &c.

Jemar, a famous professor of those times. By his advice, Brissot resolved to be a physician, and studied physic there for four years. Then he began to teach philosophy in the university of Paris; and, after he had done this for ten years, he left it off, in order to prepare for the examinations necessary to his doctor of physic's degree, which he took in May 1514. Being one of those men who are not contented with custom and tradition, but choose to examine for themselves, he made an exact comparison between the practice of his own times and the doctrine of Hippocrates and Galen: and he found that the Arabians had introduced many things into physic that were contrary to the doctrine of those two great masters, and also to the knowledge which reason and experience might furnish. He set himself therefore to reform physic; and for this purpose undertook publicly to explain Galen's books, instead of those of Avicenna, Rhasis, and Mesui, which were commonly explained in the schools of physic. He found himself obstructed in the work of reformation by his ignorance of botany; and therefore resolved to travel, in order to acquire the knowledge of plants, and put himself into a capacity of correcting pharmacy. But before he left Paris, he undertook to convince the public of an inveterate error. The constant practice of physicians, in the pleurisy, was to bleed from the arm, not on the side where the distemper was, but on the opposite side. Brissot disputed about it in the physico-schools, confuted that practice, and shewed, that it was falsely pretended to be agreeable to the doctrine of Hippocrates and Galen. He left Paris in 1518, and went to Portugal. He stopped there at Eborá, where he practised physic; but his new way of bleeding in the pleurisy, notwithstanding the great success he had found by it, did not please every body. He received a long and disobliging letter about it from Denys, physician to the king of Portugal; but he justified it by an apology, which he would have published if death had not prevented him in 1522. It was printed three years after at Paris, and reprinted at Basil in 1529. Renatus Moreau published a new edition of it at Paris in 1622, with a treatise of his own, *De missione sanguinis in pleuritide*, and the life of Brissot; out of which these memorials of him are taken. He never would marry, being of opinion that matrimony did not well agree with study. One thing is related of him, which deserves to be taken notice of, because it is singular in the men of his profession; and it is, that he did not love gain. He cared so little for it, they say, that when he was called to a sick person, he looked into his purse; and, if he found but two pieces of gold in it, refused to go. This was owing to his great love of study, from which it was very difficult to take him.

It is remarkable, that the dispute between Denys and Brissot raised

raised a kind of a civil war among the portuguese physicians. The business was brought before the tribunal of the university of Salamanca, where it was thoroughly discussed by the faculty of physic; but while they were canvassing the reasons pro and con, the partisans of Denys had recourse to the authority of the secular power, and obtained a decree, forbidding physicians to bleed on the same side in which the pleurisy was. At last the university of Salamanca gave their judgment; importing, that the opinion of Brissot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to Cæsar about 1529: they thought themselves superior both in authority and number, so that the matter was brought before Charles V. They were not contented to call the doctrine of their adversaries false; they said moreover, that it was impious, mortal, and as pernicious to the body as Luther's schism to the soul. They did not only blacken the reputation of their adversaries by private arts, but also openly accused them of ignorance and rashness, of attempts on religion, and of being downright Lutherans in physic. It fell out unluckily for them, that Charles III. duke of Savoy, happened to die of a pleurisy, after he had been bled according to the practice which Brissot opposed. Had it not been for this, the emperor, it is thought, would have granted every thing that Brissot's adversaries desired of him; but this accident caused him to leave the thing undecided. Two things occur in this relation, which all wise men must needs condemn; namely, the base, the disingenuous, the unphilosophic custom of interesting religion in disputes about science, and the folly and absurdity of magistrates to be concerned in such disputes. A magistrate is for the most part a very incompetent judge of such matters; and, as he knows nothing of them, so he ought to imitate Gallio in this at least, that is, not to care for them; but to leave those whose business it is, to fight it out among themselves. Besides, authority has nothing to do with philosophy and the sciences; it should be kept at a great distance from them, for the same reason that armed forces are removed from a borough at the time of a general assize; namely, that reason and equity may have their full play.

BRISOT (J. P.) was born Jan. 14, 1754. He was at first designed for the bar; but the studies necessary to that end not suiting the vivacity of his disposition, he forsook them and applied himself to literature and the sciences. The study of the languages was, above all others, his favourite pursuit. Chance brought him acquainted with two Englishmen, on their travels through France; he learned their language; and this circumstance, he tells us, decided his fate. "It was at the commencement of my passion for that language (continues he) that I made the metamorphosis of a diphthong in my name, which has since

been imputed to me as so heinous a crime. Born the thirteenth child of my family, and the second of my brothers in it, I bore, for the sake of distinction, according to the custom of Beauce, the name of a village in which my father possessed some landed property. This village was called Ouarville, and Ouarville became the name by which I was known in my own country. A fancy struck me that I would cast an english air upon my name; and accordingly I substituted in the place of the french diphthong ou, the w of the English, which has precisely the same sound." This circumstance being afterwards imputed to him as a crime, he justifies himself by the example of the literati of the xvth and xviith centuries, who made no scruple of grecising or latinizing their appellatives. Having prosecuted his studies for two years, he had an application from the english proprietor of a paper then much in circulation, and intituled *Le courier de l'Europe*. Having drawn upon himself an attack from government, he felt and yielded to the necessity of printing it at Boulogne-sur-mer. It was his wish to render it interesting to the French in the particular article of varieties: and these points he submitted to the superintendency and arrangement of Brissot; who accepted of the employment (to use his own expressions), as it enabled him to serve men of talents and virtue, and, as it were, to inoculate the French with the principles of the english constitution. This employment, however, did not last for any length of time. The plan of the proprietor of the *Courier* was overthrown by the administration. He therefore quitted Boulogne to return to his first studies. From the moment of his beginning to reflect, he conceived an abhorrence against every species of tyranny, religious and political; and solemnly protested that thenceforward he would consecrate his whole life to their extirpation. Religious tyranny had fallen under the redoubled strokes of Rousseau, Voltaire, Diderot, and d'Alembert. Brissot thought it reserved for him to attack the second; but to do this openly was to expose the assailant without the possibility of serving mankind. It was by a side-blow that it was most effectually to be wounded. He thought it the best method to level his attacks at abuses that might be reformed without shaking the authority of the prince. Of this number was criminal jurisprudence; a subject which, with the exception of some particulars that had been successfully investigated by Beccaria and Servan, no writer had thoroughly considered in a philosophical point of view. This task Brissot determined to undertake; he drew up a general plan; and, in the year 1780, appeared his *Theory of criminal laws*, in two vols. 8vo. This work, favourably received by foreigners, applauded by some journalists [v],

[v] One of the writers by whom it was judged cannot be called in question, is the most fairly appreciated, and whose M. la Cretelle. These are his remarks on a dis-

and pulled to pieces by others, procured him the friendship of the warmest advocates for human liberty; in whose opinion the defects of his plan were highly pardonable on account of the energy conspicuous in his remarks. This publication was soon followed by two discourses which gained the prize in 1782, at the academy of Châlons-sur-Marne: the one upon the reform of the criminal laws, and the other on the reparation due to innocent persons unjustly accused. It is natural to suppose that the government beheld with an evil eye these writings; which, under pretext of dragging into light the abuses of the criminal laws, insinuated bold principles on the nature of government in general. His next work was intituled, *A philosophical library of the criminal laws*, in ten volumes; the true object of which was to disseminate in France those principles of liberty which guided the English and the Americans in framing and expounding their laws. But the study of legislation and politics had not entirely drawn him off from that of other sciences; such as chemistry, physics, anatomy, theology, &c. In imitation of the celebrated Priestley, while perpetually persecuted by political and religious fanaticism, he usually wrote a work concerning the actual object of his studies: and the result of his labours was now a volume under this title, *Concerning truth; or, Thoughts on the means of attaining truth in all the branches of human knowledge* [x]. He afterwards went to London; where he published a journal, containing a description of the sciences and arts in England, the greater part of which it was intended absolutely to devote to an investigation of the english constitution; which he thought the more necessary, as the work of de Lolme is nothing but an ingenious panegyric upon it. This work appeared in 1784. On returning to Paris in July of the same year, he was committed to the Bastille; from which imprisonment however he was discharged the September following. "This persecution (says he), far from extinguishing the ardour of my wishes to inculcate the principles of freedom, served only to inflame it the more." Accordingly, in 1785, he published two letters to Joseph the second, on occasion of the ridiculous and barbarous edict against emigration, and of the atrocious punishment of Horiah, the chief of the Valachian in-

a dissertation concerning such authors as have treated of the reform of the criminal laws; and they are printed after the conclusion of his essay on the prejudices annexed to infamy, p. 339, 1784. "The theory of criminal laws is the most considerable of his works. When the author wrote it, he was perhaps too young. Though it may not disclose a judgment sufficiently matured, it nevertheless ex-

hibits an extensive knowledge, and the ambition of ascending to grand principles. A fund of sagacity and energy announces a writer who need only resume his work, when his age and his talents become more ripened, to render it worthy of the subject."

[x] This work was highly recommended in England, as one of the most ingenious and best written upon the subject.

furgents. In the same spirit he brought out, in 1786, his Philosophical letters on the history of England, in 2 vols. and, A critical examination of the travels of the marquis de Chatelleux in North America.

The french revolution appearing to him extremely distant, he resolved to leave France for the purpose of settling in America. His project received the approbation of several whose sentiments were congenial with his. But, as it was thought imprudent to transport numerous families to a country so far off, without thoroughly knowing it, Brissot was engaged to proceed thither, previously to examine the different places, to observe the inhabitants, and to discover where and in what manner the establishment they had proposed might be most advantageously fixed. He had already instituted a society at Paris for accomplishing the abolition of the negro-trade, and for softening the condition of the slaves. At the period of his departure, this society consisted of a considerable number of distinguished members; and he was commissioned to carry the first fruits of their labours to America. His stay there, however, was not so long as he was desirous of making it: the news of the french revolution recalled him at the beginning of the year 1789; which he conceived might probably produce a change in his own measures and those of his friends.

It would lead us into too great a prolixity to particularize the several transactions in which he now took part; and the recapitulation of those scenes of turbulence and horror which followed on the revolution, and in which sometimes one party and sometimes another was uppermost, we are happily relieved from the necessity of making, as it would be entirely foreign to our plan, and a trespass on the province of the historian. We have therefore only to add, that Brissot fell a victim to party rage, and suffered by the guillotine, the 30th of November 1793.

BRITANNICUS (JOHN), an italian critic and grammarian, was born at Palazzolo near Brescia, about the middle of the xvth century. He published notes on Persius, Terence, Statius, Ovid, Juvenal; some rules of grammar; several little tracts and letters; and a panegyric upon Bartholomew Cajetan, a brave and learned man. He taught with great application in Brescia; and died in that city 1510. When he dedicated his commentary on Juvenal to the senate and city of Brescia, he gave a reason for it: which was, that the commentaries he had already dedicated to them, had procured him a considerable present. Was not this, says Mr. Bayle, asking for another? Why, if we will be candid, perhaps not. These are Britannicus's words, translated from the latin: "But what made me think it right, most noble fathers, to dedicate my lucubrations to you, was this: that I remember some years ago, when I published commentaries on the Achilleid
of

of Statius and the Satires of Persius, and dedicated the latter to you, you were so pleased with them, that I had not only great commendation and thanks from you, but a very handsome present was also decreed me by a public act of the senate." So far Mr. Bayle has quoted; and from this one should be ready to ask the question he has asked. But if we only add the sentence that immediately follows, we shall perhaps be of opinion, that it was not so much to squeeze out another present, as to make a grateful acknowledgment of the last, which induced Britannicus, however indelicately and unartfully, to mention it. "By which single act of generosity you have so eternally obliged me, that whatever I may hereafter perform in this way, I shall think it my duty to dedicate and devote solely to you." Britannicus took his name from his ancestors being of Great Britain, which gives him a particular right to a place in this work.

BRITO (BERNARD DE), a cistercian monk, historiographer of the kingdom of Portugal, was born in the city of Almeida in 1569, and died in 1617 at the age of 48. He wrote, 1. *Monarchia Lusitana*, 7 vols. folio; Lisbon, 1597 to 1612. It is a history of Portugal, going back as far as count Henry. It is written with elegance; and was brought down to Alphonso III. by Antony and Francis Brandamo, monks of the same order: Brito is author of no more than the two first volumes. 2. *Panegyrics of the kings of Portugal, with their portraits.* 3. *Ancient geography of Portugal.* 4. *Chronicle of the cistercian order.*—The *Guerra Brasílica*, 1675, 2 vols. folio, Lisbon, is by Francis de Brito, a different person from Bernard.

BRITTON (THOMAS) [x], the famous musical smallcoal-man, was a most singular personage. He was born at or near Higham Ferrers, in Northamptonshire, about the middle of the xviiith century, and went from thence to London, where he bound himself apprentice to a smallcoal-man. He served seven years, and returned to Northamptonshire; his master giving him a sum of money not to set up: but, after this money was spent, he returned again to London, and set up the trade of smallcoal, which he continued to the end of his life. Some time after, however, he applied to chemistry; and, by the help of a moving laboratory contrived by himself, performed such things in that profession as had never been done before. But his principal object was music; in the theory of which he was very knowing, in the practice not inconsiderable. He was so much addicted to it, that he pricked with his own hand very neatly and accurately, and left behind him a collection of music, mostly pricked by himself, which was sold for near 100 l. He left an excellent collection of printed books, both of chemistry and music: not to mention

[x] Hawkins's History of music, vol. v. p. 70.

that he had, some years before his death, sold by auction a collection of books, most of them in the rosicrucian faculty, of which he was a great admirer. But what distinguished him most of all, was a kind of musical meeting, held at his own little house, and kept up at his own charges, for many years. This society was frequented by gentry, even those of the best quality, with whom he conversed familiarly, and by whom he was much esteemed; for Britton was as respectable for moral endowments, as he was curious for intellectual. The singularity of his character, the course of his studies, and the collections he made, induced suspicions that he was not the man he seemed to be: some thinking his musical assembly only a cover for seditious meetings, others for magical purposes: and that Britton himself was an atheist, a presbyterian, or a jesuit. But these were ill grounded conjectures; he being a plain, simple, honest man, perfectly inoffensive, and greatly loved by all who knew him. The circumstances of his death are not less remarkable than those of his life. There was one Honeyman, a blacksmith, who was famous for speaking as if his voice proceeded from some distant part of the house; a ventriloquist, or speaker from his belly, as these persons are called. This man was secretly introduced by Robe a Middlesex justice, who frequently played at Britton's concert, for the sole purpose of terrifying Britton; and he succeeded in it intirely. For Honeyman, without moving his lips, or seeming to speak, announced, as from afar off, the death of poor Britton within a few hours: with an intimation, that the only way to avert his doom, was to fall on his knees immediately, and say the Lord's prayer. The poor man did so, but it did not avert his doom; for, taking to his bed, he died in a few days, leaving justice Robe to enjoy the fruits of his mirth. His death happened in September 1714.

Britton's wife survived her husband. He left little behind him, except his books, his collection of manuscript and printed music, and musical instruments: all which were sold by auction, and catalogues of them are in the hands of many collectors of curiosities. His instrumental music consists of 160 articles; his vocal of 42; 11 scores; instruments 27. All these are specified in Hawkins's History of music.

BROCARDUS (JAMES), an honest madman and visionary of Venice, was born in the beginning of the xvth century. He embraced the protestant religion, and expressed a great zeal against popery. He published several books in Holland, wherein he maintained that the particular events of the xvth century had been foretold by the prophets. After he had applied scripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events. He succeeded so far as to delude a french gentleman of noble extraction, and a protestant,

protestant, into a persuasion, that a protestant prince would quickly overthrow the pope's kingdom, and make himself the head of all the united christians. Ségur Pordaillan was the name of this gentleman. He was a faithful servant to the king of Nayarre, afterwards Harry IV. and thought heaven designed his master for the glorious enterprize which Brocardus had foretold. Big with these hopes, he proposed to him to send an embassy to the protestant princes, offering to be his ambassador; and there being nothing in his proposal but what suited with the exigencies of the time, it was approved of, and he was actually deputed to those princes in 1583. It was afterwards known upon what motive he undertook the embassies, and we may be sure there were not wanting persons enough to ridicule him.

The catholic writers have abused Brocardus as an impostor, and a promoter of wars and insurrections: but though he might have been the cause of disturbances, as such men often are, he does not appear to have been a knavish impostor. He seems to have been sincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with persons who were very kind and charitable to him. "I hear," says Bongars, in a letter to Camerarius, "that your republic has kindly received the good old man J. Brocard, who, in his youth, appeared among the most polite and learned men." This letter is dated Feb. 3, 1591. He expresses the same affection for Brocard in another, dated July 24, 1593. "I am mightily pleased with the great affection you express for Brocard. He certainly deserves that some persons of such probity as yours should take care of him. As for me, I am hardly in a capacity to oblige him. I leave no stone unturned to procure him the payment of 300 gold crowns, which Mr. Ségur left him by his will." In another [z], of Nov. 16, 1594: "I cannot but even thank you for your kind and generous treatment of the poor, but good, old Brocard." He died soon after; but we do not find exactly when.

Among the works he published, which were most of them printed at Ségur Pordaillan's expence, were his Commentary on the revelations of St. John, and his Mystical and propheticall explication of Leviticus. These both came out at Leyden in 1580; as did some other things not worth mentioning, the same year. The synods of the United Provinces were afraid that people would think they approved the extravagant notions advanced in them, if they were wholly silent about them; and therefore the national senate of Middleburg condemned, in 1581, that method of explaining the scripture; enjoining the divinity-professor at Leyden to speak to Brocard about his visions. It has been said, that Brocard, not being able to answer the objections raised

[z] Bongars's Letters, vol. i. p. 129. Hag. 1695.

against his system, promised to leave off meddling with prophecies. It may be so; but he was a very good kind of man indeed, if it was; since religionists of his turn and character, whatever good qualities they may have, are seldom known to confess themselves in an error.

BRODEAU (JOHN) [A], in latin Brodæus, a great critic, on whom Lipsius, Scaliger, Grotius, and all the learned, have bestowed high encomiums, was descended from a noble family in France, and born at Tours in 1500. He was liberally educated, and placed under Alciat to study the civil law; but soon forsaking that, he gave himself up wholly to languages and the belles-lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other famous wits; and “here he applied himself to the study of philosophy, mathematics, and the sacred languages, in which he made no small proficiency [B].” Then returning to his own country, he led a retired but not an idle life; as his many learned lucubrations abundantly testify. He was a man free from all ambition and vain-glory, and suffered his works to be published rather under the sanction and authority of others, than under his own: a singular example of modesty in this age, when men seek glory not only from riches and honours, but even from letters; and that too with a vanity which disgraceth them.” These are Thuanus’s words: what would Thuanus have said, if he had lived in these times, where he might have seen men not only seeking glory from letters, and in the vainest and most ostentatious manner, but writing anonymous pamphlets in praise of themselves, and for the sake of saying such things as even flatterers would deserve to be whipped for? Brodæus died a bachelor in 1563, and left behind him some published, some unpublished, notes and commentaries upon various authors of antiquity; upon *Epigrammatica Græca*, *Oppii Cynegeticon*, *Q. Calabri Paralipomenon Homeri*, *Coluthus de Helenæ raptu*, *Euripides*, *Dioscorides*, &c.

BROKESBY (FRANCIS) [C], a native of Stoke in Leicestershire, fellow of Trinity college, and afterwards rector of Rowley, in the east riding of Yorkshire, was author of a *Life of Jesus Christ*; and a principal assistant to Mr. Nelson in compiling his *Fasts and fasts of the church of England*. He was also author of *An history of the government of the primitive church, for the three first centuries, and the beginning of the fourth*. Printed by W. B. 1712, 8vo. In a dedication to Mr. Francis Cherry, dated Shottesbroke, Aug. 13, 1711, the author says, “The following treatise challenges you for its patron, and demands its dedication to yourself, in that I wrote it under your roof, was

[A] Blount, *Censura authorum*.

[B] Thuanus, ad ann. 1563.

[C] *History of Hinckley*, by Nichols.

encouraged in my studies by that respectful treatment I there found, and still meet with; and withal, as I was assisted in my work by your readiness to supply me, out of your well-replenished library, with such books as I stood in need of in collecting this history. I esteem myself therefore in gratitude obliged to make this public acknowledgement of your favours, and to tell the world, that when I was by God's good providence reduced to straits (in part occasioned by my care lest I should make shipwreck of a good conscience), I then found a safe retreat and kind reception in your family, and there both leisure and encouragement to write this following treatise." As Mr. Brokesby's straits arose from his principles as a Nonjuror, he was of course patronised by the most eminent persons of that persuasion. The house of the benevolent Mr. Cherry, however, was his asylum; and there he formed an intimacy with Mr. Dodwell, whose "Life" he afterwards wrote, and with Mr. Nelson, to whom the Life of Dodwell is dedicated. He died suddenly soon after that publication. Mr. Brokesby was intimately acquainted with the famous Tom Hearne, who printed a valuable letter of his in the first volume of Leland's Itinerary; and was said to be the author of a tract, intituled, Of education, with respect to grammar-schools and universities. 1710, 8vo.

BROME (ADAM DE), was a great favourite of king Edw. II. who made him keeper of his seal, and chancellor of the bishopric of Durham, in its vacancy, archdeacon of Stow, and minister of St. Mary's in Oxford, where he instituted a college of students in theology and logic, by the king's licence, of which he became master. It is now called Oriel-college. He endowed it with the church of Coleby in Lincolnshire, and a moiety of the church of Skinton in the diocese of Lichfield. He died in 1332, and was buried in the north aisle of St. Mary's church, where he was minister. He had a stone monument erected over him, but time has demolished it.

BROME (ALEXANDER) [D], an author who flourished in the reign of Charles I. and was an attorney in the lord mayor of London's court. He was born in 1620, and died in 1666; so that he lived through the whole of the civil wars and the protectorship. He was a warm cavalier, and author of innumerable odes, sonnets, and little pieces, in which the republicans are treated with keenness and severity. These, with his epistles and epigrams, were all printed in one volume 8vo. after the restoration. He published also a version of Horace, by himself and others; and a comedy called the Cunning Lovers, 1651.

BROME (RICHARD) [E], who lived also in the reign of Charles I. and was contemporary with Decker, Ford, Shirley,

[D] Biographia Dramatica.

[E] Biographia Dramatica.

&c. His extraction was mean; for he was originally no better than a menial servant of Ben Jonson. He wrote himself, however, into high repute; and is addressed in some lines by his quondam master, on account of his comedy called the Northern Lads. His genius was entirely turned to comedy, and we have fifteen of his productions in this way remaining. They were acted in their day with great applause, and have been often revived since. Even in our own time, one of them, called the Jovial Crew, has, with little alteration, been revived, and exhibited at Covent Garden with great and repeated success. He died in 1652.

BROMPTON (JOHN), was a benedictine monk, and abbot of Jorevall, or Jerevall, in Richmondshire. The Chronicon that goes under his name begins at the year 588, when Augustin the monk came into England, and is carried on to the death of king Richard I. anno domini 1198. This chronicle, Selden says, does not belong to the person whose name it goes under, and that John Brompton the abbot did only procure it for his monastery of Jorevall. But whoever was the author of this chronicle, it is certain he lived after the beginning of the reign of Edward III. as appears by his digressive relation of the contract between Joan, king Edward's sister, and David, afterwards king of Scots. This historian has borrowed pretty freely from Hoveden [F].

BROOK (RALPH), York herald, born 1552, discovered many errors in relation to pedigrees in Camden's Britannia, which he offered to communicate to the author; but his offer was waved, and he was superciliously treated. Upon this, urged by personal resentment, he sedulously applied himself to a thorough examination of that celebrated work, and published a discovery of the errors which he found in the 4th edition of it. This book, in which Mr. Camden is treated with very little ceremony, or even common decency, was of great use to him in the 5th edition published in 1600. Brook's Second discovery of errors, to which his head is prefixed, was published in 4to, 1723, almost a century after his decease, which happened 15th Oct. 1625 [G].

BROOKE (Sir ROBERT) [H], son of Thomas Brooke of Claverly in Shropshire, was born at Claverly, and educated at Oxford. From thence he removed to the Middle Temple, and became one of the most eminent lawyers of his time. In 1552, he was called to be serjeant at law; and, in 1553, being the first year of queen Mary, was made lord chief justice of the common pleas, about which time he was knighted. He was not only

[F] Selden in vitis decem scriptorum, &c.

[G] Grainger's Biog. hist. vol. i. p. 268.

[H] Wood's Athenæ Oxon.

esteemed a great man in his profession, but had likewise a good character for integrity and justice both at the bar and bench [1]. Sir Robert died a judge, 1558.

BROOKE (FRANCES), whose maiden name was Moore, was the daughter of a clergyman, and the wife of the rev. John Brooke, rector of Colney in Norfolk, of St. Augustine in the city of Norwich, and chaplain to the garrison of Quebec. She was as remarkable for her gentleness and suavity of manners as for her literary talents. Her husband died on the 21st of January 1789, and she herself expired on the 26th of the same month, at Sleaford, where she had retired to the house of her son, who has preferment in that country. Her disorder was a spasmodic complaint. The first literary performance we know of her writing was the *Old Maid*, a periodical work, begun November 15, 1755, and continued every Saturday until about the end of July 1756. These papers have since been collected into one volume twelves. In the same year (1756) she published *Virginia*, a tragedy, with odes, pastorals, and translations, 8vo. In the preface to this publication she assigns as a reason for its appearance, "that she was precluded from all hopes of ever seeing the tragedy brought upon the stage, by there having been two [κ] so lately on the same subject."—"If hers," she adds, "should be found to have any greater resemblance to the two represented, than the sameness of the story made unavoidable, of which she is not conscious, it must have been accidental on her side, as there are many persons of very distinguished rank and unquestionable veracity, who saw hers in manuscript before the others appeared, and will witness for her, that she has taken no advantage of having seen them. She must here do Mr. Crisp the justice to say, that any resemblance must have been equally accidental on his part, as he neither did, nor could see her *Virginia* before his own was played; Mr. Garrick having declined reading hers till Mr. Crisp's was published." Prefixed to this publication were proposals for printing by subscription a poetical translation, with notes, of *il Pastor Fido*, a work which probably was never completed.

In 1763 she published a novel, intituled, *The history of lady Julia Mandeville*, concerning the plan of which there were various opinions, though of the execution there seems to have been but one. It was read with much avidity and general approbation. It has been often, however, wished that the catastrophe had been

[1] He wrote, 1. An abridgment, containing an abstract of the year-books till the time of queen Mary. 2. Certain cases adjudged in the time of Henry VIII. Edward VI. and queen Mary, from the 6th of Henry VIII. to the 4th of queen Mary.

3. Reading on the statute of limitations, made 32d Henry VIII. cap. 2.

[κ] These were *Virginia*, by Mr. Crisp, acted at Drury-lane, February 1754; and *Appius*, by Mr. Moncrief, acted at Covent-garden, March 1755.

less melancholy; and of the propriety of this opinion the authoress herself is said to have been satisfied, but did not choose to make the alteration. In the same year she published *Letters from Juliet lady Catesby to her friend lady Henrietta Campley*, translated from the french, 12mo. She soon afterwards went to Canada with her husband, who was chaplain to the garrison at Quebec; and there saw those romantic scenes so admirably painted in her next work, intituled, *The history of Emily Montague*, 4 vols. 12mo, 1769. The next year she published *Memoirs of the marquis of St. Forlaix*, in 4 vols. 12mo. On her return to England accident brought her acquainted with Mrs. Yates, and an intimacy was formed between them which lasted as long as that lady lived; and when she died, Mrs. Brooke did honour to her memory by a eulogium printed in the *Gentleman's Magazine*. If we are not mistaken, Mrs. Brooke had with Mrs. Yates for a time some share in the opera-house. She certainly had some share of the libellous abuse which the management of that theatre during the above period gave birth to. We have already seen that her first play had been refused by Mr. Garrick. After the lapse of several years she was willing once more to try her fortune at the theatre, and probably relying on the influence of Mrs. Yates to obtain its representation, produced a tragedy which had not the good fortune to please the manager. He therefore rejected it; and by that means excited the resentment of the authoress so much that she took a severe revenge on him in a novel published in 1777, intituled the *Excursion*, in 2 vols. 12mo. It is not certainly known whether this rejected tragedy is or is not the same as was afterwards acted at Covent-garden. If it was, it will furnish no impeachment of Mr. Garrick's judgment. It ought, however, to be added, that our authoress, as is said, thought her invective too severe; lamented and retracted it. In 1771 she translated *Elements of the history of England*, from the invasion of the Romans to the reign of George II. from the abbé Millot, in 4 vols. 12mo. In January 1781, the *Siege of Sinope*, a tragedy, was acted at Covent-garden. This piece added but little to her reputation, though the principal characters were well supported by Mr. Henderson and Mrs. Yates. It went nine nights, but never became popular; it wanted energy, and had not much originality; there was little to disapprove, but nothing to admire. Her next and most popular performance was *Rosina*, acted at Covent-garden in December 1782. This she presented to Mr. Harris, and few pieces have been equally successful. The simplicity of the story, the elegance of the words, and the excellence of the music, promise a long duration to this drama. Her concluding work was *Marian*, acted 1788 at Covent-garden with some success, but very much inferior to *Rosina*.

BROOKE (HENRY), was born in the year 1706, the son of the rev. William Brooke of Rantavan, rector of the parishes of Killinkare, Mullough, Mybullough, and Licowie, a man of great talents and amiable worth, and one of those who were chosen members of the convocation proposed to be then shortly held: the maiden name of his mother was Digby. He was educated at Dr. Sheridan's school, sent early to Dublin college, and from thence removed to the Temple in his seventeenth year. There the engaging sweetness of his temper and peculiar vivacity of his genius, caught the notice and esteem of almost all then in London, who were themselves remarkable for talents and for learning: Swift prophesied wonders of him, and he was beloved by Pope. Thus flattered and encouraged, he returned to Ireland to settle his affairs, and to obtain a call to the bar.

The illness of an aunt whom he tenderly loved cut short the paternal caresses and welcome, and hastened him to Westmeath to receive her last adieus. This lady, who had always been passionately fond of her amiable nephew, evinced in her dying moments the most implicit and firm reliance on his honour and worth: she committed to his guardianship her daughter, a lively and beautiful girl of between eleven and twelve, but slightly portioned, and therefore in still the greater need of a protector; and then died in peace.

He escorted his mourning ward to Dublin, where his father and mother then were, and placed her at a boarding-school. Here she improved in beauty and accomplishments: the visits of her guardian were frequent, and love stole on their young susceptible hearts; unperceived indeed by themselves, but plainly apparent to the schoolfellows of miss Means, whose observations and raillery, quickened perhaps by jealousy, frequently drew tears of embarrassment and vexation from her eyes. She complained of this to her cousin; but he was too much enamoured to discontinue his attentions, and she loved him too much to sacrifice his company to prudential considerations: the consequence was, they married secretly; and upon discovery were married again in presence of his father and mother; and Mrs. Brooke had her first child before she had completed her fourteenth year.

Here was an end for a while to business, to ambition, to every thing but love; the enthusiasm of youthful fondness wrapt every other object from their view; and it was not till after the birth of their third child, that Mr. Brooke could be prevailed on, by the pressing solicitations of his friends, to think of getting forward in a line of life that might enable him to make a handsome provision for a family so prematurely brought on.

He went a second time to London; but poetry proved as fatal there, as love had been in Ireland. The study of the law ap-
 appeared

peared dryer than ever: he renewed his intimacy with the belles lettres and their professors; and he wrote his poem of *Universal Beauty* under the eye and criticism of Mr. Pope, who foretold the expansion of his genius and fame, from a beginning so wonderful in a man so very young.

Soon, however, he was obliged to return; family affairs demanded his presence. The number of his children now increasing fast, made an augmentation of fortune desirable. He therefore practised as chamber-counsel, while circumstances obliged him to remain in Ireland.

In 1737 he went a third time to London, where his company was sought with avidity by the first persons and characters of the age. The amiable lord Lyttelton soon distinguished and cherished a mind and genius so similar to his own. Pope received him with open arms. Mr. Pitt (the late lord Chatham) was particularly fond of him, and introduced him to the prince of Wales; who caressed him with uncommon familiarity, and presented him with many elegant and valuable tokens of his friendship. Here, flushed with ambition, glowing with emulation, and elevated with praise, his genius soared to its zenith, and snatched all its fire from the altar of Apollo, to animate the foremost productions of human powers—his tragedy of *Gustavus Vasa*.

Though in this play a candid enemy could have discovered nothing exceptionable, yet government took offence at the spirit of liberty which it breathed. They closed the theatres against it; but could not prevent its publication: the press was still open; and his friends, enraged at the treatment he received, took the management of his tragedy into their own hands, and subscriptions poured in upon it in such a golden tide as exceeded his most sanguine ideas and hopes. The opposition of government, the exertions of his friends, and the publication of his play, noised abroad his reputation a thousand fold, and confirmed his confidence of success: he took a house at Twickenham, near to Mr. Pope's, for the advantage of his intimacy and friendship, furnished it genteelly, hired servants, and sent for Mrs. Brooke, who followed him to London, and was proposed by the prince to be nurse to his present majesty, of whom the princess was at that time pregnant.

Thus every wish was gratified, and every prospect smiled, in love and in friendship, in fortune and in fame; all was flattering, and all was gay. But this bright sky was soon and suddenly overcast: he was seized with a violent and obstinate ague. The physician gave him over; and he was ordered, as a last but forlorn hope, to return to his native air. He did so, and recovered; purposing to go back immediately to London, and resume the society and advantages he had left behind: but unfortunately this design was never put in execution; nor could his friends

ever draw from him the true reason of a conduct, to them so unaccountable. To some particular intimates, however, he acknowledged his motive; it was this: Party, while he was in London, ran extremely high. The heart of his beloved patron, the prince of Wales, went with the people, of whom he was the darling, and detested the venal measures of the ministry. Mr. Brooke was thought to have had an eye to this in his play of *Gustavus Vasa*; and that was the chief cause of its being persecuted by government. But his loyal soul, conscious of its own integrity, was irritated at the undeserved treatment he had received, and openly avowed his resentment. Soon after, the king broke publicly with his son; and the prince withdrew himself from court, and as publicly professed himself averse to a ministry which he looked upon to be enemies both to country and to king. The breach grew every day wider: and it was feared by many that a civil war might ensue.

Mr. Brooke, who was passionately attached to his prince, had his ears filled with exaggerated stories of the injurious treatment he met with, and was supposed too tamely to endure. He was enraged: he openly espoused his patron's quarrel, and determined to exert all his powers to thunder forth his virtues and his wrongs to the world.

Mrs. Brooke, aware of the imprudent zeal of her husband, and trembling for his safety, was terrified at his resolution, and dreaded nothing so much as the thought of his returning to London; the very mention of it threw her into tears, and all the agonies of despair. In short, she at last conquered, and prevailed with him to lay aside the lifted pen, to dispose of his house in Twickenham, dismiss his servants, and determine to remain in his native country, safe from the rage of party and all the dangers of ambition. In vain did his friends, on both sides of the water, remonstrate to him on the madness of relinquishing all the bright prospects that smiled so fair and so flattering before him. They could say no more to him than he was conscious of himself; yet in spite of all that friends, interest, or glory could urge, he still remained in Ireland,

Against his better knowledge not deceiv'd,
But fondly overcome of female charms."

During this period of his life, he kept up a constant literary correspondence with most of the geniuses of the age; but unfortunately all these letters were consumed, with many other valuable papers and effects, by an accidental fire. Two of them from Mr. Pope are particularly to be lamented, wherein his character appeared in a light peculiarly amiable. In one of them he professed himself in heart a protestant, but apologised for not publicly conforming, by alleging that it would render the eve of his

his mother's life unhappy. In another very long one, he endeavoured to persuade Mr. Brooke to take orders; as being a profession better suited to his principles, his disposition, and his genius, than that of the law, and also less injurious to his health.

Why he declined this advice of his friend is not now known; nor can we collect any material incident to fill up a long interval which here must be left in his life. While barrack-master under lord Chesterfield, while writer of the Farmer's letters, &c. he passed, no doubt, through many busy and interesting scenes; but we know little that can be related with certainty concerning him.

Wearied at length with fruitless efforts to arouse the slumbering genius of his country, disgusted with her ingratitude, and sick of her venality, he withdrew to his paternal seat; and there, in the society of the muses, and the peaceful bosom of domestic love, consoled himself for lost advantages and disappointed hopes. An only brother whom he tenderly loved accompanied his retirement, with a family almost as numerous as his own; and there, for many years, they lived together with uninterrupted harmony and affection. Here he devoted himself wholly to the muses. He wrote several of his finest tragedies, and formed golden hopes of their success upon the english stage, from his interest with Mr. Garrick, who professed for him (while he lived in London) the highest esteem: but here he was greatly deceived; for Garrick was no longer, as formerly, his friend. In 1774 he had pressed him earnestly to write for the stage, and offered to enter into articles with him for a shilling a line for all he should write during life, provided that he wrote for him alone. This Garrick looked upon as an extraordinary compliment to Mr. Brooke's abilities: but he could not, however, bring him over to his opinion, nor prevail with him to accept his offer; on the contrary he rejected it with some degree of haughtiness, for which Garrick never forgave him. He was then in the full and flattering career to fortune and to fame; and would have thought it a disgrace to let out his talents for hire, and tie himself down to necessity.

The irish stage was still open; he tried it, and was tolerably successful, but not adequate to his hopes and his occasions. Ever too sanguine in expectations and projects, generous to profusion, and thoughtless of the morrow, his hand was as open as his heart was sensible: no friend passed by him uncherished, no distress unrelieved. In short, he was compelled to mortgage, and at last to sell, "the fields of known endeared idea." He left the country, and rented a house and domain in Kildare, where he resided for a few years. But his heart still hovered round the scenes of his happiest hours: he left Kildare, and took and improved a farm in the vicinity of his once loved habitation.

habitation. This, however, he intended for a summer residence only; but was afterwards obliged to settle entirely there, on account of Mrs. Brooke's declining health, which did not permit her to return to Dublin. Shortly after she died; and with her all his happiness, and the better part of his existence, fled; for his intellects never after recovered the shock of this separation, after a union of near fifty years, enjoyed with a harmony of affection which misfortune strove in vain to embitter, which no length of time could satiate, nor any thing interrupt but death. Previous to this last calamity, the loss of a favourite child (the seventeenth deceased) gave a severe blow to his constitution, already weakened by long study, and beginning to bend beneath the pressure of years. The agitation of his mind brought on with extreme violence a megrim, to which he had at times been a little subject from his youth; and the death of his wife completing what that had begun, reduced him for a length of time to a state of almost total imbecility. The care of the physicians, indeed, in some measure restored him; but still the powers of his mind were decayed, and his genius flashed only by fits.

This indeed is too evidently perceivable in those of his works which were written after the powers of his mind began to relax. In the latter volumes of the *Fool of Quality*, and his subsequent novel of *Juliet Grenville*, we trace, with a mixture of regret and awe, the magnificent ruins of genius. Both these books were written with a view to moral and religious improvement. A mere novel could never have been planned by a heart and head like his; he therefore chose his story purely as a conduit for the system he had adopted. Mr. Brooke seems never for a moment to lose sight of this great end. It was indeed his character, and of course is diffused in his works.

Mr. Brooke, with many great and still more amiable qualities, was not without his faults. His feelings never waited the decision of his judgment; he knew not how to mortify, to restrain, or suspend them for a moment; like fondled children, they were spoiled by too much indulgence. This unhappy softness was the source of a thousand misfortunes to him. In consequence of it, he was perpetually duped in his friendships as well as his charities. His abilities were as warmly exerted in the service of apparent worth, as his purse was open to the semblance of distress; he was thus sometimes reduced to the mortifying situation of appearing the advocate and friend of characters diametrically opposite to his own. It must also be owned that he was too profuse and improvident: but it was the prodigality of feeling; it was the profuseness of a generous, not of an ostentatious mind [L]. He died at Dublin, October 10, 1783.

BROOME

[L] The works of this author appeared in the following chronological order:
 VOL. III. H I. Universal

BROOME (WILLIAM) [M], was born in Cheshire, as is said, of very mean parents. Of the place of his birth, or the first part of his life, we have not been able to gain any intelligence. He was educated upon the foundation at Eton, and was captain of the school a whole year, without any vacancy, by which he might have obtained a scholarship at King's college. Being by this delay, such as is said to have happened very rarely, superannuated, he was sent to St. John's college by the contributions of his friends, where he obtained a small exhibition.

At his college he lived for some time in the same chamber with the well-known Ford, by whom Dr. Johnson heard him described as a contracted scholar and a mere versifier, unacquainted with life, and unskilful in conversation. His addiction to metre was then such, that his companions familiarly called him *Poet*. When he had opportunities of mingling with mankind, he cleared himself, as Ford likewise owned, from great part of his scholastic rust.

He appeared early in the world as a translator of the *Iliads* into prose, in conjunction with Ozell and Oldisworth. How their several parts were distributed is not known. This is the translation of which Ozell boasted as superior, in Toland's opinion, to that of Pope: it has long since vanished, and is now in no danger from the critics.

He was introduced to Mr. Pope, who was then visiting Sir John Cotton at Madingley, near Cambridge, and gained so much of his esteem that he was employed to make extracts from Eustathius for the notes to the translation of the *Iliad*; and in the volumes of poetry published by Lintot, commonly called Pope's Miscellanies, many of his early pieces were inserted.

Pope and Broome were to be yet more closely connected. When the success of the *Iliad* gave encouragement to a version of the *Odyssey*, Pope, weary of the toil, called Fenton and

1. Universal beauty, a philosophical poem, in 6 books, 1735 and 1736. 2. Two books of Jerusalem delivered, an epic poem, translated from the Italian of Torquato Tasso, 1738. 3. Gustavus Vasa, the deliverer of his country; a tragedy intended to have been acted at Drury-lane. In 1742 this play was performed in Dublin. 4. Contantia, or the man of law's tale, modernized from Chaucer, printed in Ogle's version of Chaucer's Canterbury tales, 1741. 5. The earl of Westmoreland, a tragedy. This was acted at Dublin in May 1745. 6. The farmer's letters. 7. Epilogue on the birth-day of the duke of Cumberland, spoke by Mr. Garrick in Dublin. Prologue to Othello, spoke by

Mr. Garrick, 1746. 8. Fables, viz. The temple of Hymen. The sparrow and the dove. The female seducers. Love and vanity, 1747. 9. Prologue to the Foundling. Little John and the giants, a dramatic opera acted in Dublin, 1748. 10. The earl of Essex, a tragedy, acted in Dublin, and afterwards in 1760 at Drury-lane theatre. 11. The trial of the roman catholics, 8vo. 1762. 12. The fool of quality; or the history of Henry earl of Morland, 5 vols. 12mo. 1766. 13. Redemption, a poem, 1772. 14. Juliet Grenville; or the history of the human heart, 3 vols. 12mo. 1774; with a great number of plays, and lastly, The fox-chace, a poem.

[M] From Dr. Johnson's Lives.

Broome

Broome to his assistance; and, taking only half the work upon himself, divided the other half between his partners, giving four books to Fenton, and eight to Broome. Fenton's books are enumerated in Dr. Johnson's Life of him. To the lot of Broome fell the 2d, 6th, 8th, 11th, 12th, 16th, 18th, and 23d; together with the burthen of writing all the notes [N].

The price at which Pope purchased this assistance was three hundred pounds paid to Fenton, and five hundred to Broome, with as many copies as he wanted for his friends, which amounted to one hundred more. The payment made to Fenton is known only by hearsay; Broome's is very distinctly told by Pope, in the notes to the Dunciad.

It is evident that, according to Pope's own estimate, Broome was unkindly treated. If four books could merit three hundred pounds, eight, and all the notes, equivalent at least to four, had certainly a right to more than six.

Broome probably considered himself as injured, and there was for some time more than coldness between him and his employer. He always spoke of Pope as too much a lover of money, and Pope pursued him with avowed hostility; for he not only named him disrespectfully in the Dunciad, but quoted him more than once in the Bathos, as a proficient in the Art of Sinking; and in his enumeration of the different kinds of poets distinguished for the profound, he reckons Broome among "the parrots who repeat another's words in such a hoarse odd tone as makes them seem their own." It has been said that they were afterwards reconciled; but we are afraid their peace was without friendship. He afterwards published a miscellany of poems, and never rose to very high dignity in the church. He was some time rector of Sturston in Suffolk, where he married a wealthy widow; and afterwards, when the king visited Cambridge 1728, became LL.D. He was, 1733, presented by the crown to the rectory of Pulham in Norfolk, which he held with Oakley Magna in Suffolk, given him by the lord Cornwallis, to whom he was chaplain, and who added the vicarage of Eye in Suffolk; he then resigned Pulham, and retained the other two. Towards the close

[N] "As this translation is a very important event in poetical history, the reader has a right to know upon what grounds I establish my narration.—That the version was not wholly Pope's was always known: he had mentioned the assistance of two friends in his proposals, and at the end of the work some account is given by Broome of their different parts, which however mentions only five books as written by the coadjutors: the fourth and twentieth by Fenton; the sixth, the eleventh; and the eighteenth by himself: though

Pope, in an advertisement prefixed afterwards to a new volume of his works, claimed only twelve. A natural curiosity after the real conduct of so great an undertaking, incited me once to inquire of Dr. Warburton; who told me, in his warm language, that he thought the relation given in the note a *lie*; but that he was not able to ascertain the several shares. The intelligence which Dr. Warburton could not afford me, I obtained from Mr. Langton, to whom Mr. Spence had imparted it."

Dr. JOHNSON.

of his life he grew again poetical, and amused himself with translating odes of Anacreon, which he published in the *Gentleman's Magazine*, under the name of Chester. He died at Bath, Nov. 16, 1745, and was buried in the abbey church.

BROSCHI (CARLO), better known under the name of Farinello, was born the 24th of January 1705, at Andria, in the kingdom of Naples, of a family noble, though poor. From the patent of his knighthood of the order of Calatrava, it appears that he was indebted for the lasting agreeableness of his voice, not to a voluntary mutilation from the thirst of gain, but that he was obliged to undergo the cruel operation on account of a dangerous hurt he received in his youth, by a fall from a horse. He owed the first rudiments of the singing art to his father Salvatore Brosco, and his farther formation to the famous Porpora. At that time there flourished at Naples three wealthy brothers of the name of Farina, whose family is now extinct. These persons vouchsafed him their distinguished patronage, and bestowed on him the name of Farinello. For some time his fame was confined to the convivial concerts of his patrons, till it happened that the count of Schrautenbach, nephew of the then viceroy, came to Naples. To celebrate his arrival, the viceroy and his familiar friend Antonio Caracciolo, prince della Torella, caused the opera of *Angelica and Medoro* to be represented, in which Metastasio and Farinello plucked the first laurels of their immortal fame. A circumstance very prettily expressed by Metastasio, in a sonnet addressed to him :

Appressero gemelli a sciorre il volo
La tua voce in Parnaso, e il mio pensiero.

Thus fortune united the two greatest luminaries that have appeared on the theatre in modern times, at the entrance on their career. Metastasio was then not more than eighteen, and Farinello not above fifteen years of age. This circumstance gave birth to an intimacy between them, which at length was improved into a cordial friendship, supported and confirmed as long as they lived, by a regular intercourse of epistolary correspondence.

Soon after Farinello was called to the principal theatres in Italy, and every where richly rewarded. Between the years 1722 and 1734, he gave proofs of his powers at Naples, Rome, Venice, and most of the cities of Italy: and indeed more than once in almost all these places; six times at Rome, and at Venice seven. The report of his talents at length found its way across the Alps. Lord Essex, the english ambassador at Turin, received a commission to invite him to London; where, for six months performance, he was paid 1500 l.

At Rome, during the run of a favourite opera, there was a struggle

struggle every night between him and a famous player on the trumpet, in a song accompanied by that instrument : this, at first, seemed amicable and merely sportive, till the audience began to interest themselves in the contest, and to take different sides. After severally swelling out a note, in which each manifested the power of his lungs, and tried to rival the other in brilliancy and force, they had both a swell and a shake together, by thirds, which was continued so long, while the audience eagerly waited the event, that both seemed to be exhausted ; and, in fact, the trumpeter, wholly spent, gave it up, thinking however his antagonist as much tired as himself, and that it would be a drawn battle ; when Farinello, with a smile on his countenance, shewing he had only been sporting with him all this time, broke out all at once in the same breath, with fresh vigour, and not only swelled and shook the note, but ran the most rapid and difficult divisions, and was at last silenced only by the acclamations of the audience. From this period may be dated that superiority which he ever maintained over all his contemporaries.

Scarcely ever had any singer a like capacity of perpetually giving new accessions of force to his voice, and always with pleasure ; and when it had attained to the highest degree of energy, to keep it for a long time at that pitch which the Italians call *mezza di voce*. While he sung at London in the year 1734, in an opera composed by his brother Riccardo, at another theatre they were performing an opera set to music by Handel, wherein Senesini, Carestini, and the no less celebrated Cuzzoni, had parts. Farinello from the very beginning was acknowledged to have the superiority by a *mezza di voce*, though the rival theatre was favoured by the king and the princess of Orange, of whom the latter had been Handel's scholar. By this inferiority it fell into a debt of nine thousand pounds. A similar victory was formerly obtained by Arcangelo Corelli, at Rome, over the famous Gobbo, who was in the service of queen Christina, on the violin.

The desire of exciting admiration and of captivating the ear more than the mind of an auditor, still adhered to him. His good fortune provided him with an opportunity of discovering and correcting this error. During his youth he was three times at Vienna. In the year 1732, he was there declared chamber-singer to his imperial majesty. The emperor Charles VI. shewed him great affection, partly on account of his excellency as a singer, and partly also because he spoke the neapolitan dialect with great formality and drollery. The emperor was a nice judge of singing [o], and would frequently accompany him on the harpsichord. One day he entered into a friendly conver-

[o] See the Letters of Apostolo Zeno, vol. ii. p. 84. 136. 164.

sation with him on music; and praised indeed his wonderful force and dexterity in this art, but blamed the too great affectation of an excellence which does not touch the heart. Choosè, said he, a simpler and easier method; and be sure that, with the gifts wherewith you are so richly endowed by nature, you will captivate every hearer. This advice had such an effect on Farinello, that from that hour he struck out into a different manner. He confessed himself to Dr. Burney, that the emperor's gracious advice had had more effect upon him, than all the lessons of his teachers, and all the examples of his brother artists. Whoever is desirous of knowing more concerning the perfection he had reached in the art he professed, will get all the satisfaction he can require on that head, by perusing the *Riflessioni sopra il canto figurato* of Giovanni Baptista Mancini.

From the moral failings to which theatrical performers are commonly addicted, he was either totally free, or indulged them with moderation. At first he was fond of gaming; but after some time he forsook it entirely. He behaved with singular probity to the managers of the opera. As they paid him richly, he made it a point of honour to promote their interest as far as it depended on him. For this reason he carefully avoided every thing that might be a hindrance to him in the fulfilling of his engagements. He even set himself a strict regimen, and moderated himself in his amusements. He was so conscientious on this head, that he would not for any consideration be prevailed on to let a song be heard from him out of the theatre; and, during his three years stay in England, he constantly passed the spring season in the country, for the sake of invigorating his lungs, by breathing a free and wholesome air. In his expences he was fond of elegance, yet he indulged it without extravagance: so that even before he left Italy, he had already laid out a capital upon interest at Naples, and had purchased a country-house, with lands about it, situated at the distance of half an Italian mile from Bologna. By degrees he rebuilt the mansion in a sumptuous style, in hopes of making it a comfortable retreat for his declining years; and there he afterwards ended his life.

In the year 1737, when he had reached the summit of fame, he appeared for the last time on the stage at London; from whence he departed for the court of Spain, whither he was invited through the solicitations of queen Elizabeth, who had known his excellence at Parma. Her design was, by the ravishing notes of this great master, to wean her spouse king Philip V. from his passion for the chace, to which his strength was no longer adequate. On his way to Madrid, he had the honour to give a specimen of his talents before the French king at Paris; and we are told by Riccoboni, that all the audience were so
astonished

astonished at hearing him, that the French, who otherwise detested the italian music, began from that time to waver in their notions.

He had scarcely set his foot in Madrid, but the king hastened to hear him; and was so much taken with the agreeableness of his song, that he immediately settled on him, by a royal edict, a salary equal to what he had received in England, together with an exemption from all public taxes, as a person destined to his familiar converse; and granted him, besides, the court equipages and livery, free of all expence. He could not pass a day without him; not only on account of his vocal abilities, but more on account of the agreeable talents he possessed for conversation. He spoke french and italian elegantly, had some knowledge of the english and german, and in a short time learnt the castilian. By his courtesy and discretion he gained the affection of every one. In his converse he was sincere to an uncommon degree, even towards the royal personages who honoured him with their intimacy; and it was chiefly this that induced the monarch to set so high a value on him. His first words, when he waked in the morning, were regularly these: Let Farinello be told that I expect him this evening at the usual hour. Towards midnight Farinello appeared, and was never dismissed till break of day; when he betook himself to rest in the apartments assigned him in the palace, though he had likewise a house in the city. To the king he never sung more than two or three pieces; and, what will seem almost incredible, they were every evening the same. Excepting when the king was to go to the holy sacrament on the following day, Farinello was never at liberty to get a whole night's sleep.

Farinello had as great an affection for the king, as that prince had for him; and had nothing more at heart than to cheer and enliven his spirits: and indeed herein he had the happy talent of succeeding to admiration, though himself was inclined to melancholy. Under Ferdinand, Philip's successor, he had an ampler field for the display of his genius and skill. This monarch had a good ear for music, and knew how to judge properly of it; as he had studied under Domenico Scarlatti, who had likewise been tutor to queen Barbara, whose taste in music was exquisite. As king Philip had given Farinello the charge of selecting recreations and amusements suitable to his calm and gentle disposition, a variety of new institutions were set on foot through his means at court. Operas were only used to be performed on very solemn and extraordinary occasions; the nation at large was contented with comedies. They now began to grow more common; and Farinello, though he played no part in them, had the management of the whole. He possessed all the qualities that were requisite for the direction of an opera. For, with a perfect

knowledge of music, he had great skill in painting, and made drawings with a pen. He was fruitful in inventions, particularly of such machines as represent thunder, lightning, rain, hail, and the like. The celebrated machinist Jacob Bonavera formed himself under his direction. In regard to the morality of the theatre he was very conscientious. Under his direction all went on at the king's expence; and none but persons in the service of the royal family, the ministers from foreign potentates, the nobility, with the principal officers of state, and a few others, by particular favour, had admittance. In his country-house near Bologna are to be seen, among other paintings, those from whence Francis Battagliuoli copied the scenes in the operas *Niteti*, *Didone*, and *Armida*.

Besides the choice and arrangement of the royal amusements, Farinello was employed in various other matters that required a delicate taste. Queen Barbara having resolved on an institution for the education of young ladies, our singer was pitched upon not only to plan and direct the erection of the convent, and the proper retirade for the queen adjoining, but he gave orders for the making of the furniture suitable to the structure; and the church vessels, which he caused to be executed with incredible alacrity, at Naples, Bologna, and Milan. He himself made a donation to this establishment of a picture, by the hand of the celebrated Moriglio, of St. John de Dio, founder of the brethren of mercy, carrying a sick man on his back. He was likewise inspector of the music of the royal chapel; which he provided with the most noted spiritual compositions, by which the chapel of his holiness at Rome is distinguished above all others.

King Ferdinand had purposed all along to reward the ingenuity and attachment of Farinello by splendid promotions. He had already offered him several posts of honour, and at length pressed him to accept of a place in the royal council of finance. But, on his refusing them all, the king privately found means to get from Naples the attestations of his nobility, that he might honour him with the order of Calatrava. One day, holding up to him the cross of the order, he said to him: Let us see then whether thou wilt persevere in refusing every thing that comes from our hand. Farinello fell on his knee before the king, and begged him graciously to withhold this honour, at least till he could have the proofs of the genuine nobility of his blood [*le prove del sangue*] transmitted him from home. I have already performed the part of a surgeon, returned the king, and have found that thy blood is good; and then with his own hand fixt the cross upon his breast. He afterwards received the order with all due formality from the grand master, in the convent of the ladies of Comthury of Calatrava, among the archives whereof the originals of it are preserved.

The

The world were not a little surpris'd at the elevation of Farinello. But to those who looked narrowly into his moral character it was no wonder at all; and they rejoic'd at it. He had nothing in him of what are called the airs of a courtier. He enjoyed the favour of the monarch more in being serviceable to others, than in turning it to his own emolument. When right and equity spoke in behalf of any one, that person might be sure of his interest with the king; but, if the case was reversed, he was immovable as a rock. One of the great men applied to him once for his recommendation to be appointed viceroy of Peru, and offered him a present of 400,000 piastres by way of inducement. Another sent him a casket filled with gold, desiring no other return than his friendship. He generously spurn'd at the proposals of both. General Montemar had brought with him from Italy a great number of musicians and other artists, who, on the disgrace of that officer, were all left destitute of bread. Farinello took them into his protection, and furnished them with the means of gaining a livelihood. Among them was Jacob Campana Bonavera, whom he placed as assistant to the machinist Pavia, and afterwards promoted him to the inspectorship of the royal theatre. Theresa Castellini of Milan, the singer who had been called by queen Barbara to Madrid, and who at that time had a greater disposition than qualification for the art, he took under his instruction, and completed her for her employment. In the dreadful distresses that ensued upon the earthquake at Lisbon, when the vocal performers and dancers implored his assistance, to the collection he made for them from the royal family and his friends, he added two thousand doubloons from his own private purse. Disposed as he was to be liberal in his bounty towards others, he found it no less difficult to ask for any thing that had reference to himself. It was not by his recommendation, but by his own deserts, that his brother Riccardo was promoted to the office of commissary at war for the marine department. This Riccardo died in the year 1756, in the flower of his age. He had been master of the band in the service of the duke of Wurtemberg; and a musical work printed at London is a proof of his force and skill in composition.

He was also grateful and generous towards every one that had shewn him any kindness[F]. Never was he heard to speak ill of

[F] He frequently sent his former instructress Porpora considerable presents in money to London, Vienna, and Naples; but on no account would he have her near him, she was of so imprudent and loquacious a temper. On the death of Antonio Bernacchi, he had him buried with great funeral pomp. The misfortunes of Cru-

deli, the Florentine poet, who had address'd some verses to him, he took very much to heart; yet it is by no means probable that he had any share in the forcible deliverance of him from the dungeons of the inquisition. By his bounty he supported the family of the painter Amigoni, who died much too early for them that knew him; and

of any man ; and when he was injured, he magnanimously overlooked it. There are even examples of his heaping favours on some that shewed themselves envious and malignant towards him. To a spanish nobleman, who murmured that the king testified so much munificence to a castrato, he made no other return than by procuring for his son a place he applied for in the army, and delivering to him himself the king's order for his appointment. He was in general extremely circumspect not to distinguish himself by any thing by which he might excite the envy and jealousy of the nation against him. Hence it was, that he constantly declined accepting the comthury of the order of Calatrava, which the king had so frequently offered him : beseeching him rather to bestow it on one of his deserving subjects. His generous way of thinking was not unnoticed by the Spaniards. Every one courted his friendship. The grandees of the kingdom, the foreign and domestic ministers, vouchsafed him their visits, and he was never wanting in due respect for their civilities. Towards persons of inferior stations he was always condescending and friendly [Q].

To put away all suspicion of self-interested views, he made it a condition in the disbursements for the entertainments of the king and queen, that all accounts should pass through the hands of a treasurer appointed for that purpose, which were always with the utmost exactitude entered in a book.

He was zealously devoted to the roman catholic religion. He kept his domestic chaplain at London, as he had obtained a permission from Benedict XIV. to have a portable altar during his residence there, and to have mass celebrated at it in the chapel in his house. To this ecclesiastic he always gave precedence on all occasions. Indeed, while in England, he ate flesh on Fridays and Saturdays ; but then he had a licence for it from Rome.

Who would have thought that so brilliant a success would be brought to an end in the course of a very short period ? King

and that of the vocal musician Scarlatti, who had fallen into poverty by indulging in play. Free from every spice of jealousy, he furnished the singers Egiziello, Raf, Amadari, Garducci, Cariani, and others, with an opportunity of shewing their talents in the presence of the king, by whom they were richly rewarded.

[Q] His taylor one day brought him home a new suit of very rich clothes. Farinello was in the act of paying him his bill, when he was suddenly stopped by the man's telling him that he would much rather he would grant him another favour instead of it. I come backwards and forwards so often, said he, to your excellency's

house ; I have so frequently the honour to take your orders and try on your clothes ; but I have never had the happiness to hear your heavenly strains, with the praise whereof the whole court resounds. I beseech you then not to take it amiss, if I ask ———. He had finished no more of his speech, when Farinello, with a friendly smile, interrupted him by taking a chair to the harpsichord, and beginning a song with the same energy and execution as when he sang before his majesty. This done, he ordered his secretary to pay him double the amount of his bill. By such methods he gained the love of all men, both of high and low degree.

Ferdinand

Ferdinand and queen Barbara were both of them in the flower of their age; both healthy and strong. Yet death carried them off, in a short space, one after the other. The queen went first, and left Farinello her collection of music and her harpsichords, as a token of regard. The king, who loved her tenderly, fell into a deep dejection of spirits. To get away from the doleful sounds of the death-bells, he retired to the pleasure-house of Villa Viciosa, where his excessive melancholy, after a space of fourteen days, laid him on the bed of sickness. Farinello was called to him the day after his departure from Madrid, and never quitted him till he was no more. He died the 10th of August 1759, of a rapid decline, in the 46th year of his age, after a sickness of eleven months from the death of the queen.

The loss of such a friend, and the consequences of it, were extremely distressing to Farinello. The king had hardly closed his eyes, but the favourite's apartments were as solitary as a desert. Friends and acquaintance, whom he had loaded with benefits, now turned their backs upon him, and a general revolution took place in his affairs. Two days after the king's death he returned to Madrid, and there remained till the arrival of king Charles from Italy. He went as far as Saragossa to meet him, to thank him for the assurance he had given him of continuing his appointment. The king received him very graciously, and confirmed the promise he had already made him the foregoing year; at the same time adding, that he was induced to this by his moderation and discretion, and that he was thoroughly convinced that he had never abused the king's partiality for him. After a stay of three weeks at Saragossa, he bent his course towards Italy without returning to Madrid, where he had commissioned a friend to send his baggage after him.

In Italy his first care was to wait upon don Philipppo duke of Parma, and the king of Naples, who gave him a very gracious reception. The joy which his old friends and patrons testified on his return to Naples is not to be described. After remaining here six months, he repaired to Naples by the way of Bologna, where he passed the rest of his days in tranquillity [R].

In

[R] In the number of his most intimate friends was the celebrated father Martini, of the order of Minorites, whose equal in respect to taste in vocal performances is not easily to be found. The learned world is indebted to Farinello for the appearance of his famous History of music. Bernacchi, the common friend of both, was informed of his intention, and at the same time of his irresolution on account of the numberless difficulties he had to surmount in so

great an undertaking. He made Farinello acquainted with all the circumstances of the matter; who immediately told him, that he might give father Martini to know, that queen Barbara had graciously condescended to accept of his dedication of his History of music. The good man, who had never once thought of hoping for such an encouragement, now determined not to disappoint the kind intentions of his friend; wrote a letter of thanks to the queen,

In the year 1769, when the emperor Joseph II. was travelling through Bologna, though his stay was to be but short in that place, one of the first questions he asked was, where Farinello had taken up his abode? and on being told that he dwelt just without the city, he testified some displeasure; and added, that a man who possessed so great a force of genius, had never injured any one, but had done all the good that lay in his power to mankind, was worthy of every token of respect that could be paid him. But the emperor on his return stopped longer at Bologna, and Farinello had the honour of conversing with him often for a length of time, and quite alone.

In the very lap of ease, rest was a stranger to Farinello's bosom. As some veteran mariner, long accustomed to great and perilous voyages, cannot endure the tediousness of abiding in harbour, so it was with Farinello's active mind. He felt the effects of that melancholy to which he was disposed by nature growing on him from day to day, and which was nourished and augmented by the continual sight of the portraits of his distant and for the most part deceased friends, with which his apartments were adorned. His voice continued clear and melodious to the last. He still sung frequently, and he alone perceived the depredations of time; while his friends who heard him observed no defect. During the three last weeks of his life, like what is fabled of the dying swan, he sung almost every day.

He died the 16th of September 1782, of a fever, in the 78th year of his age, without the least abatement of his intellectual powers throughout his illness. He left no wealth behind him; as while he was in Spain he had always lived up to his annual income, and what remained over to him while in Italy, he shared among his relations and friends and the necessitous, during his life-time. His land, his pleasure-house at Bologna, and all the rest of his property, among which were several harpsichords of great value, and the music he had inherited from the queen, he left to his eldest sister, who was married to Giovanni Domenico Pisani, a Neapolitan. His corpse was interred in the church of the capuchins, which stands on a hill before Bologna. He was of a very large stature, strong built, of a fair complexion, and a lively aspect. His picture, which is to be seen among the portraits and works of the famous vocal artists collected by father Martini, in the library of the minorites at Bologna, is a perfect likeness.

BROSSARD (SEBASTIAN DE), canon of the church of Méaux, died in 1730, aged about 70, excelled in the theory of

queen, and applied himself to his History friend of Farinello to the last moment of
with unremitted diligence. He was the his life.
confessor, the counsellor, and the firmest

music.

music. The writings he has left on that art have met with a good reception from the public. The chief of them are, 1. A dictionary of music, 8vo. which was of great service to Rousseau. In the articles where this learned master was his guide, there are few that contain any thing censurable; but this cannot be said of those that are entirely by the citizen of Geneva. However, these latter are presented with so much elegance and interest and warmth of imagination, that they obtain a pardon, or at least an excuse for the mistakes. 2. A dissertation on the manner of writing the plain-chant and music. 3. Two books of motets. 4. Nine lessons of ténébres. 5. A collection of airs for the voice. He was not only master of the rules, but he reduced them to practice. Brossard had a numerous library of music, which he gave to the french king. He had a pension of 1200 livres on a benefice.

BROSSE (GUY DE LA), physician in ordinary to Louis XIII. obtained from that king in 1626 letters patent for the establishment of the royal garden of medicinal plants, of which he was the first director. He immediately set about preparing the ground, and then furnished it with upwards of 2000 plants. The list of them may be seen in his *Description du jardin royale*, 1636, 4to. Richelieu, Segulier and Bullion contributed afterwards to enrich it. He composed a treatise on the virtues of plants, 1628, 8vo.

BROSSETTE (CLAUDE), of France, was born at Lyons in 1671. He was at first a jesuit, but afterwards an advocate. He was of the academy of Lyons, and librarian of the public library there. In 1716 he published the works of Boileau, in 2 vols. 4to. with historical illustrations: and, after that, he did the same for the works of Regnier. He purged the text of both these authors from the errors of the preceding editions, and seasoned his notes with many useful and curious anecdotes of men and things. His only fault, and it is the fault of almost all commentators, is, that he did not use the collections he had made with sufficient sobriety and judgment; for want of which, he has inserted many things, no ways necessary to illustrate his authors, and some that are even frivolous. He wrote also *l'Histoire abrégée de la ville de Lyon*, with elegance and precision; and died there in 1746. He had a friendship and correspondence with many of the literati, and particularly with Rousseau the poet and Voltaire. The latter used to tell him, that he "resembled Atticus, who kept terms, and even cultivated friendship, at the same time with Cæsar and Pompey." The enmity between Rousseau and Voltaire is well known.

BROSSIER (MARTHA), a very remarkable woman, who pretended to be possessed by the devil, and had like to have

occasioned great disorders in France, towards the latter end of the xvth century. Her father was a weaver at Romorantin; but, as Martha had the art of making a thousand distortions, he found it more convenient and profitable to ramble about with her, than to stay at home and mind his trade. Going from town to town therefore, and shewing his daughter Martha, as a woman possessed by the devil, and needing the exorcism of the church, a prodigious multitude of people resorted to him. The cheat was found out at Orleans: and for that reason, in 1598, all the priests of the diocese were forbid to proceed to exorcisms, on pain of excommunication. Nor was the bishop of Angers more easy to be imposed upon, but quickly detected the imposture: for, having invited Martha to dinner, he caused some holy water to be brought her instead of common water, and common water instead of holy water. Martha was caught: she was not at all affected when she drank the holy water, but made a great many distortions when the common water was presented to her. Upon this the prelate called for the book of Exorcisms, and read the beginning of the *Æneid*. Martha was trapped again: for, supposing those latin verses of Virgil to be the beginning of the exorcism, she put herself into violent postures, as if she had been tormented by the devil. The bishop, convinced that she was an impostor, only reproved her father in private, and advised him to go back to Romorantin with his daughter. The knave did not care to do that; on the contrary, he carried her to Paris, as a more proper theatre for her to act on, where he hoped to be supported by credulous and ill-affected people, and by those whom the edict of Nantz had lately exasperated against the king. He pitched upon St. Genevieve's church to act his farce in: and it succeeded to admiration. The capuchins, who immediately took up the business, lost no time; but quickly exorcised the wicked spirit of Martha without any previous enquiry. The postures she made, while the exorcists performed their function, easily persuaded the common people that she was a real demoniac; and the thing was quickly noised all over the town. The bishop, willing to proceed orderly in the matter, appointed five of the most famous physicians in Paris to examine into it: who unanimously reported, "that the devil had no hand in the matter, but that there was a great deal of imposture, and some distemper in it."

Two days after, two of those physicians seemed to waver; and, before they answered the bishop, desired the three others might be sent for, and time granted them till the next day. On the 1st of April 1599, the thing was to be tried; when father Seraphin on the one side renewed his exorcisms, and Martha on the other her convulsions. She rolled her eyes, lolled out her
tongue,

tongue, quaked all over her body; and when the father came to these words, *Et homo factus est*, "and was made man," she fell down, and tossed herself about from the altar to the door of the chapel. Upon this, the exorcist cried out, "That if any one persisted in his incredulity, he needed only to fight that devil, and try to conquer him, if he durst venture his life." Marefcot, one of the five physicians, answered that he accepted the challenge; and immediately took Martha by the throat, and bid her stop. She obeyed, and alleged for an excuse, that the evil spirit had left her, which father Seraphin confirmed: but Marefcot insisted, that he had frightened the devil away. People remained divided in their opinions of this woman; and, though these and other notorious proofs of imposture were produced, yet many believed her to be an actual demoniac. At length, there being reason to fear that some answers might be suggested to her, which might raise a sedition under pretence of the edict granted to the protestants, Henry IV. was advised not to neglect the matter. He enjoined the parliament of Paris to use their authority; upon which the parliament ordered her to be confined. She was so for forty days; during which time they shewed her to the best physicians, who asserted, that there was nothing supernatural in her case. In the mean time the preachers gave themselves a prodigious liberty; crying out, that the privileges of the church were incroached upon, and that such proceedings were suggested by the heretics. They were silenced however after much ado; and, on the 24th of May, Brossier was ordered to be carried with his daughter to Romorantin, and forbid to let her go abroad, without leave from the judge, on pain of corporal punishment. Notwithstanding that prohibition, the father and daughter went, and under the sanction and protection of Alexander de la Rochefoucaud, abbot of St. Martin's, into Auverne, and then to Avignon. The parliament of Paris summoned the abbot twice, and ordered at last that the revenues of his benefices should be seized for contempt of the court: nevertheless these people proceeded in their journey, and went to Rome; thinking, says Thuanus, that Martha would act her part much better on that great stage, and find more credulous persons in that place, which is the fountain of belief. The bishop of Clermont, brother to the abbot, and afterwards a cardinal, was so much suspected of having suggested this foolish design to his brother, that he was likewise deprived of his ecclesiastical revenues. Henry IV. well informed of what was going forward, countermined them at Rome; so that the pope, who was forewarned, did nothing contrary to the sentence given by the parliament of Paris against that pretended demoniac. Not long after the abbot fell sick, and died, it is said, of grief, for having undertaken so long a journey to make himself despised: and

Martha

Martha and her father, being forsaken by every body, took sanctuary in the hospitals[s].

BROTIER (the abbé), was born at Tanay, a small village of the Nivernois, in 1722, and died at Paris, Feb. 12, 1789, at the age of 67. In his youth he made it his practice to write notes in every book that he read; and the margins of several in his library were entirely filled with them. Until his last moment he pursued the same method of study. All these he arranged wonderfully in his memory; and if it had been possible after his death to have put his papers in that order which he alone knew, they would have furnished materials for several curious volumes. With this method, and continued labour for twelve hours a day, the abbé Brotier acquired an immense stock and prodigious variety of knowledge. Except the mathematics, to which it appears he gave little application, he was acquainted with every thing; natural history, chemistry, and even medicine. It was his rule to read Hippocrates and Solomon once every year in their original languages. These he said were the best books for curing the diseases of the body and the mind. But the belles lettres were his grand pursuit. He had a good knowledge of all the dead languages, but particularly the latin, of which he was perfectly master; he was besides acquainted with most of the languages of Europe. This knowledge, however extensive, was not the only part in which he excelled. He was well versed in antient and modern history, in chronology, coins, medals, inscriptions, and the usages of antiquity, which had always been objects of his study. He had collected a considerable quantity of materials for writing a new history of France, and it is much to be regretted that he was prevented from undertaking that work. The abbé Brotier recalls to our remembrance those laborious writers, distinguished for their learning, Petau, Sirmond, Labbé, Cossart, Hardouin, Souciet, &c. who have done so much honour to the college of Louis le Grand, in which he himself was educated, and where he lived several years, as librarian. But, alas, we must accompany that recollection with the painful confession, that he is the last link of that chain of illustrious men, who have succeeded one another without interruption, for near two centuries. On the dissolution of the order of jesuits, the abbé Brotier found an asylum equally peaceful and agreeable in the house of Mr. de la Tour, a printer, eminent in his business, who has gained from all true connoisseurs a just tribute of praise for those works which have come from his press. It was in this friendly retirement that the abbé Brotier spent 26 of the last years of his life; and that he experienced a happiness, the value of which he knew how to appreciate, which arose from

[s] Thuanus, and Mezeray, Abreg. Chronol. ad ann. 1579.

the care, attention, and testimonies of respect bestowed upon him both by Mr. and Mrs. de la Tour. It was there also that he published those grand and magnificent works which will render his name immortal; an edition of Tacitus, enriched not only with notes and learned dissertations, but also with supplements, which sometimes leave the reader in a doubt, whether the modern writer is not a successful rival of the antient; and an edition of Pliny the naturalist, which is only a short abridgment of what he had prepared to correct and enlarge the edition of pere Hardouin, and to give an historical series of all the new discoveries made since the beginning of this century; an immense labour, which bespeaks the most extensive erudition. To these two editions, which procured the abbé Brotier the applauses of all the literati in Europe, he added some others of less consideration: a beautiful edition of Phædrus, and an edition of Rapiſon gardens, at the end of which he has subjoined a history of gardens, written in latin with admirable elegance, and abounding in the most delightful imagery: for the abbé was not one of those pedants, according to the expression of the poet, *herissés de grec & de latin*; he possessed a lively imagination, and a fine taste, with clearness and perspicuity; and above all, a sound judgment, which never suffered him to adopt in writing any thing that was not solid, beautiful and true.

We shall conclude this account of the amiable abbé with his character as drawn by his friend the abbé de Fontenay. "That intimate and sincere friendship, says he, which united me to the abbé Brotier, gratitude for the services which he did me, his talents and his virtues, will always endear his memory to me; and I may justly say, that his death, though lamented by many good men, was lamented by none more deeply than by me. However great may have been the merit of this learned man, not less conspicuously eminent for the qualities of his heart than for those of his head, one must have been intimate with him to form a just and true idea of his character. As often as my avocations would permit, I indulged myself in the pleasure of his company, and many delightful hours I have spent with him. Humble and unassuming, modest, and even to a degree of timidity that caused him to blush when the least encomium was passed upon him; good-tempered, plain in his manner, and giving himself up to society with the smiles and simplicity of a child, his conversation was engaging and always instructive, when it turned upon subjects of literature or science. Widely differing in this respect from those men of letters who are misers, if we may say so, of their knowledge, and who seem to hoard it only for themselves, or to make an ostentatious display of it in some publication, the abbé Brotier readily replied to the questions of those who sought information from him, and instructed

those around him with the utmost affability and condescension. I confess, continues the abbé Fontenay, that need of consulting him induced me often to visit him; and I can declare that whatever questions I put to him, I never found him in one instance wrong. He either satisfied me immediately respecting my queries, or pointed out those books in which I found what I wanted to know. He left a nephew of the same name, who is in the church. He is pursuing his uncle's steps in the same departments of erudition, and has already published works which sufficiently evince the progress he has made."

BROUGHTON (HUGH), an english divine, who died in 1612, was very learned, and published a great number of books. He was so laborious, that, unless he was hindered by some particular business, he studied twelve, or fourteen, or even sixteen hours a day. His commentaries on the Apocalypse and the prophet Daniel are very poor; and if we may believe the Scaligerana, he is a very furious and abusive writer. He was extraordinarily attached to the discipline of the church of England, and rigorously condemned that of the presbyterians. The oration he addresses to the inhabitants of Geneva shews it in a very lively manner. It was printed in greek at Mentz, 1601, under the title, when translated into english: An oration to the inhabitants of Geneva, concerning the signification of the expression of descending into Hell. He aimed particularly at Theodore Beza, whom he reproached elsewhere for continually altering, in every edition, his notes on the new testament. He wrote him very rough letters, and communicated copies of them to the jesuit Serrarius, with full permission to publish them: for though he would have thought it sinful to have held any fellowship with presbyterians, yet he was somewhat more moderate in regard to roman catholics.

BROUGHTON (THOMAS) [1], a learned divine, and one of the original writers of the *Biographia Britannica*, was born at London, July 5, 1704, in the parish of St. Andrew, Holborn; of which parish his father was minister. At an early age he was sent to Eton-school, where he soon distinguished himself by the acuteness of his genius, and the studiousness of his disposition. Being superannuated on this foundation, he removed, about 1722, to the university of Cambridge; and, for the sake of a scholarship, entered himself of Gonville and Caius college. Here two of the principal objects of his attention, were, the acquisition of the knowledge of the modern languages, and the study of the mathematics, under the famous professor Sanderson. May 28, 1727, Mr. Broughton, after taking the degree of B. A. was admitted to deacon's orders. In the succeeding year,

[1] *Biogr. Brit.* 2d edit.

Sept. 22, he was ordained priest, and proceeded to the degree of M. A. At this time he removed from the university to the curacy of Offley in Hertfordshire. In 1739 he was instituted to the rectory of Stepington, otherwise Stibington, in the county of Huntingdon, on the presentation of John duke of Bedford, and was appointed one of that nobleman's chaplains. Soon after, he was chosen reader to the Temple, by which means he became known to bishop Sherlock, then master of it, and who conceived so high an opinion of our author's merit, that, in 1744, this eminent prelate presented Mr. Broughton to the valuable vicarage of Bedminster, near Bristol, together with the chapels of St. Mary Redcliff, St. Thomas, and Abbot's Leigh, annexed. Some short time after, he was collated, by the same patron, to the prebend of Bedminster and Redcliff, in the cathedral of Salisbury. Upon receiving this preferment, he removed from London to Bristol, where he married the daughter of Thomas Harris, clerk of that city, by whom he had seven children, six of whom survived him. He resided on his living till his death, which happened Dec. 21, 1774, in the 71st year of his age. He was interred in the church of St. Mary Redcliff.

From the time of Mr. Broughton's quitting the university, till he was considerably advanced in life, he was engaged in a variety of publications, of which a list is given below [K], taken, in a great measure, from a paper in his own hand-writing; but we cannot say whether it be strictly in the order wherein they appeared.

Mr. Broughton, some little time before his death, composed A short view of the principles upon which christian churches require, of their respective clergy, subscription to established articles of religion; but this work never appeared in print. He possessed, likewise, no inconsiderable talent for poetry, as is evi-

[K] 1. Christianity distinct from the religion of Nature, in three parts; in answer to Christianity as old as the creation. 2. Translation of Voltaire's temple of taste. 3. Preface to his father's letter to a roman catholic. 4. Alteration of Dorrel on the epistles and gospels from a popish to a protestant book. Two volumes, octavo. 5. Part of the new edition of Bayle's dictionary in english, corrected: with a translation of the latin, and other quotations. 6. Jarvis's don Quixote; the language thoroughly altered and corrected, and the poetical parts new translated. 7. Translation of the mottoes of the Spectator, Guardian, and Freholder. 8. Original poems and translations, by John Dryden, esq. now first collected and published together. Two vols. 9. Translation of the quotations in Addison's travels, by him left untrans-

lated. 10. The first and third Olynthiacs, and the four Philippics of Demosthenes (by several hands), revised and corrected; with a new translation of the second Olynthiac, the oration de Pace, and that de Chersoneso: to which are added, all the arguments of Libanius, and select notes from Ulpian. 8vo. Lives in the Biographia Britannica. 11. The bishops of London and Winchester on the sacrament, compared. 12. Hercules, a musical drama. 13. Bibliotheca historico-sacra, an Historical dictionary of all religions, from the creation of the world to the present times. 1756, two vols. folio. 14. A defence of the commonly received doctrine of the human soul. 15. A prospect of futurity, in four dissertations; with a preliminary discourse on the natural and moral evidence of a future state.

dent from many little fugitive pieces in manuscript, found among his papers; and particularly, from two unfinished tragedies, both written at the age of seventeen. During his residence in London, he enjoyed the esteem and friendship of most of the literary men of his time. He was a great lover of music, particularly the ancient; which introduced him to the knowledge and acquaintance of Mr. Handel; whom he furnished with the words for many of his compositions. In his public character, Mr. Broughton was distinguished by an active zeal for the christian cause, joined with moderation. In private life, he was devoted to the interests and happiness of his family; and was of a mild, cheerful, and liberal temper. This disposition, which is not always united with eminent literary abilities, attended him to his grave. In 1778, a posthumous volume of sermons, on select subjects, was published by his son, the rev. Thomas Broughton, M. A. of Wadham college, Oxford, and vicar of Tiverton, near Bath.

BROUKHUSIUS (JONUS) [L], or JOHN BROEKHUIZEN, a distinguished scholar in Holland, was born Nov. 20, 1649, at Amsterdam, where his father was a clerk in the admiralty. He learned the latin tongue under Hadrian Junius, and made a prodigious progress in polite literature; but, his father dying when he was very young, he was taken from literary pursuits, and placed with an apothecary at Amsterdam, with whom he lived some years. Not liking this, he went into the army, where his behaviour raised him to the rank of lieutenant-captain; and, in 1674, was sent with his regiment to America in the fleet under admiral de Ruyter, but returned to Holland the same year. In 1678 he was sent to the garrison at Utrecht, where he contracted a friendship with the celebrated Grævius; and here, though a person of an excellent temper, he had the misfortune to be so deeply engaged in a duel, that, according to the laws of Holland, his life was forfeited: but Grævius wrote immediately to Nicholas Heinsius, who obtained his pardon from the stadtholder. Not long after, he became a captain of one of the companies then at Amsterdam; which post placed him in an easy situation, and gave him leisure to pursue his studies. His company being disbanded in 1697, a pension was granted him; upon which he retired to a country-house near Amsterdam, where he saw but little company, and spent his time among his books. He died Dec. 15, 1707 [M].

BROUNCKER

[L] Niceron, *Memoirs*, &c. tom. 18. Gen. Dict.

[M] As a classical editor, he is distinguished by his labours upon Tibullus and Propertius; the latter was published in 1702, the former in 1708. He was an

excellent latin poet himself: a volume of his poems was published at Utrecht 1684, in 12mo; but a very noble edition of them was given by Van Hoogstraeten at Amsterdam, 1711, in 4to. His dutch poems were also published at Amsterdam,

BROUNCKER (**WILLIAM**) [N], viscount Brouncker, of Castle Lyons in Ireland, son of sir William Brouncker, afterwards made viscount in 1645, was born about 1620; and, having received an excellent education, discovered an early genius for mathematics, in which he afterwards became very eminent. He was created M. D. at Oxford, June 23, 1646. In 1657 and 1658, he was engaged in a correspondence of letters on mathematical subjects with Dr. John Wallis, who published them in his *Commercium Epistolicum*, printed 1658, at Oxford, in 4to. He, with others of the nobility and gentry who had adhered to king Charles I. in and about London, signed the remarkable declaration published in April 1660 [O].

After the restoration, he was made chancellor to the queen consort, and a commissioner of the navy. He was one of those great men who first formed the Royal Society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the first president of it: which office he held with great advantage to the society, and honour to himself, till the anniversary election, Nov. 30, 1677. Besides the offices mentioned already, he was master of St. Katherine's near the Tower of London; his right to which post, after a long contest between him and sir Robert Atkyns, one of the judges, was determined in his favour, Nov. 1681. He died at his house in St. James's street, Westminster, April 5, 1684; and was succeeded in his honour by his younger brother Harry, who died Jan. 1687 [P].

BROUSSON (**CLAUDE**), a french protestant, was born at Nismes in 1647. He was an advocate, and distinguished by his pleadings at Castres and Toulouse: and it was at his house, that the deputies of the protestant churches assembled in 1683; where they took a resolution to continue to assemble, although their churches were demolished. The execution of this project occasioned violent conflicts, seditions, executions, and massacres, which ended by an amnesty on the part of Lewis XIV. Brousson retired then to Nismes: but, fearing to be apprehended with the principal authors of this project, who do not seem to have been comprised within the amnesty, he became a refugee at Geneva first, and thence at Lausanne. He shifted afterwards from town to town, and kingdom to kingdom; to solicit the compassion of protestant princes towards his suffering brethren in France. Returning to his own country, he ran through several provinces, exercised some time the ministry in the Cevennes, appeared at

1712, in 8vo. by the same person, who prefixed his life, extracted from Peter Burman's funeral oration upon him. Broukhusius was also an editor of Sannazarius's and Palearius's latin works.

[N] Wood's *Athen.* Oxon.

[O] Kennet Reg. and Chr. p. 120, 121.

[P] He published some papers in the *Philosophical Transactions*, of which the chief is his series for the quadrature of the Hyperbola, which was the first series of the kind upon that subject.

Orange, and passed to Berne, in order to escape his pursuers. He was at length taken at Oleron in 1698, and removed to Montpellier; where, being convicted of having formerly held secret correspondence with the enemies of the state, and of having preached in defiance of the edicts, he was broke upon the wheel the same year. He was a man of great eloquence as well as zeal, greatly esteemed among strangers, and regarded as a martyr by those of his own persuasion. The states of Holland added six hundred florins, as a pension for his widow, to four hundred which had been allowed to her husband [Q].

BROUWER (ADRIAN), an eminent dutch painter, was born at Haerlem, in 1608; and, besides his great obligations to nature, was much beholden to Frans Hals, who took him from begging in the streets, and instructed him in the rudiments of painting. To make him amends for his kindness, Brouwer, when he found himself sufficiently qualified to get a livelihood, ran away from his master into France, and, after a short stay there, returned, and settled at Antwerp. Humour was his proper sphere; and it was in little pieces that he used to represent his pot-companions drinking, smoking, gaming, fighting, &c. He did this with a pencil so tender and free, so much of nature in his expression, such excellent drawing in all the particular parts, and good keeping in the whole together, that none of his countrymen have ever been comparable to him upon that subject. He was extremely facetious and pleasant over his cups, scorned to work as long as he had any money in his pocket, declared for a short life and a merry one; and, resolving to ride post to his grave by the help of wine and brandy, he got to his journey's end in 1638, only thirty years of age. He died so very poor, that contributions were raised to lay him privately in the ground; from whence he was soon after taken up, and, as it is commonly said, very handsomely interred by Rubens, who was a great admirer of his happy genius for painting.

BROWN (ROBERT), a famous sectarist, from whom the sect of the Brownists derived its name, was son of Anthony Brown, of Tolthorpe in Rutlandshire, esq. studied divinity at Cambridge, and was afterwards a schoolmaster in Southwark. He fell at first into Cartwright's opinions; but, resolving to refine upon them, began about 1580 to inveigh openly against the discipline and ceremonies of the church of England, as antichristian and superstitious. He made his first essay upon the dutch congre-

[Q] Brousson was the author of many works in favour of the Calvinists: 1. The state of the reformed in France. 2. Letters to the clergy of France. 3. Letters of the protestants in France to all other protestants. These were printed at the expense

of the elector of Brandenburg, and dispersed in all the protestant courts of Europe. 4. Remarks upon Amelote's translation of the New Testament; in which other controversial matters were treated of. The above all in French.

gation

gation at Norwich, many of whom were inclined to anabaptism; and, having raised himself a character for zeal and sanctity, his own countrymen began to follow him: upon which he called in the assistance of one Richard Harrison, a country school-master. Brown and this man soon worked up their audience to separate entirely from the church of England, and to form a society among themselves. Brown was convened before Freake, bishop of Norwich, and other ecclesiastical commissioners; and having not only maintained his opinions, but also misbehaved to the court, was committed to the custody of the sheriff of Norwich: but the lord treasurer Burleigh, to whom he was nearly related, foreseeing that this treatment would rather serve to propagate than stifle his errors, wrote a letter to the bishop of Norwich, which procured his enlargement. After this, his lordship recommended him to archbishop Whitgift for instruction and counsel; but Brown, who looked upon himself as inspired by the spirit of God, and judged the archbishop's counsels to be superfluous and his practice antichristian, soon left London, and settled at Middleburgh in Zealand, where he and his followers obtained leave of the states to form a church according to their own model. They equally condemned episcopacy and presbytery as to the jurisdiction of consistories, classes, and synods; and would not join with any other reformed church, because they were not sufficiently assured of the sanctity and probity of its members, holding it an impiety to communicate with sinners. Their form of church-government was democratical. Such as desired to be members of their church made a confession of their faith, and signed a covenant obliging themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands from some of the brethren. They did not allow the priesthood to be any distinct order, or to give any indelible character; but as the vote of the brotherhood made a man a minister, and gave authority to preach the word and administer the sacraments among them; so the same power could discharge him from his office, and reduce him to a meer layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, so the power of their officers was prescribed within the same limits. The minister or pastor of a church could not administer the eucharist or baptism to the children of any but those of his own society. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some

of them (much to their honour), after sermon, to ask questions, and reason upon the doctrines that had been preached.

Brown appears to have been in England in 1585, for in that year he was cited to appear before archbishop Whitgift, to answer to certain tenets contained in a book by him published : and being brought by this prelate's reasoning to a tolerable compliance with the church of England, the lord treasurer Burleigh sent him to his father in the country, with a letter recommending him to his favour and countenance. Brown's errors had taken too deep root in him to be easily eradicated : he soon relapsed into his former opinions ; and his good old father, resolving to own him for his son no longer than his son owned the church of England for his mother, discharged him from his family. After wandering up and down for some time, and enduring great hardships, he at length went to live at Northampton ; but whilst he was industriously labouring to promote his sect, Lindsell, bishop of Peterborough, sent him a citation to come before him, which not obeying, he was excommunicated for his contempt [R]. The solemnity of this censure affected him so deeply, that he made his submission, and, receiving absolution, was admitted into the communion of the church about 1590, and soon after preferred to a rectory in Northamptonshire. Fuller is of opinion, that he never formally recanted his opinion with regard to the main points of his doctrine ; but that his promise of a general compliance with the church of England, improved by the countenance of his patron and kinsman the earl of Exeter, prevailed upon the archbishop, and procured this extraordinary favour for him. He adds, that Brown allowed a salary for one to discharge his cure, and though he opposed his parishioners in judgement, yet he agreed in taking their tithes. Brown was a man of good parts and some learning, but of a nature imperious and uncontrollable, and so far from the sabbatarian strictness afterwards espoused by some of his followers, that he rather seemed a libertine therein. In a word, says Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof : and, as all the other scenes of his life were turbulent and stormy, so was his end ; for the constable of his parish requiring somewhat roughly the payment of certain rates, his passion moved him to blows. Of this the constable complained to justice St. John, who was inclined rather to pity than punish him ; but Brown behaved with so much insolence, that he was sent to Northampton gaol, on a feather-bed in a cart, being very infirm, and aged above eighty years ; where he soon after sickened and died, in 1630, after boasting of his persecutions, and that he had been

committed to thirty-two prisons, in some of which he could not see his hand at noon-day [s].

BROWN (THOMAS), of facetious memory, as Mr. Addison says of him, was the son of a considerable farmer in Shropshire, and educated at Newport-school in that county; from whence he was removed to Christ-church in Oxford, where he soon distinguished himself by his uncommon attainments in literature. He had great parts and quickness of apprehension, nor does it appear that he was wanting in application; for we are told, that he was very well skilled in the latin, greek, french, italian, and spanish languages, even before he was sent to Oxford. The irregularities of his life did not suffer him however to continue long at the university; but he was soon obliged to quit that place; when, instead of returning home to his father, he formed a scheme of going to London, in hopes of making his fortune some way or other there. This scheme did not answer. He was very soon in danger of starving; upon which he made an interest to be schoolmaster of Kingston upon Thames, in which pursuit he succeeded. But this was a profession very unsuitable to a man of Mr. Brown's turn, and a situation that must needs have been extremely disagreeable to him; and therefore we cannot wonder, that he soon quitted his school, and went again to London; and as he found his old companions more delighted with his humour, than ready to relieve his necessities, he had recourse to that last refuge of half-starved wits, scribbling for bread. He published a great variety of pieces, under the names of Dialogues, Letters, Poems, &c. in all which he discovered no small erudition, and a vast and exuberant vein of humour: for he was in his writings, as in his conversation, always lively and facetious. In the mean time Brown made no other advantage of these productions, than what he derived from the booksellers; for though they raised his reputation, and made his company exceedingly sought after; yet as he possessed less of the gentleman than wits usually do, and more of the scholar, so he was not apt to choose his acquaintance by interest, but was more solicitous to be recommended to the ingenious who might admire, than to the great who might relieve him. An anonymous

[s] The chief of his works is a small thin quarto, printed at Middleburgh in 1552, containing three pieces. The title of the first is, A treatise of reformation without tarrying for any, and of the wickedness of those preachers who will not reform themselves and their charge, because they will tarry till the magistrate command and compel them. By me, Robert Brown. A treatise upon the 23d chapter of St. Matthew, both for an order of studying and handling the scriptures, and also for avoid-

ing the popish disorders, and ungodly communion of all false christians, and especially of wicked preachers and hirelings. The title of the third piece is, A book which sheweth the life and manners of all true christians, and how unlike they are unto turks and papists, and heathen folk. Also the points and parts of all divinity, that is, of the revealed will and word of God, are declared by their several definitions and divisions.

author,

author, who has given the world some account of Mr. Brown, says, that though a good-natured man, he had one pernicious quality, which was, rather to lose his friend than his joke. He had a particular genius for satire, and dealt it out liberally whenever he could find occasion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Westminster-abbey; and of many others against the clergy, and quality. He used to treat religion very lightly, and would often say, that he understood the world better, than to have the imputation of righteousness laid to his charge. Nevertheless, upon the approach of death, it is said, that his heart misgave him, as if all was not right within, and he began to express sentiments of remorse for his past life.

Towards the latter end of Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorset, who invited him to dinner on a christmas-day, with Dryden, and other gentlemen celebrated for ingenuity; when Brown, to his agreeable surprise, found a bank note of 50*l.* under his plate; and Dryden at the same time was presented with another of 100*l.* Brown died in 1704, and was interred in the cloister of Westminster abbey, near the remains of Mrs. Behn, with whom he was intimate in his life-time. His whole works were printed in 1707, consisting of dialogues, essays, declamations, satires, letters from the dead to the living, translations, amusements, &c. in 4 vols. Much humour and not a little learning are, as we have already observed, scattered every where throughout them; but those who think they want delicacy, have certainly abundant reason on their side.

BROWN (MOSES) [T], vicar of Olney, Bucks, and chaplain of Morden college, was born in 1703, and was originally a pen-cutter. In 1723 he published two dramatic pieces called "Polidus, or distressed love, a tragedy;" and "All bedevilled, a farce," both acted at a private theatre in St. Alban's street. On the institution of the Gentleman's Magazine, he became a contributor to it, and obtained some of the prizes offered by Mr. Cave for the best poems; and in 1739 he published an octavo volume of poems; and in 1749, "Sunday Thoughts, a poem," 12mo. In 1756 he published "Percy Lodge, a descriptive poem;" he also was editor of "Walton's complete Angler;" and in 1773 republished his "Piscatory Eclogues." He also translated Zimmerman, and was the author of some sermons. He died September 13, 1787, aged 84.

BROWN (ULYSSES MAXIMILIAN DE), a famous general of the xviiith century, was son of Ulysses baron de Brown, colonel of a regiment of cuirassiers in the imperial service, of an antient

and noble family in Ireland. He was born at Basle, Oct. 24, 1705. After having passed through the lessons of a school at Limerick in Ireland, he was called to Hungary at ten years of age, by count George de Brown, his uncle, colonel of a regiment of infantry. He was present at the famous siege of Belgrade in 1717; about the close of the year 1723, he became captain in his uncle's regiment, and then lieutenant-colonel in 1725. He went to the island of Corsica in 1730, with a battalion of his regiment, and contributed greatly to the capture of Callanfara, where he received a wound of some consequence in his thigh. He was appointed chamberlain to the emperor in 1732, and colonel in 1734. He distinguished himself in the war of Italy, especially in the battles of Parma and Guastalla, and burnt, in presence of the french army, the bridge which the marechal de Noailles had thrown across the Adige. Being appointed general in 1736, he favoured, the year following, the retreat of the army, by a judicious manœuvre, and saved all the baggage at the memorable day of Banjaluca in Bosnia, Aug. 3, 1737. This signal piece of service procured him a second regiment of infantry, vacant by the death of count Francis de Wallis. On his return to Vienna in 1739, the emperor Charles VI. raised him to the dignity of general-field-marechal-lieutenant, and gave him a seat in the aulic council of war. After the death of that prince, the king of Prussia having entered Silesia, count de Brown, with but a small body of troops, disputed with him every foot of ground. He commanded in 1741 the infantry of the right wing of the austrian army at the battle of Molvitz; and, though wounded, made a handsome retreat. He then went into Bavaria, where he commanded the van of the same army, made himself master of Deckendorf and took much of the enemy's baggage, and forced the French to quit the banks of the Danube, which the austrian army afterwards passed in perfect safety. The queen of Hungary sent him the same year to Worms, in quality of her plenipotentiary to the king of Great Britain: he here put the finishing hand to the treaty of alliance between the courts of Vienna, London, and Turin. In 1743 the same princess declared him her actual privy counsellor at her coronation of Bohemia. The count de Brown, in 1744, followed prince Lobkovitsh into Italy, took the city of Veletri the 4th of August, notwithstanding the great superiority of the enemy in numbers, penetrated into their camp, defeated several regiments, and took a great many prisoners. Being recalled to Bavaria, he performed several military exploits, and returned to Italy in 1746. He drove the Spaniards out of the Milanese; and, having joined the army of the prince de Lichtenstein, he commanded the left wing of the austrian troops at the battle of Placentia, the 15th of June 1746; and routed the right wing of the enemy's army, commanded by the

the marechal de Maillebois. After this famous battle, the gaining of which was due to him, he commanded in chief the army ordered against the Genoese, made himself master of the pass of la Bochetta, though defended by 4000 men, and took possession of the city of Genoa. Count Brown then went to join the troops of the king of Sardinia, and, in conjunction with him, took Mont-albano and the territory of Nice. He passed the Var the 30th of November, in opposition to the french troops, entered Provence, and captured the isles of Saint-Marguerite and Saint-Honorat. He had nearly made himself master of all Provence, when the revolution at Genoa and the army of the marechal de Belleisle obliged him to make that fine retreat which acquired him the admiration of all good judges of military tactics. He employed the rest of the year 1747 in defending the states of the house of Austria in Italy. The empress-queen of Hungary, in reward of his signal campaigns in Italy, made him governor of Transylvania in 1749. In 1752 he had the government of the city of Prague, with the general command of the troops of that kingdom; and the king of Poland, elector of Saxony, honoured him in 1755 with the order of the white eagle. The king of Prussia having invaded Saxony in 1756, and attacked Bohemia, count Brown marched against him; he repulsed that prince at the battle of Lobositz the 1st of October, although he had but 26,800 men, and the king of Prussia was at the head of at least 40,000. Within a week after this engagement, he undertook that celebrated march into Saxony, for delivering the saxon troops shut up between Pirna and Konigstein: an action worthy of the greatest general whether antient or modern. He afterwards obliged the Prussians to retreat from Bohemia; for which service he obtained the collar of the golden fleece, with which he was honoured by the emperor March 6, 1757. Shortly after this count Brown went into Bohemia, where he raised troops with the utmost expedition, in order to make head against the king of Prussia, who had entered it afresh at the head of his whole army. On May 6th was fought the famous battle of Pothernitz, or of Prague, when count Brown was dangerously wounded. Obligated to retire to Prague, he there died of his wounds, the 26th of June 1757, at the age of 52. The count was not only a great general, he was an equally able negotiator, and well skilled in politics. He married, Aug. 15, 1726, Maria Philippina countess of Martinitz, of an illustrious and antient family in Bohemia, by whom he had two sons. The life of this excellent commander was published in two separate volumes, one in german, the other in french, printed at Prague in 1757.

BROWN (JOHN) [U], an ingenious english writer, was born

[U] Biog. Brit. 2d edit.

in

in Northumberland, Nov. 5, 1715, at Rothbury; of which place his father was curate, but removed almost immediately after to the vicarage of Wigton in Cumberland. Here, at a grammar-school, young Brown received the first part of his education; and was thence removed, in 1732, to St. John's college in Cambridge. He remained here, till in 1735 he took the degree of B. A.: then returned to Wigton, and soon after went into orders. His first settlement was in Carlisle, being chosen a minor canon and lecturer in the cathedral there. In 1739 he took a M. A. degree at Cambridge. In the rebellion of 1745, he acted as a volunteer at the siege of Carlisle, and behaved himself with great intrepidity; and, after the defeat of the rebels, when some of them were tried at Carlisle in 1746, he preached two excellent sermons in the cathedral, "on the mutual connection between religious truth and civil freedom; and between superstition, tyranny, irreligion, and licentiousness." These are to be found in the volume of his sermons.

Thus distinguished, he fell under the notice of Dr. Osbaldiston; who, when raised to the see of Carlisle, made him one of his chaplains: he had before obtained for him from the chapter of Carlisle the living of Moreland in Westmoreland. It is probably about this time that he wrote his poem intituled Honour; to shew, that true honour can only be founded in virtue: it was inscribed to lord Lonsdale. His next poetical production, though not immediately published, was his essay on Satire, in three parts: it was addressed to Dr. Warburton, who thereupon introduced him to Mr. Allen of Prior Park near Bath. While at Mr. Allen's he preached at Bath, April 22, 1750, a sermon for promoting the subscription towards the general hospital in that city, intituled, On the pursuit of false pleasure, and the mischiefs of immoderate gaming; and there was prefixed to it, when published, the following advertisement: "In justice to the magistrates of the city of Bath, it is thought proper to inform the reader, that the public gaming-tables were by them suppressed there, soon after the preaching of this sermon." The year after, appeared the essay on Satire, prefixed to the second volume of Pope's works by Warburton; with which it still continues to be printed, as well as in Dodslry's collection.

Brown now began to figure as a writer; and, in 1751, published his essays on Shaftesbury's Characteristics: a work written with elegance and spirit, and so applauded, as to be printed a fifth time in 1764. It is in one volume, 8vo. He is imagined to have had a principal hand in another book, published also the same year, and called An essay on musical expression; though the avowed author was Mr. Charles Avison. In 1754 he printed a sermon, On the use and abuse of externals in religion: preached before the bishop of Carlisle, at the consecration of St. James's church

church in Whitehaven. Soon after this, he was promoted to Great Horkeſley in Eſſex; a living in the gift of the preſent lord Hardwicke. His next appearance in the world was as a dramatic writer; and, in 1755, his tragedy, *Barbaroſſa*, was produced upon the ſtage, and afterwards his *Athelſtan* in 1756. Theſe tragedies paſſed well enough upon the ſtage, under the management of Garrick, but were attacked by criticiſm and ſtrictures, upon publication, as all dramatic productions are.

Our author had taken his doctor of divinity's degree in 1755. In 1757, came out his famous work, intituled, *An eſtimate of the manners and principles of the times*, 8vo; famous, we call it, becauſe ſeven editions of it were printed in little more than a year, and becauſe it was perhaps as extravagantly applauded, and as extravagantly cenſured, as any book that was ever written. The deſign of it was to ſhew, that “a vain, luxurious and ſelfiſh effeminacy, in the higher ranks of life, marked the character of the age; and to point out the effects and ſources of this effeminacy.” And it muſt be owned, that, in the proſecution of it, the author has given abundant proofs of great diſcernment and ſolidity of judgement, a deep inſight into human nature, an extenſive knowledge of the world; and that he has marked the peculiar features of the times with great juſtneſs and accuracy. Pity it is, that ſuch a ſpirit of ſelf-importance, dogmaticalneſs, and oftentimes arrogance, ſhould mix itſelf in what he ſays; for this air and manner ſeems to have done more towards ſharpening the pens of his numerous adverſaries, and to have raiſed more diſguſt and offence at him, than the ſubject matter objected to in his work. In 1758 he publiſhed a ſecond volume of the *Eſtimate*, &c. and, afterwards, *An explanatory defence of the Eſtimate*, &c.

Between the firſt and ſecond volume of the *Eſtimate*, he re-publiſhed Dr. Walker's diary of the ſiege of Londonderry; with a preface, pointing out the uſeful purpoſes to which the peruſal of the diary might be applied. He was, about this time, preſented by the biſhop of Carlisle to the vicarage of St. Nicholas in Newcaſtle upon Tyne, reſigning Great Horkeſley in Eſſex; and made one of the chaplains in ordinary to his preſent majeſty. Theſe were all the preferments our author ever received; and, as this was ſuppoſed to be no ſmall mortification to a man of Dr. Brown's high ſpirit, ſo it was probably this high ſpirit which was the cauſe of it. In 1760 he publiſhed *An additional dialogue of the dead, between Pericles and Ariſtides*, being a ſequel to a dialogue of lord Lyttelton's between Pericles and Coſmo. This is ſuppoſed by ſome to have been deſigned as a vindication of Mr. Pitt's political character and conduct, againſt ſome hints of diſapprobation by lord Lyttelton; while others have not excluded a private motive of reſentment. His next
pub-

publication was the *Cure of Saul*, a sacred ode; which was followed the same year by a Dissertation on the rise, union, and power, the progressions, separations, and corruptions of poetry and music, 4to. This is a pleasing performance, displays great ingenuity; and, though not without mistakes, very instructing as well as amusing upon the whole. Observations were printed upon it, and Dr. Brown defended himself in Remarks. He published in 8vo, 1764, the History of the rise and progress of Poetry through its several species: being the substance of the above work concerning poetry only, for the benefit of classical readers not knowing in music. The same year, a volume of sermons; most of which had been printed separately. In 1765, *Thoughts on civil liberty, licentiousness and faction*; a piece, which, though drawn up with great parade, and assuming a scientific form, is little more than a party-pamphlet; intended to censure the opposers of administration at that time. A sermon on the Female character and education, preached the 16th of May 1765, before the guardians of the asylum for deserted female orphans.

His last publication, in 1766, was a letter to the rev. Dr. Lowth, occasioned by his late letter to the right rev. author of the *Divine Legation of Moses*. Dr. Lowth had pointed at Dr. Brown, as one of the extravagant flatterers and creatures of Warburton; and Dr. Brown defended himself against the imputation, as an attack upon his moral character. To do him all justice, he had a spirit too strong and independent, to bend to that literary subjection, which the author of the *Divine Legation* expected from his followers. He insisted upon the prerogative of his own opinion; to *assent* and *dissent*, whenever he saw cause, in the most unreserved manner: and this was to Dr. Brown, as it was to many others, the cause of misunderstanding and distance with Warburton. Besides the works mentioned, he published a poem on liberty, and some anonymous pamphlets. At the end of his later writings, he advertised an intention of publishing *Principles of christian legislation*, but was prevented by death. He ordered, however, by his will, that the work should be published after his decease; but this has not been done; and why it has not been done, let those account to whom the care of its publication was committed. We can say nothing but upon conjecture, or at most probability; and as there are certain persons in the world to whom this would do no great credit, we rather choose to suppress it.

Before we conclude with Dr. Brown, we must not omit one very memorable circumstance of his life; and that was his intended expedition to Russia. While Dr. Dumaresque resided in Russia, 1765, whither, having been chaplain to our factory at St. Petersburg from 1747 to 1762, he had been invited the year before by the empress, to assist in the regulation of several

schools she was about to establish; a correspondent in England suggested the idea to him of communicating the affair to Dr. Brown, as a proper person to consult with, because he had published some sermons upon education. This brought on a correspondence between Dr. Dumaresque and Dr. Brown; the result of which, being communicated to the prime minister at St. Petersburg, was followed by an invitation from the empress to Dr. Brown also. Dr. Brown, acquainting the Russian court with his design of complying with the empress's invitation, received an answer from the minister, signifying how pleased her imperial majesty was with his intention, and informing him, that she had ordered to be remitted to him, by her minister in London, 1000*l.* in order to defray the expences of his journey. All the letters which passed, the plans which were drawn by Dr. Brown, and, in short, every thing relating to this affair, may be seen at large under his article in the *Biographia Britannica*, as communicated to the author of it by Dr. Dumaresque.

In consequence of the above proceedings, while he was ardently preparing for his journey, and almost on the point of setting out for St. Petersburg, the gout and rheumatism, to which he was subject, returned upon him with violence, and put a stop to the affair for the present, to his no small disappointment. This disappointment concurring with his ill state of health, was followed by a dejection of spirits, which caused him to put an end to his life, Sept. 23, 1766, in his 51st year. He cut the jugular vein with a razor, and died immediately. He had, it seems, a constitutional tendency to insanity, and from his early life had been subject at times to disorders in the brain, at least to melancholy in its excess; of which he used to complain to his friends, and to "express his fears, that one time or another some ready mischief might present itself to him, at a time when he was wholly deprived of his reason [x]."

BROWN (JOHN), was born in the year 1752 at Edinburgh, and was early destined to take up the profession of a painter. He travelled into Italy, and at Rome met with Sir William Young and Mr. Townley; who, pleased with some very beautiful drawings done by him in pen and ink, took him with them, as a draftsman, into Sicily. Of the antiquities of this celebrated island he took several very fine views in pen and ink, exquisitely finished, yet still preserving the character and spirit of the buildings he intended to represent. He returned some years afterwards from Italy to his native town, where he was much beloved and esteemed by many men of letters, and by many women of elegance; his conversation being extremely acute and entertaining on most subjects, but peculiarly so on those of art.

[x] See *Biog. Britan.*

and his knowledge of music being very great, and his taste in it extremely just and refined. Lord Monboddo gave him a general invitation to his elegant and convivial table, and employed him in making several drawings in pencil for him. Mr. Brown, however, in the year 1786, came to London (that great emporium of talents and abilities), and was much caressed by scholars and men of taste in that metropolis, where he was very much employed as a painter of small portraits in black lead pencil, which were always correctly drawn, and exhibited, with a picturesque fidelity, the features and character of the person who sat to him. Death deprived the public of this very ingenious artist in 1787, after a disease of great languor, which he bore with that firmness of mind for which he had been ever distinguished through life.

Mr. Brown was not only known as an exquisite draftsman, he was also a good philosopher, a sound scholar, and endowed with a just and refined taste in all the liberal and polite arts, and a man of consummate worth and integrity. Soon after his death his Letters on the poetry and music of the italian opera, 12mo. were published; they were originally written to his friend lord Monboddo, who wished to have Mr. Brown's opinion on those subjects, which have so intimate a connection with his work on the origin and progress of language; and who was so pleased with the style and observations contained in them, that he wrote an introduction to them, which was published with them, in one volume, 12mo. 1789, for the benefit of his widow. The letters are written with great elegance and perspicuity; they are most certainly the production of a strong and fervid mind, acquainted with the subject; and must be of infinite utility to most of the frequenters of the italian opera, by enabling them to understand the reasons on which the pleasure they receive at that musical performance is founded. They were most assuredly not written for publication: they have, therefore, that spirit and simplicity which every man of genius diffuses through any subject of which he treats, and which he is but too apt to refine away, when he seriously sits down to compose a work for the public. Lord Monboddo, in the fourth volume of the Origin and progress of language, speaking of Mr. Brown, says, "The account that I have given of the italian language is taken from one who resided above ten years in Italy; and who, besides understanding the language perfectly, is more learned in the italian arts of painting, sculpture, music, and poetry, than any man I ever met with. His natural good taste he has improved by the study of the monuments of ancient art, to be seen at Rome and Florence; and as beauty in all the arts is pretty much the same, consisting of grandeur and simplicity, variety, decorum, and a suitableness to the subject, I think he is a good judge of lan-

guage, and of writing, as well as of painting, sculpture, and music." A very well written character in latin, by an advocate of Edinburgh, is appended to the Letters. Mr. Brown left behind him several very highly finished portraits in pencil, and many very exquisite sketches in pencil and in pen and ink, which he had taken of persons and of places in Italy; particularly a book of studies of heads, taken from the life, an inestimable treasure to any history painter, as it would have served him as a common-place-book for his pictures, the heads it contained being all of them italian ones, of great expression, or of high character. He was so enraptured with his art, and so assiduous in the pursuit of it, that he suffered no countenance of beauty, grace, dignity, or expression to pass him unnoticed; and to be enabled to possess merely a sketch for himself, of any subject that struck his fancy, he would make a present of a high-finished drawing to the person who permitted his head to be taken by him. The characteristics of his hand were delicacy, correctness, and taste; as the drawings he made from many of Mr. Townley's best statues very plainly evince. Of his mind, the leading features were acuteness, liberality, and sensibility, joined to a character firm, vigorous, and energetic. The last efforts of this ingenious artist were employed in making two very exquisite drawings, the one from Mr. Townley's celebrated bust of Homer, the other from a fine original bust of Mr. Pope, in general supposed to have been the work of Rysbrac. From these drawings two very beautiful engravings have been made by Mr. Bartolozzi and his pupil Mr. Bovi.

BROWN (Dr. JOHN), distinguished himself much in Scotland by his medical opinions and writings, and was author of a new system of medicine, which has lately been translated into English in 2 vols. 8vo. It is a singular performance, discovering much originality, and containing many important observations, though in some cases he may be thought to carry his peculiar opinions too far. He died October 7, 1788.

BROWNE (GEORGE), archbishop of Dublin, and the first prelate who embraced the reformation in Ireland, was originally an augustine friar of London, and received his academical education in the house of his order, near Halywell in Oxford. He afterwards became provincial of the augustine monks in England; and, having taken the degree of D. D. in some foreign university, was admitted to the same degree at Oxford in 1534, and also at Cambridge. After reading some of Luther's writings, he began to inculcate into the people, that they ought to make their applications solely to Christ, and not to the virgin Mary, or the saints. This recommended him to Henry VIII. who promoted him, in March 1535, to the archbishopric of Dublin, and a few months after his arrival in Ireland, signified

to him, by the lord privy-seal, that, having renounced the papal supremacy in England, it was his pleasure, that his subjects of Ireland should obey his commands in that respect as in England; and nominated him one of the commissioners for the execution thereof. The difficulties attending this commission appear from a letter, which the archbishop sent to lord Cromwell, dated Nov. 28, 1535.

In the parliament which met at Dublin, May 1, 1536, when the bill for establishing the king's supremacy over the church of Ireland was depending, our prelate made a speech, which had such an effect, that the act passed, though with great difficulty, and the execution of it met with many obstacles, of which the archbishop gave the lord Cromwell a particular account.

When the monasteries in England and Ireland began to be suppressed, archbishop Browne removed all superstitious reliques and images out of the two cathedrals, of St. Patrick's and the Holy Trinity, in Dublin, and out of the other churches in his diocese; placing in their stead the creed, the lord's prayer, and the ten commandments, in gold letters. In 1541, the king converted the priory of the Holy Trinity into a cathedral church, consisting of a dean and chapter; and our archbishop founded in it, three years after, the prebends of St. Michael's, St. John's, and St. Michan's, from which time it has taken the name of Christ-church. Sir Anthony St. Leger, governor of Ireland, having, by command, notified to all the clergy of that kingdom the order of king Edward VI. that they should use in all their churches the liturgy he had caused to be compiled, and published in english, and the bible in the vulgar tongue, it was warmly opposed by the popish party, but readily received by archbishop Browne. Upon easter-day following, the liturgy was accordingly read, for the first time, in Christ-church, Dublin, in presence of the mayor and bailiffs of that city, and the lord-deputy St. Leger; on which occasion, the archbishop preached a sermon against keeping the scriptures in the latin tongue, and the worship of images, which is printed at the end of the archbishop's life. Dowdal, primate of Armagh, being, on account of his violent opposition to the king's order, deprived of the title of primate of all Ireland; it was, Oct. 1551, conferred on archbishop Browne, who did not long enjoy it, being deprived both of that dignity and his archbishopric in 1554, the first of queen Mary, under pretence of his being married; but, in truth, on account of his zeal in promoting the reformation. He died about the year 1556.

BROWNE (WILLIAM), an english poet, born at Tavistock in Devonshire; and, after passing through a grammar-school, sent to Exeter college, Oxford [v]. Before taking a degree, he

[v] Wood's Athen.

removed to the Inner Temple, London; where he seems to have devoted himself to the muses and polite literature, instead of law: for, in 1613, he published the first part of his *Britannia's Pastorals*, a considerable portion of which appears to have been written before his 20th year. To these were prefixed, in the publication, verses by Drayton, Selden, and other ingenious friends. In 1614, he published *The shepherd's pipe*, in seven eclogues; and, two years after, the second part of his *Britannia's pastorals*. These works gained him great reputation. In 1624, he returned to his college; became tutor to that earl of Caernarvon who was killed at the battle of Newbury in 1643, and of whom Clarendon speaks so highly; and the same year was created master of arts: he was styled in the university-register *Vir omni humanâ literaturâ et bonarum artium cognitione instructus*. He afterwards went into the family of the earl of Pembroke; and Wood says, that he "got wealth, and purchased an estate." He is supposed to have retired into his own country, and to have died there in 1645 [z].

BROWNE (SIR THOMAS) [A], an eminent writer and physician, was the son of Mr. Thomas Browne, a merchant, descended from an antient family at Upton in Cheshire, and born in the parish of St. Michael, Cheapide, the 19th of October 1605. His father died whilst he was very young, leaving him a fortune of 6000*l*. His mother, who inherited a third of her husband's fortune, married sir Thomas Dutton, who held a post under the government in Ireland; and her son, being thus deprived of both his parents, was left to the rapacity of a guardian, by which he was a considerable sufferer. He was placed at Winchester school, and entered as a gentleman commoner of Broadgate-hall, since styled Pembroke college. He was admitted to the degree of bachelor of arts, Jan. 31, 1627; and

[z] An edition of his works, which were become extremely scarce, was published, 1772, in three small volumes, by Mr. Davies: in the advertisement prefixed to which it is said, that "the author met with a fate uncommon and unmerited by so great a genius. He, who was admired and beloved by all the best writers of his time, who was esteemed and highly recommended by the critical Jonson and the learned Selden, was, in a few years after his death, almost forgotten." A certain writer, who has criticised him, seems to account for it in the following passage: "There is an amiable simplicity in most of his pieces, and he knew how to move the heart by strokes of genuine nature and passion. But it must be acknowledged, at

the same time, that his writings abound with point and conceit, and those frivolous and disgusting ornaments, which are the sure indications of a vitiated taste. His imagination was fertile, and his mind vigorous; but his judgement was corrupted by those italian models, which the fashion of his day taught him to imitate. His descriptions, though picturesque, have an air of extravagance; his conceptions, though strong, have marks of deformity; and his language never flows in a strain of continued purity. He could not plan with precision and delicacy, and was unable to join correctness with spirit *.

[A] Life prefixed to the *Antiquities of Norwich*.

having afterwards taken that of master, he turned his studies to physic, and practised it for some time in Oxfordshire[B]. He quitted his settlement in the country to accompany his father-in-law to Ireland: which country offering, at that time, very little worthy of the observation of a man of letters, he passed into France and Italy; and after making some stay at Montpelier and Padua, at that time the celebrated schools of medicine, in his return home through Holland, he was created M. D. at Leyden. It is supposed that he arrived in London about 1634, and that the next year he wrote his celebrated piece, called *Religio Medici*[c], The religion of a physician. Bayle has a critique upon this work, much too curious to be omitted here.

[B] Wood's Athen. Oxon.

[c] "The *Religio Medici* was no sooner published," says the author of his life, "than it excited the attention of the public, by the novelty of paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse allusions, the subtlety of disquisition, and the strength of language. What is much read, will be much criticised. The earl of Dorset recommended this book to the perusal of sir Kenelm Digby, who returned his judgement upon it, not in a letter, but a book: in which, though mingled with some positions fabulous and uncertain, there are acute remarks, just censures, and profound speculations; yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it. Of these animadversions, when they were not yet all printed, either officiousness or malice informed Dr. Browne; who wrote to sir Kenelm with much softness and ceremony, declaring the unworthiness of his work to engage such notice, the intended privacy of the composition, and the corruptions of the impression; and received an answer equally gentle and respectful, containing high commendations of the piece, pious professions of reverence, meek acknowledgments of inability, and anxious apologies for the hastiness of his remarks. The reciprocal civility of authors is one of the most risible scenes in the farce of life. Who would not have thought, that these two luminaries of their age had ceased to endeavour to grow bright by the obscuration of each other: yet the animadversions thus weak, thus precipitate, upon a book thus injured in the transcription, quickly passed the press; and *Religio Medici* was more accurately published, with an admonition prefixed, to those who

have or shall peruse the observations upon a former corrupt copy; in which there is a severe censure, not upon Digby, who was to be used with ceremony, but upon the observator who had usurped his name; nor was this invective wrote by Dr. Browne, who was supposed to be satisfied with his opponent's apology, but by some officious friend zealous for his honour, without his consent.

"The success of this performance was such as might naturally encourage the author to new undertakings. A gentleman of Cambridge, whose name was Merryweather, turned it not inelegantly into latin; and from his version it was again translated into italian, german, dutch, and french; and at Straßburg the latin translation was published with large notes, by Lenuus Nicolaus Moltfarius. Of the english annotations, which in all the editions from 1644 accompany the book, the author is unknown. Of Merryweather, to whose zeal Browne was so much indebted for the sudden extension of his renown, I know nothing, but that he published a small treatise for the instruction of young persons in the attainment of the latin style. He printed his translation in Holland with some difficulty. The first printer to whom he offered it carried it to Salmasius, who laid it by (says he) in state for three months, and then discouraged its publication: It was afterwards rejected by two other printers, and at last was received by Hackius. The peculiarities of this book raised the author, as is usual, many admirers and many enemies; but we know not of more than one professed answer, written under the title of "*Medicus Medicatus*," by Alexander Ross, which was universally neglected by the world." Life of sir Thomas Browne, by Dr. Samuel Johnson.

Mentioning th^oe who humble reason, in order to exalt faith, he speaks as follows of the author of *Religio Medici*:—"Who," he says, declares, that when he contemplates the mysteries of religion, he stops whenever reason comes to, *O the depth!*" "I chose to lose myself," says that author, "in a mystery, to pursue my reason to an *O Altitudo* [F]." He protests, that if rebellious reason, or Satan, endeavour to puzzle him, he gets clear of their snares by this single paradox of Tertullian, *This is certain, because it is impossible* [F]. "It is my solitary recreation," says he, "to pose my apprehension with those involved enigmas and riddles of the trinity, with the incarnation and resurrection. I can answer all the objections of Satan and my rebellious reason; with that odd resolution I learned of Tertullian: *it is true, because it is impossible*. Some people (continued he) are prompted to believe the more easily, because they have seen Christ's sepulchre and the red sea; but, with regard to myself, I am overjoyed that I have not seen either Christ or his apostles, and that I did not live in the age of miracles. My faith had then been involuntary; and I should have had no share in the following blessing, *Blessed are they that have not seen, and yet have believed*." He specifies the objections, which reason and experience suggested to him, with respect to some articles: he adds, that his faith is nevertheless very firm and stable; and that faith, in order to be thoroughly refined and perfect, ought to persuade, not only things which are above reason, but such also as seem to clash with reason and the testimony of the senses. "Yet do I believe that all this is true, which indeed my reason would persuade me to be false; and this I think no vulgar part of faith, to believe a thing, not only above, but contrary to reason, and against the arguments of our proper senses." The following words of the gospel might therefore be applied to him, *I have not found so great faith, no not in Israel*. I am to observe, adds Bayle, that these passages are extracted from a book, intituled "The religion of the physician;" which, according to some, might be intituled "The physician of religion;" a work of such a cast, that many have imagined the author of it a little remote from the kingdom of heaven." "Guy Patin was one of those who imagined this: the author of *Religio Medici* has abilities, says he; there are many fine things in his book, and there is a pleasing melancholy in his thoughts: but in my opinion he has, like many others, a religion to seek, and perhaps will find none at last [G]."

In 1636 he settled at Norwich, by the persuasion of Dr. Iushington his tutor, who was rector of Barnham Westgate in the neighbourhood; and in 1637 he was incorporated doctor

[D] Illustration upon the Sceptics. See his Dictionary.

[F] *Religio Medici*.

[G] *Lettres*, tom. i. let. 3.

of physic at Oxford. In 1641 he married Mrs. Dorothy Micham, of a good family in Norfolk; "a lady of such admirable symmetrical proportion to her worthy husband, both in the graces of her body and mind, that they seemed to come together by a kind of natural magnetism [G]." Five years after he sent abroad his treatise on Vulgar errors [H].

Wood informs us, that his practice as a physician was very extensive, and that many patients resorted to him. In 1655, he was chosen honorary fellow of the college of physicians, as a man *virtute et literis ornatissimus*, eminently embellished with literature and virtue.

In 1658, the discovery of some antient urns in Norfolk gave him occasion to write *Hydriotaphia, Urn-burial*; or, a dis-

[G] This marriage could not but draw the raillery of contemporary wits upon a man, who had just been wishing in his new book, that we might procreate, like trees, without conjunction; and had lately declared, that the whole world was made for men, but only the twelfth part of men for women; and, that man is the whole world, but women only the rib or crooked part of men. Whether the lady had been yet informed of these contemptuous positions, or whether she was pleased with the conquest of so formidable a rebel, and considered it as a double triumph to attract so much merit, and overcome so powerful prejudices: or whether, like most others, she married upon mingled motives, between convenience and inclination; she had, however, no reason to repent; for she lived happily with him one-and-forty years; and bore him ten children, of whom one son and three daughters outlived their parents; she survived him two years, and passed her widowhood in plenty, if not in opulence. Dr. Johnson.

[H] This work, as it arose not from fancy and invention, but from observation and books, and contained not a single discourse of one continued tenor, of which the latter part rose from the former, but an enumeration of many unconnected particulars, must have been the collection of years, and the effect of a design early formed and long pursued, to which his remarks had been continually referred, and which arose gradually to its present bulk by the daily aggregation of new particles of knowledge. It is indeed to be wished that he had longer delayed the publication, and added what the remaining part of his

life might have furnished; the thirty-six years which he spent afterwards in study and experience, would doubtless have made large additions to an enquiry into vulgar errors. He published, in 1673, the sixth edition, with some improvements; but I think rather with explications of what he had already written, than any new heads of disquisition. But with the work, such as the author, whether hindered from continuing it by eagerness of praise, or weariness of labour, thought fit to give, we must be content; and remember, that in all sublunary things there is something to be wished, which we must wish in vain.

This book, like his former, was received with great applause, was answered by Alexander Ross, and translated into dutch and german, and not many years ago into french. It might now be proper, had not the favour with which it was at first received, filled the kingdom with copies, to reprint it with notes partly supplemental, and partly emendatory, to subjoin those discoveries which the industry of the last age has made, and correct those mistakes which the author has committed, not by idleness or negligence, but for want of Boyle's and Newton's philosophy.

The reputation of Browne encouraged some low writer to publish, under his name, a book called; *Nature's cabinet unlocked*; translated, according to Wood, from the physics of Magirus: of which Browne took care to clear himself, by modestly advertising, that if any man had been benefited by it, he was not so ambitious as to challenge the honour thereof, as having no hand in that work. Dr. Johnson.

course of sepulchral urns [I], together with the garden of Cyrus, or the quincunxial lozenge, or network plantation of the antients, artificially, naturally, mystically considered.

In 1671 he received at Norwich the honour of knighthood from Charles II. Thus he lived in high reputation, when in his 76th year he was seized with a colic; which, after having tortured him about a week, put an end to his life at Norwich, on his birth-day, Oct. 19, 1682. He lies buried in the church of St. Peter Mancroft, in Norwich.

BROWNE (EDWARD), an eminent physician, son of the preceding, was born about 1642. He was instructed in grammar learning at the school of Norwich, and in 1665 took the degree of bachelor of physic at Cambridge. Removing afterwards to Merton college, Oxford, he was admitted there to the same degree in 1666, and the next year created doctor [K]. In 1668, he visited part of Germany [L], and the year following made a wider excursion into Austria, Hungary, and Thessaly, where the turkish sultan then kept his court at Larissa. He afterwards passed through Italy. Upon his return, he practised physic in London; was made physician first to Charles II. [M] and afterwards in 1682 to St. Bartholomew's hospital. About the same time he joined his name to those of many other eminent men, in a translation of Plutarch's Lives [N]. He was first censor, then elect, and treasurer of the college of physicians; of which in 1705 he was chosen president, and held this office till his death, which happened in August 1708, after a very short illness, at his seat at Northfleet, near Greenhithe in Kent. He was acquainted with hebrew, was a critic in greek, and no man of his age wrote better latin. German, italian, french, &c. he

[I] He treats with his usual learning on the funeral rites of the antient nations; exhibits their various treatment of the dead; and examines the substances found in his Norfolkian urns. There is, perhaps, none of his works which better exemplifies his reading or memory. It is scarcely to be imagined, how many particulars he has amassed together, in a treatise which seems to have been occasionally written; and for which, therefore, no materials could have been previously collected. Dr. Johnson.

Dr. Browne left several tracts in his closet, which, Whitefoot says, he designed for the press. Of these, two collections have been published, one by Dr. Tenison, the other in 1732, by a nameless editor.

"It is not on the praises of others, but on his own writings, that he is to depend for the esteem of posterity; of which he will not easily be deprived, while learning

shall have any reverence among men: for there is no science, in which he does not discover some skill; and scarce any kind of knowledge, profane or sacred, abstruse or elegant, which he does not appear to have cultivated with success." Dr. Johnson.

[K] Wood, F. O. ii. 166.

[L] Upon his return to England he published a relation of some part of his travels; and, after his second tour, added another volume; printed in 1677, 4to. In 1685 he published a new edition of both volumes, with many corrections and improvements.

[M] Upon the duke of York's accession to the crown, he was left out of the number of his physicians; but this did not diminish his practice.

[N] The lives of Themistocles and Sertorius are his.

spoke and wrote with as much ease as his mother tongue. Physic was his business, and to the promotion thereof all his other acquisitions were referred. Botany, pharmacy, and chemistry, he knew and practised. King Charles said of him, that "he was as learned as any of the college, and as well-bred as any at court." He was married, and left a son and a daughter.

BROWNE (SIMON) [o], a dissenting minister, whose uncommon talents and singular misfortunes entitle him justly to a place in this work, was born at Shepton Mallet in Somersetshire, 1680. Grounded and excelling in grammatical learning, he early became qualified for the ministry, and actually began to preach before he was 20. He was first called to be a pastor at Portsmouth, and afterwards removed to the Old Jewry, where he was admired and esteemed for a number of years. But the death of his wife and only son, which happened in 1723, affected him so as to deprive him of his reason; and he became from that time lost to himself, to his family, and to the world: his congregation at the Old Jewry, in expectation of his recovery, delayed for some time to fill his post; yet at length all hopes were over, and Mr. Samuel Chandler was appointed to succeed him in 1725 [p].

This double misfortune affected him at first in a manner little different from distraction, but afterwards sunk him into a settled melancholy. He quitted the duties of his function, and would not be persuaded to join in any act of worship, public or private. Being urged by his friends for a reason of this extraordinary change, at which they expressed the utmost grief and astonishment, he told them, after much importunity, that "he had fallen under the sensible displeasure of God, who had caused his rational soul gradually to perish, and left him only an animal life in common with brutes; that, though he retained the human shape, and the faculty of speaking in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot; that it was therefore profane in him to pray, and incongruous to be present at the prayers of others;" and, very consistently with this, he considered himself no longer as a moral agent, or subject of either reward or punishment. In this way of thinking and talking he unalterably and obstinately persisted to the end of his life; though he afterwards suffered, and even requested, prayers to be made for him.

Some time after his secession from the Old Jewry, he retired to Shepton Mallet, his native place; and, though in this retirement he was perpetually contending, that his powers of rea-

[o] Funeral Sermon by Atkey, preached at Shepton Mallet, Dec. 31, 1732.

[p] Chandler's Life, prefixed to his Sermons.

son and imagination were gone, yet he was as constantly exerting both with much activity and vigour. He amused himself sometimes with translating parts of the antient greek and latin poets into english verse: he composed little pieces for the use of children, an english grammar and spelling book; an abstract of the scripture-history, and a collection of fables, both in metre; and with much learning he brought together into a short compass all the themata of the greek and latin tongues, and also compiled a dictionary to each of those works, in order to render the learning of both these languages more easy and compendious. Of these performances none have been made public.

But what shewed the strength and vigour of his understanding, while he was daily bemoaning the loss of it, weré two works, composed during the two last years of his life, in defence of christianity, against Woolston and Tindal. He wrote an answer to Woolston's fifth discourse on the miracles of our Saviour, intituled, *A fit rebuke for a ludicrous infidel*, with a preface concerning the prosecution of such writers by the civil power. The preface contains a vigorous plea for liberty, and is strongly against persecutions in matters of religion; and in the answer Woolston is as well managed, as he was by any of his refuters, and more in his own way too. His book against Tindal was called, *A defence of the religion of nature and the christian revelation, against the defective account of the one, and the exceptions against the other*, in a book intituled, *Christianity as old as the creation*; and it is allowed to be as good a one as that controversially produced. He intended to dedicate it to queen Caroline; but, as the unhappy state of his mind appeared in the dedication, some of his friends very wisely suppressed it, as sure to defeat the use and intent of his work. The copy however was preserved, and we shall subjoin it in a note below, as much too great a curiosity to be suppressed [Q].

The

[Q] Dedication to queen Caroline.

From the Adventurer, No. 83.

Madam,

Of all the extraordinary things that have been tendered to your royal hands, since your first happy arrival in Britain, it may be boldly said, what now bespeaks your majesty's acceptance is the chief. Not in itself indeed: it is a trifle unworthy your exalted rank, and what will hardly prove an entertaining amusement to one of your majesty's deep penetration, exact judgement, and fine taste; but on account of the author, who is the first being of the kind, and yet without a name.

He was once a man, and of some little name; but of no worth, as his present unparalleled case makes but too manifest: for, by the immediate hand of an avenging God, his very thinking substance has for more than seven years been continually wasting away, till it is wholly perished out of him, if it be not utterly come to nothing. None, no, not the least remembrance of its very ruins remains; not the shadow of an idea is left; nor any sense, so much as one single one, perfect or imperfect, whole or diminished, ever did appear to a mind within him, or was perceived by it.

Such a present from such a thing, however
worthless

The above pieces were published by Mr. afterwards Dr. W. Harris, who, in an advertisement to the reader, recommends the afflicted case of the author, under a deep and peculiar melancholy, to the compassion and prayers of all his friends, and every serious christian. Mr. Browne survived the publication of this last work a very short time. A complication of distempers, contracted by his sedentary life (for he could not be prevailed on to refresh himself with air and exercise), brought on a mortification, which put a period to his labours and sorrows about the latter end of 1732. He was unquestionably a man of uncommon abilities and learning: his management of Woolston shewed him to have also vivacity and wit: and, notwithstanding that strange conceit which possessed him, it is remarkable that he never appeared feeble or absurd, except when the object of his phrensy was before him. Besides the two pieces abovementioned, and before he was ill, he had published some single sermons, together with a collection of hymns and spiritual songs. He was a married man, and left several daughters.

worthless in itself, may not be wholly unacceptable to your majesty, the author being such as history cannot parallel; and if the fact, which is real and no fiction or wrong conceit, obtains credit, it must be recorded as the most memorable, and indeed astonishing, event in the reign of George II. that a tract, composed by such a thing, was presented to the illustrious Caroline: his royal consort needs not be added; fame, if I am not misinformed, will tell that with pleasure to all succeeding times.

He has been informed, that your majesty's piety is as genuine and eminent, as your excellent qualities are great and conspicuous. This can indeed be truly known to the great searcher of hearts only. He alone, who can look into them, can discern if they are sincere, and the main intention corresponds with the appearance; and your majesty cannot take it amiss if such an author hints, that his secret approbation is of infinitely greater value than the commendation of men, who may be easily mistaken; and are too apt to flatter their superiors. But, if he has been told the truth, such a case as his will certainly strike your majesty with astonishment; and may raise that commiseration in your royal breast, which he has in vain endeavoured to excite in those of his friends: who, by the most unreasonable and ill-founded conceit in the world, have imagined, that a thinking being could for seven

years together live a stranger to its own powers, exercises, operations, and state; and to what the great God has been doing in it, and to it.

If your majesty, in your most retired address to the king of kings, should think of so singular a case, you may perhaps make it your devout request, that the reign of your beloved sovereign and consort may be renowned to all posterity by the recovery of a soul now in the utmost ruin, the restoration of one utterly lost, at present amongst men. And should this case affect your royal breast, you will recommend it to the piety and prayers of all the truly devout, who have the honour to be known to your majesty: many such doubtless there are, though courts are not usually the places where the devout resort, or where devotion reigns. And it is not improbable, that multitudes of the pious throughout the land may take a case to heart, that under your majesty's patronage comes thus recommended.

Could such a favour as this restoration be obtained from heaven by the prayers of your majesty, with what transport of gratitude would the recovered being throw himself at your majesty's feet, and, adoring the divine power and grace, profess himself,

Madam, your majesty's most obliged
and dutiful servant,

SIMON BROWNE.

BROWNE

BROWNE (PETER), a native of Ireland, was at first provost of Trinity college in Dublin, and afterwards bishop of Cork : in the palace of which see he died in 1735, after having distinguished himself by some writings. 1. A refutation of Toland's Christianity not mysterious. This was the foundation of his preferment ; which occasioned him to say to Toland himself, that it was he who had made him bishop of Cork. 2. The progress, extent, and limits of the human understanding. This was meant as a supplemental work, displaying more at large the principles on which he had confuted Toland. 3. Sermons. He published also, 4. A little volume in 12mo, against the custom of drinking to the memory of the dead. It was a fashion among the Whigs of his time, to drink to the glorious and immortal memory of king William III. which greatly disgusted our bishop, as well as other orthodox and jacobitical prelates, and is supposed to have given rise to the piece in question.

BROWNE (ISAAC HAWKINS) [R], an ingenious english poet, was born at Burton upon Trent, Staffordshire, Jan. 21, 1706, of which place his father was the minister. He received his grammatical institution, first at Lichfield, then at Westminster ; whence, at 16 years of age, he was removed to Trinity college, Cambridge, of which his father had been fellow. He remained there till he had taken a degree of M. A. ; and, about 1727, settled himself in Lincoln's inn, where he seems, like many others, to have devoted more of his time to the muses, than to the law. Soon after his arrival there, he wrote a poem on design and beauty, which he addressed to Mr. Highmore the painter, for whom he had a great friendship. Several other poetical pieces were written here, and particularly his Pipe of Tobacco. This is an imitation of Cibber, Ambrose Phillips, Thomson, Young, Pope, and Swift, who were then all living ; and is reckoned one of the most pleasing and popular of his performances. In 1744, he married the daughter of Dr. Trimnell, archdeacon of Leicester. He was chosen twice to serve in parliament, first in 1744, and afterwards in 1748 : both times for the borough of Wenlock in Shropshire, near which place he possessed a considerable estate, which came from his maternal grandfather, Isaac Hawkins, esq. In 1754 he published, what has been deemed his capital work, *De animi immortalitate*, in two books ; in which, besides a most judicious choice of matter and arrangement, he is thought to have shewn himself, not a servile but happy imitator of Lucretius and Virgil. The universal applause and popularity of this poem produced several english translations of it, in a very short time ; the best of which is that by Soame Jenyns, esq. printed in his "Miscellanies."

Mr. Browne intended to have added a third part, but went no farther than to leave a fragment. A translation has since appeared in 1795, by the rev. Mr. Lettice.

This excellent person died, after a lingering illness, the 14th of Feb. 1760, in his 55th year; much regretted by all his friends, and as it should seem with the justest reason: for his moral accomplishments are represented as no ways inferior to his intellectual. And, in 1768, the present Hawkins Browne, esq. obliged the public with an elegant edition of his father's poems, in large octavo: to which is prefixed a print of the author, from a painting of Mr. Highmore, engraved by Ravenet.

BROWNE (Sir WILLIAM), a physician of our own times, was settled originally in that line at Lynn in Norfolk; where he published Dr. Gregory's Elements of catoptrics and dioptrics; translated from the latin original, by William Browne, M. D. at Lynn Regis in Norfolk. By whom is added, 1. A method for finding the foci of all specula, as well as lenses universally; as also magnifying or lessening a given object by a given speculum, or lens, in any assigned proportion. 2. A solution of those problems which Dr. Gregory has left undemonstrated. 3. A particular account of microscopes and telescopes, from Mr. Huygens; with the discoveries made by catoptrics and dioptrics: the second edition; illustrated with useful cuts, curiously and correctly engraven by Mr. Senex, 8vo. By the epigram transcribed below [s], he appears to have been the champion of the fair sex at Lynn in 1748. Having acquired a competency by his profession, he removed to Queen-square, Ormond-street, London, where he resided till his death, which happened March 10, 1774, at the age of 82. By his will he left two prize-medals to be annually contended for by the Cambridge poets. By his lady, who died July 25, 1763, in her 60th year, he had one daughter, grandmother to the present sir Martin-Browne Folkes, bart. A great number of lively essays, both in prose and verse, the production of his pen, were printed and circulated among his friends. Among these were, 1. Ode in imitation of Horace, ode 3. lib. iii. addressed to the right hon. sir Robert Walpole [r], on ceasing to be minister, Feb. 6, 1741; designed as
a just

[s] Domino Wilhelmo Browne Militi.

Sic, miles, terror, castigatorque gigantis,
Victima cui virgo nocte dieque cadit.
Herculeo monstribus purgata est Lerna la-
bore,
Monstribus purgetur Lenna labore tuo.

In English.

Be thou, o knight, the giant's scourge and
dread,

Who night and day preys on the victim-
maid.

Herculean labour Lerna's monsters slew;
Oh, may thy labour those of Lynn subdue!

[r] This edition of the Ode was inscribed to George earl of Orford, as an acknowledgement of favours conferred by his lordship, as well as by his father and grandfather. On the first institution of the militia, sir William Browne had the honour
of

a just panegyric on a great minister, the glorious revolution, protestant succession, and principles of liberty. To which is added, the original Ode, defended in commentariolo, by sir William Browne, M. D. 1765, 4to. 2. *Opuscula varia* [u] *utriusque linguæ, medicinam; medicorum collegium; literas, utrasque academias; empiricos, eorum cultores; sollicitatorem, præstigiatorem; poeticon, criticon; patronum, patriam; religionem, libertatem, spectantia. Cum præfatione eorum editionem defendente. Auctore D. Gulielmo Browne, equite aurato, M. D. utriusque et medicorum et physicorum S. R. S. 1765, 4to.* 3. *Appendix altera ad opuscula; oratiuncula* [x], *collegii medicorum Londinensis cathedræ valedicens In comitiis, postridie divi Michaelis, MDCCLXXVII. ad collegii administrationem renovandam designatis;*

of being appointed one of the earl's deputy-lieutenants, and was named in his lordship's first commission of the peace.

[u] This little volume (which was dated "Ex arcâ dictæ reginæ, MDCCLXV. III nonas Januarias, ipso Ciceronis et auctoris natali") contained, 1. *Oratio Harveiana, in theatro collegii medicorum Londinensis habita, 1751.* 2. A vindication of the college of physicians, in reply to solicitor-general Murray, 1753. 3. Ode, in imitation of Horace, Ode I. addressed to the duke of Montague. With a new interpretation, in commentariolo, 1765. 4. The Ode, above-mentioned, to sir Robert Walpole. Some time before, sir William had published odes in imitation of Horace; addressed to sir John Dolben, to sir John Turner, to doctor Akew, and to Robert lord Walpole.

[x] This farewell oration contains so many curious particulars of sir William's life, that the reader will not be displeased to see some extracts from it. "The manly age and inclination, with conformable studies, I diligently applied to the practice of physic in the country: where, as that age adviseth, I sought riches and friendships. But afterwards, being satiated with friends, whom truth, not flattery, had procured; satiated with riches, which Galen, not fortune, had presented; I resorted immediately to this college: where, in further obedience to the same adviser, I might totally addict myself to the service of honour. Conducted by your favour, instead of my own merit, I have been advanced, through various degrees of honour, a most delightful climax indeed, even to the very highest of all, which the whole profession of physic hath to confer. In this chair, therefore, twice received from the elects, shewing their favour to himself, he confesseth much more than to the college, your president

Acknowledges, that he has happy been;
And, now, content with acting this sweet scene,

Chooses to make his exit, like a guest
Retiring pamper'd from a plenteous feast:

in order to attach himself and the remainder of his life, no longer, as before, solely to the college, but, by turns, also to the medicinal springs of his own country; although, as a physician, never unmindful of his duty, yet after his own manner, with hilarity rather than gravity: to enjoy liberty more valuable than silver and gold, as in his own right, because that of mankind, not without pride, which ever ought to be its inseparable companion.

Now the free foot shall dance its fav'rite round.

Behold an instance of human ambition! not to be satiated, but by the conquest of three, as it were, medical worlds; lucre in the country, honour in the college, pleasure at medicinal spring! I would, if it were possible, be delightful and useful to all: to myself even totally, and equal: to old age, though old, diametrically opposite; not a censor and chastiser, but a commander and encourager, of youth. I would have mine such as, in the satire,

Crispus's hoary entertaining age,
Whose wit and manners mild alike engage.

The age of presiding, by the custom of our prædecessors, was generally a lustrum, five years; although our Sloane, now happy, like another Nestor, lived to see three ages, both as president, and as man. But two years more than satisfy me: for, that each of the elects may in his turn hold the sceptre of prudence,

ratiss; machinaque incendiis extinguendis apta contra permissoſ rebelles munitis [Y]; habita à D. Gulielmo Browne, equite aurato, præſide, 1768. 4to. 4. A farewell oration, &c. (a translation of the preceding article) 1768, 4to. 5. Fragmentum Iſaaci Hawkins Browne, arm. ſive Anti-Bolinbrokius, liber primus [Z].
Translated

dence, far more deſirable than power, given by Caius, which the law of juſtice and æquity recommends,

No tenure pleaſes longer than a year—

But in truth, among ſuch endearing friendships with you, ſuch delightful converſations, ſuch uſeful communications, with which this amiable ſituation hath bleſſed me, one or two things, as is uſual, have happened not at all to my ſatisfaction. One, that, while moſt ſtudioſ of peace myſelf, I hoped to have præſerved the peace of the college ſecure and intire, I too ſoon found, that it was not otherwiſe to be fought for than by war: but even after our firſt adverſary, becauſe inconfiderable, was inſtantly overthrown, and his head completely cut off by the hand of the law, yet from the ſame neck, as if Hydra had been our enemy, ſo many other heads broke out, yea, and, with inhuman violence, broke into this very ſenate, like monſters ſwimming in our medical ſea, whom I beheld with unwilling indeed, but with dry or rather fixed eyes, becauſe not ſuſpecting the leaſt miſchief from thence to the college, and therefore laughing, ſo far from fearing. The other, in reality, never enough to be lamented, that, while I flattered myſelf with having, by my whole power of perſuaſion, in the room of Orphæan muſic, raiſed the Croonian medical lecture as it were from the ſhades into day, if there could be any faith in ſolemn promiſes; that faith being, to my very great wonder, violated, this lecture, like another Eurydice, perhaps looked after by me too haſtily, beloved by me too deſperately, inſtantly ſlipped back again, and fled indignant to the ſhades below." He uſed to ſay he reſigned the preſidentſhip becauſe he would not ſtay to be beat:—alluding to the attack of the licentiateſ.

[Y] The active part taken by ſir William Browne, in the conteſt with the licentiateſ, occaſioned his being introduced by Mr. Foote in his Devil upon two ſticks. Upon Foote's exact representation of him with his identical wig and coat, tall figure, and glaſs ſtiffly applied to his eye, he ſent him a card complimenting him on having

ſo happily repreſented him; but, as he had forgot his muſſ, he had ſent him his own. This good-natured method of reſenting diſarmed Foote.

[Z] The author modeſtly calls this "a very haſty performance;" and ſays, "In my journey from Oxford to Bath, meeting with continued rain, which kept me three days on the road, in compaſſion to my ſervants and horſes; and having my friend a pocket companion, I found it the beſt entertainment my tedious baiting could afford to begin and finiſh this translation." This was dated Oct. 24, 1768: and his ſecond part was completed on the 20th of the following month: "My undertaking," he ſays, "to complete, as well as I could, the Fragment of my friend, hath appeared to me ſo very entertaining a work, even amongſt the moſt charming delights, and moſt cheerful converſations at Bath; that I have uſed more expedition, if the very many avocations there be conſidered, in performing this, than in that former translation;" and to this part was prefixed a congratulatory poem, "to Iſaac Hawkins Browne, eſq. ſon of his deceaſed friend, on his coming of age, Dec. 7, 1766."—The good old knight's Opuscula were continually on the increaſe. The very worthy maſter of a college at Cambridge, now living, relates a ſtory of him, that, waiting for ſir William in ſome room at the college where he was come to place a near relation, he found him totally abſorbed in thought over a fine quarto volume of theſe Opuscula, which he conſtantly, he ſaid, carried about with him, that they might be benefited by frequent reviſals.—Once making a viſit to the late biſhop of Glouceſter at Prior Park, while he waited, he amused himſelf with reading Horace, which he had in his pocket. After the firſt compliments were paſt, he took an opportunity to aſk his lordſhip's ſenſe of a paſſage, adding, that he himſelf underſtood it ſo. The biſhop replied, he doubted not his idea was right; and aſked him to walk in the garden; at the ſame time he winked to the ſervant to keep him there a good while, and then to let him out at a back door, which was done.—On a controverſy for a raker in the pariſh where he lived in London, carried on ſo warmly

Translated for a second Religio medici. By sir William Browne, late president, now father of the college of physicians, and fellow of the royal society, 1768, 4to. 6. Fragmentum Isaaci Hawkins Browne completum, 1769, 4to. 7. Appendix ad opuscula; six Odes [A], 1770, 4to. 8. Three more Odes, 1771, 4to. 9. A proposal on our coin [B]; to remedy all present, and prevent all future disorders. To which are præfixed, præceding proposals of sir John Barnard, and of William Shirley, esq. on the same subject. With remarks. 1774, 4to. 10. A new year's gift. A problem and demonstration on the XXXIX Articles [C], 1772, 4to.

as to open taverns for men, and coffee-house breakfasts for ladies, he exerted himself greatly; wondering a man bred at two universities should be so little regarded. (He had been expelled one, and therefore taken degrees at another.) A parishioner answered, "he had a calf that sucked two cows, and a prodigious great one it was."—He used to frequent the annual ball at the ladies' boarding-school, Queen-square, merely as a neighbour, a good-natur'd man, and fond of the company of sprightly young folks. A dignitary of the church being there one day to see his daughter dance, and finding this upright figure stationed there, told him he believed he was Hermippus *redivivus* who lived *anbelitu puellarum*.—When he lived at Lynn, a pamphlet was written against him: he nailed it up against his house-door.—At the age of 80, on St. Luke's day 1771, he came to Batson's coffee-house in his laced coat and band, and fringed white gloves, to shew himself to Mr. Crosby, then lord mayor. A gentleman present observing that he looked very well, he replied, "he had neither wife nor debts."

[A] 1. De senectute. Ad amicum D. Rogerum Long, apud Cantabrigienſes, aulæ cuſtodem Pembrokianæ, theologum, aſtronomum, doctiſſimum, jucundiſſimum, annum nonageſimum agentem, ſcripta. Adjecta verſione anglicâ. Ab amico D. Gulielmo Browne, annum agente ſerè octogefimum. 2. De choreis, et feſtivitate. Ad nobiliſſimum ducem Leodenſem, diem Walſiæ principis natalem acidulis Tunbrigienſibus celebrantem, ſcripta. A theologo feſtivo, D. Georgio Lewis. Adjecta verſione anglicâ ab amico, D. Gulielmo Browne. 3. De ingenio, et jucunditate. Ad Lodoicum amicum, facerdotem cantianum, ingenioſiſſimum, jucundiſſimum, ſcripta. Adjecta verſione anglicâ. A D. Gulielmo Browne, E. A. O. M. L. P. S. R. S. 4. De Wilkeſſio, et libertate. Ad doctorem Thomam Wilſon, theologum doctiſſimum, li-

berrimum, tam matui amici, Wilkeſſi, amicum, quam ſuum, ſcripta. 5. De otio medentibus debito. Ad Moyſæum amicum, medicum Bathoniæ doctiſſimum, humaniſſimum, ſcripta. 6. De potiore metallis libertate; et omnia vincente fortitudine. Ad eorum utriuſque patronum, Gulielmum illum Pittium, omni et titulo et laude majorem, ſcripta.

[B] To the moſt revered memory of the right honourable Arthur Onſlow, ſpeaker of the houſe of commons during xxxiii years; for ability, judgement, eloquence, integrity, impartiality, never to be forgotten, or excelled: who fitting in the gallery, on a committee of the houſe, the day of publiſhing this propoſal, and ſeeing the author there, ſent to ſpeak with him, by the chaplain; and, after applauding his performance, deſired a frequent correſpondence, and honoured him with particular reſpect, all the reſt of his life, this was, with moſt profound veneration, inſcribed.

[C] "This problem, and demonſtration, though now firſt publiſhed, on account of the preſent controversy concerning theſe articles, owe their birth to my being called upon to ſubſcribe them, at an early period of life. For in my ſoph's year, 1711, being a ſtudent at Peter-houſe, in the univerſity of Cambridge, juſt nineteen years of age, and having performed all my exerciſes in the ſchools (and alſo a firſt oppoſition extraordinary to an ingenious pupil of his, afterwards Dr. Barnard, præbendary of Norwich) on mathematical quæſtions, at the particular requeſt of Mr. proctor Laughton, of Clare-hall, who drew me into it by a promiſe of the ſenior optime of the year), I was then firſt informed, that ſubſcribing theſe articles was a neceſſary ſtep to taking my degree of B. A. as well as all other degrees. I had conſidered long before at ſchool, and on my admiſſion in 1707, that the univerſal profeſſion of religion muſt much more concern me through life, to provide for my happineſs hereafter, than

4to. 11. The pill plot. To doctor Ward, a quack of merry memory, written at Lynn, Nov. 30, 1734. 1772, 4to. 12. Corrections in verse [D], from the father of the college, on son Cadogan's Gout dissertation: containing false physic, false logic, false philosophy, 1772, 4to. 13. Speech to the royal society, 1772, 4to. 14. Elogy and address, 1773, 4to. 15. A latin version of Job, unfinished, 4to. We shall subjoin a well-known epigram [E], by sir William Browne, which the critics have pronounced to be a good one:

The king to Oxford sent a troop of horse,
For tories own no argument but force;
With equal skill to Cambridge books he sent,
For whigs admit no force but argument.

than the particular profession of physic, which I proposed to pursue, to provide for my more convenient existence here: and therefore had selected out of the library left by my father (who had himself been a regular physician, educated under the tuition of sir J. Ellis, M. D. afterwards master of Caius college), Chillingworth's Religion of a protestant; the whole famous protestant and popish controversy; Commentaries on scripture; and such other books as suited my purpose. I particularly pitched upon three for perpetual pocket-companions; Bleau's greek Testament; Hippocratis Aphoristica, and Elzevir Horace; expecting from the first to draw divinity, from the second physic, and from the last good sense and vivacity. Here I cannot forbear recollecting my partiality for St. Luke, because he was a physician; by the particular pleasure I took in perceiving the superior purity of his greek, over that of the other evangelists. But I did not then know, what I was afterwards taught by Dr. Freind's learned history of physic, that this purity was owing to his being a physician, and consequently conversant with our greek fathers of physic. Being thus fortified, I thought myself as well prepared for an encounter with these articles, as so young a person could reasonably be expected. I therefore determined to read them over as carefully and critically as I could: and upon this, met with so many difficulties, utterly irreconcilable by me to the divine original, that I almost despaired of ever being able to subscribe them. But, not to be totally discouraged, I resolved to reconsider them with redoubled diligence: and then at last had the pleasure to discover, in article vi. and xx. what appeared to my best private judgement and understanding a clear solution of all the difficulties, and an absolute

deceazance of that exceptionable authority, which inconsistently with scripture they seem to assume. I subscribe my name to whatever I offer to the public, that I may be answerable for its being my sincere sentiment: ever open however to conviction, by superior reason and argument.

WILLIAM BROWNE.

[D] Although the corrections are jocular, it is not intended that they should be less, but more sensibly felt, for that very reason: according to the rule of Horace,

————— Ridiculum acri

Fortius et melius magnas plerumque secat res.

AD FILIVM.

Vapulans lauda baculum paterhūm,
Invidum, FILI, fuge suspicari,
Cujus $\frac{1}{2}$ denum trepidavit aetas
Claudere iustrum.

The author repeated these verses to Dr. Cadogan himself, who censured their want of rhyme: he answered, that "the gout had a fourth cause, study, which was never his case: if he did not understand law and gavelkind, he would not talk to him; for there were two sorts of gout, freehold and copyhold: the first where it was hereditary, the other where a person by debauchery took it up."

[E] The following by an Oxonian, which gave rise to that by sir William, is at least as good:

The king, observing with judicious eyes,
The state of both his universities,
To Oxford sent a troop of horse; and why?
That learned body wanted loyalty:
To Cambridge books, as very well discerning,

How much that loyal body wanted learning.

BROWNRIG, or **BROUNRIG** (**RALPH**), bishop of Exeter, was son of a merchant at Ipswich, and born 1592. At fourteen he was sent to Pembroke-hall in Cambridge; of which he successively became scholar and fellow. He was appointed prevaricator when James I. visited the university. He was first collated by Dr. Felton, bishop of Ely, to the rectory of Barley in Herefordshire; and, in 1621, to a prebend in the church of Ely. He took the degree of D. D. at Oxford in 1628; and the following year was collated to a prebend in the church of Lichfield, which he quitted on being made archdeacon of Coventry in 1631. He was likewise master of Catherine-hall in Cambridge, and in the years 1637, 1638, 1643, and 1644, discharged the office of vice-chancellor. In 1641 he was presented to a prebend in the church of Durham, by Dr. Morton, bishop of that see; and the same year nominated to succeed Dr. Hall, translated to the bishopric of Norwich, in the see of Exeter. Upon the breaking out of the civil war, his relation Mr. John Pym, and others of the presbyterian stamp, by whom he had formerly been much esteemed, forsook him, and suffered him to be deprived of the revenues of his see; and about 1645, the parliament party, taking offence at some passages in a sermon preached by him before the university, on the king's inauguration, removed him from the mastership of Catherine-hall. After this he spent several years at the house of Thomas Rich, of Sunning, esq. in Berkshire; and at London, at Highgate, and St. Edmundsbury. It is said, he had the courage to advise Oliver Cromwell to restore Charles II. to his just rights. About a year before his decease, he was chosen preacher at the Temple in London. A violent fit of the stone, his old distemper, attended with the dropsy, and the infirmities of age, put an end to his life in 1659. He was once married, but never had a child. Dr. Gauden, who had known him above thirty years, declares, that he never heard of any thing said or done by him, which a wise and good man would have wished unsaid or undone [F].

BRUCE (**JAMES**), was born in Scotland about the year 1729, of an ancient and respectable family, which had been in possession for several centuries of some of the estates which he owned at the time of his decease. Indeed Mr. Bruce more than intimates that he was descended from some antient kings. At an early period he was sent for education to a boarding-school at or near Hoxton, where his acquaintance commenced with se-

[F] Forty of his sermons, being such as had been perused and approved of by Dr. Gauden, were published at London in 1662, fol. by William Martyn, M. A. preacher at the Rolls. These were re-printed, with the addition of twenty-five more, in 1674, fol. in three volumes. The preface to the first volume is a letter from bishop Gauden to the publisher, dated June 12, 1661, wherein he gives both the author and the sermons a very great character.

veral respectable persons, and particularly some of the family of the Barringtons, whose friendship he retained to the end of his life. Returning to Scotland, he experienced from his father, who had given him a step-mother, a degree of ill treatment which occasioned him to resolve on quitting his country. He accordingly came to London, and soon afterwards married the daughter of Mr. Allen, a wine-merchant, with whom he continued the wine trade during several years. An indisposition of his wife, which terminated in her death, induced him to carry her to France, and the loss of her, it may be conjectured, inclined him to continue his travels. At the latter end of the earl of Chatham's ministry, about 1761, he returned from a tour through the greatest part of Europe, particularly through the whole of Spain and Portugal, and was about to retire to his small patrimony, in order to embrace a life of study and reflection, when chance threw him into a very short and desultory conversation with that nobleman. He soon afterwards received an intimation of a design to employ him, which proved abortive by the resignation of his intended patron. He then received some encouragement from lord Egremont and Mr. George Grenville, and in a short time a proposal from lord Halifax, to explore the coast of Barbary, to which he acceded. The consulship of Algiers becoming vacant at this juncture (1763), he was appointed to it, and immediately set out for Italy. At Rome he received orders to proceed to Naples; from whence he again returned to Rome. He then went to Leghorn, and from thence proceeded to Algiers.

He spent a year at Algiers, and, having a facility in acquiring languages, in that time qualified himself for appearing on any part of the continent without an interpreter; but at this instant orders arrived from England for him to wait for further orders as consul. He accordingly remained in his post until 1765.

In June 1764 he solicited leave of absence from the secretary of state to make some drawings of antiquities near Tunis. He had before this been to Mahon and the coast of Africa. He was ship-wrecked on the coast of Tunis, and plundered of all his property.

In 1768 we find him at Aleppo, and in August that year he was at Cairo, from whence he proceeded to Abyssinia, which he is supposed to have entered either the latter end of that year, or the beginning of 1769. His stay in that country was about four years, as he returned to Cairo the 15th of January 1773. The transactions of this period, which occupied a space of near six years, from 1768 to 1773, were published in 5 vols. 4to. 1790; and abound with events so extraordinary, and present instances of perseverance and intrepidity so wonderful, that, were it the production of a man whose character was less disputable,

it would appear to be the fabrication of a romantic brain. From the discoveries of Mr. Bruce, however, geography has received material improvements; and that natural history has acquired new and valuable information is attested by the celebrated french naturalist, the count de Buffon, in an advertisement prefixed to the 3d volume of his History of birds [G].

During Mr. Bruce's absence, his relations considering him as dead, took some measures to possess themselves of his property, which they were near succeeding in, when he returned home. Soon afterwards he took an effectual method of disappointing any future hopes, by a second marriage; the consequence of which was one if not more children. In 1784 his lady died, and in 1790 he published his travels, a new edition of which was negotiating with a bookseller at the time of his death, which happened at Kinnaird, the latter end of April 1794, owing to a fall down his staircase, in which he dislocated his breast-bone [H].

BRU-

[G] Mr. Barrington's statement of the degree of credibility to which our traveller was entitled, may be also seen in vol. ix. p. 252, of the Europ. Mag.

[H] The following account of Mr. Bruce is extracted from a late traveller, Mr. Lettice, who visited him in the autumn of 1792.

“ Linlithgow, Sept. 25, 1792.

“ It was impossible to be within two miles of Kinnaird, and to quit the neighbourhood without wishing to offer our respects to the abyssinian traveller, and requesting permission to inspect his museum.

“ The latter point being obtained fortunately gave us an opportunity of seeing Mr. Bruce himself, who received us with flattering marks of attention. When we had taken some refreshment, he was obliging enough to accompany us to his museum, and to direct his librarian's search for such objects as he thought likely to interest our curiosity: upon many of them he himself commented in a very agreeable manner, relating at the same time several little incidents and anecdotes connected with the occasions of procuring them, which enhanced both our entertainment and information. This repository occupies a large room, and its valuable furniture is arranged in a number of neat glazed cabinets, each having a cupboard below it, beautifully painted with the figure of some curious object of natural history, described by Mr. Bruce in his african tour; many of them found on the coasts of the Red Sea and the Nile. This museum consists, as you will imagine, not solely of ar-

ticles from the animal, vegetable, and mineral kingdoms, of curious petrifications, *lusus naturæ*, &c. but has many rare specimens of art, distinguished by their singularity, or exquisite workmanship; and lastly, a collection of abyssinian and arabian manuscripts.

“ As, after a cursory survey of some thousand articles, without an opportunity of making notes whilst the objects are before the eye, it is impossible to be sure that the most curious may not have escaped the memory, I find little inclination to specify those which mine may have retained. If I mention, among the petrifications, a horse's knee agatized, or speak of stones more curiously reticulated than perhaps most other collections can exhibit, it is with the mortification of having forgotten many things more worthy of curiosity. Ores of every description you will naturally anticipate. The variety and splendor of the sea-shells, not to mention the novelty of many of them, are scarcely to be equalled elsewhere. Among the reptile kind, none perhaps more deservedly claimed our notice than the serpent consulted in divination; but of that, you know, Mr. Bruce has particularly treated in his book.

“ Among the artificial curiosities which were shewn us, was a drinking cup, or goblet, with four heads, embossed round the outside; an antique from Rhodes; and a model of it executed at Glasgow, in a manner highly creditable to the skill of the british artist. Any thing relative to the Nile, the first object of the abyssinian traveller,

BRUCIOLI (ANTHONY), a laborious writer, was born at Florence towards the conclusion of the xvth century. Having meddled in 1522 in the plot formed by some florentine citizens against

veller, was sure to attach every spectator; and Mr. Bruce himself seemed not unpleasantly interested in displaying his invention to measure the rise and fall of that river; a brazen bar with a graduated scale ingeniously converted * to that purpose from some cramps used in the arches of ægyptian cisterns: nor did he, perhaps, with less feeling, call our attention to the hilt of a spear marked by bullets discharged at himself, but fortunately missing aim, in an encounter with a desperate banditti of assassins and robbers.

"Had Horace himself been at our elbow, and, viva voce, sounded in our ears:

*Nil admirari prope res est una, Numici,
&c.*

it had been impossible not to have felt a paroxysm of admiration when, next, we beheld two cups made from the horns of the very bullock who roared through them no sounds of welcome to the bloody banquet furnished from his own living flesh to the royal epicures of Gondar; two cups turned by the delicate hand of one of his abyssinian majesty's daughters, and presented by herself to Mr. Bruce, as a memorial of his entertainment and reception at that polite court.

"Last of all we were favoured with inspection of the cabinet of manuscripts, written upon parchment of goat-skins, and manufactured by the priests of those countries. From the account which Mr. Bruce has given of the low state of religion and science in Arabia, it is but too probable that the priesthood, a channel through which all the literature of Europe since the revival of letters has first been derived to our enlightened quarter of the globe, has in Abyssinia contributed little else to the extension of knowledge than the material substance of books.

"Mr. Bruce mentioned to us, that thirty different languages were spoken in the camp of one of the caravans in which he had occasionally travelled on the continent of Africa, and that it was his desire to have procured a translation of the Song of Solomon (from the arabic, I believe) into them all. This was executed for him

in ten of them, beautifully written in æthiopic characters, and each in a different coloured ink, to prevent a confusion of tongues, which, in this instance, had certainly not been miraculous. To spare the ears of the unlearned, and perhaps, at some moments, his own recollection, he calls these languages, with some humour, the red, blue, green, or yellow languages, &c. according to the colour of its character. Upon Mr. Bruce's shewing these manuscripts to a lady distinguished for the vivacity of her remark, and informing her that the word kifs, which occurs in Solomon's song, is to be met with, expressing the same idea, in some passages of his rainbow of languages, she pleasantly observed to him—"I always told you, Mr. Bruce, that kissing is the same all the world over."

"Before we departed, Mr. Bruce obligingly accompanied us to an inclosure in his park to shew us his abyssinian sheep. They are entirely white, except their heads, which are black. Their tails are large; and, indeed, the animal is larger than our common sheep. They are extremely tame, and often very frolicksome. The three or four remaining in Mr. Bruce's possession are unfortunately all males. One of them bred with a she-goat, but the offspring died.

"Except a month or two in summer, which Mr. Bruce passes upon an estate in the Highlands, he spends the rest of the year chiefly at Kinnaird, divided betwixt his museum, his books, and his rural improvements, in elegant retirement and lettered conversation. This latter estate has descended to him from ancestors of his name, who have successively possessed it upwards of 380 years. He has rebuilt the family mansion since his return from his travels. In what we saw of it, good taste and convenience equally prevailed. The park appears to be well wooded and pleasant, and his situation commands some of the finest views of the Forth. His museum, every article of which, by association of ideas, must recal some incident, some scene, some object new or strange in his travels, cannot but be to him a fund of perpetual entertainment and delight, which, through the liberality of his character, as

* Under the distressing circumstance, I think he said, of having been deprived, by some accident, of his mathematical apparatus.

against cardinal Julius de Medicis, afterwards pope under the name of Clement VII. he was obliged to expatriate himself, and withdrew into France. The Medicis being driven out of Florence in 1527, this revolution brought him back to his country. But the liberty with which he chose to speak against the monks and priests, raised a suspicion of his being attached to the opinions of Luther. He was put into prison, and would not have escaped an ignominious death but for the kind offices of his friends; who procured a mitigation of his punishment to an exile of two years. He then retired to Venice with his brothers, who were printers and booksellers, and employed their presses in printing the greater part of his works, of which the most known and the most in request is the whole bible translated into Italian, with annotations and remarks. This bible made much noise, and was put by the papists in the number of heretical books of the first class; but the protestants held it in such high esteem that it passed through several editions. The most ample and the most scarce is that of Venice, 1546 and 1548, 3 vols. folio. Brucioli pretends to have made his translation from the Hebrew text; but the truth is, that, being but moderately versed in that language, he made use of the Latin version of Sanctes Pagninus. His other works are, 1. Italian translations of the natural history of Pliny, and several pieces of Aristotle and Cicero. 2. Editions of Petrarch and Boccaccio, with notes. 3. Dialogues, Venice, 1526, folio. The year of his death is not known; but it is certain that he was still alive in 1554.

BRUEYS (DAVID AUGUSTIN), a French writer of a singular history and character, was born at Aix in 1640, and trained in Calvinism and controversy. He wrote against Bossuet's Exposition de la foi, or Exposition of the faith; but the prelate, instead of answering, converted him. Brueys, become Catholic, combated with the Protestant ministers, with Jurieu, Lenfant, and La Roche; but his airy spirit not rightly accommodating itself to serious works, he quitted theology for the theatre. He composed jointly with Palaprat, his intimate friend, several comedies full of wit and gaiety. We have also of this writer a prosaic paraphrase of Horace's Art of poetry, which is properly nothing but a continued commentary upon it. In his latter years, he

a man of learning, and a citizen of the world, he freely communicates to all who can have any pretension to approach him.

"As every thing is interesting that relates to extraordinary men, you will not be displeased with a trait or two of the Abyssinian traveller's person. His figure is above common size, his limbs athletic, but well proportioned; his complexion sanguine, his countenance manly and good-humoured, and his manners easy and po-

lite. The whole outward man is such as announces a character well calculated to contend with the difficulties and trying occasions which so extraordinary a journey was sure to throw in his way. That his internal character, the features of his understanding and his heart, correspond with these outward lineaments, you who have read his work cannot be at any loss to know."

became

became again a controversial writer in the religious way; and thus may be said to have imitated Bellarmine and Moliere by turns. He died at Montpelier in 1723, aged 83; and all his dramatic pieces were collected, 1735, in three vols. 12mo.

BRUGES (JOHN DE), a Flemish painter, brother and disciple of Hubert Eick, is looked upon as the first inventor of the art of painting in oil. This artist cultivated chemistry at the same time that he followed painting. One day, trying to make a varnish of a particular quality, he found that linseed oil or nut-oil, mixed with colours, composed a solid and glossy substance, that required no varnish. He made use of this secret, which went with him into Italy, and from thence all over Europe. The first picture painted in this method was presented to Alphonsus I. king of Naples, who admired the new secret. Jean de Bruges flourished at the beginning of the xvth century.

BRUHIER D'ABLAINCOURT (JEAN JACQUES), of Beauvais, M. D. of the academy of Angers, died in 1756; was one of the most fertile writers of the present century. We have by him, 1. *Caprices d'imagination*, or letters on divers subjects, 12mo. In this work the author appears as a physician, metaphysician, moralist, and critic. 2. A treatise on fevers, 1746, 3 vols. 12mo. 3. *Observations on the cure of the gout and rheumatism*, by Hoffmann and James. 4. *Dissertations on the uncertainty of the signs of death*, 1746, 2 vols. 12mo.; and many others.

BRUIN (JOHN DE), professor of natural philosophy and mathematics at Utrecht, was born at Gorcum in 1620. He went through a course of philosophy at Leyden; and then pursued his studies at Bois-le-duc, where he was very much esteemed by Samuel des Marets, who taught philosophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematics, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made professor at Utrecht; and because the professors had agreed among themselves that every one might teach at home such a part of philosophy as he should think fit, de Bruin, not contented with teaching what his public professorship required, made also dissections, and explained Grotius's book *De jure belli et pacis*. He had uncommon skill in dissecting animals, and was a great lover of experiments. He made also observations in astronomy. He published dissertations *De vi altrice*, *De corporum gravitate et levitate*, *De cognitione Dei naturali*, *De lucis causa et origine*, &c. He had a dispute with Isaac Vossius, to whom he wrote a letter, printed at Amsterdam in 1663; wherein he cites Vossius's book *De natura et proprietate lucis*, and strenuously maintains the hypothesis of Descartes. He wrote also an apology for the cartesian philosophy against a divine, named Vogelsang.

In 1655 he married the daughter of a merchant of Utrecht, sister to the wife of Daniel Elzevir, the famous bookseller of Amsterdam; by whom he had two children who lived but a few days. He died in 1675, and his funeral oration was pronounced by Grævius.

BRUMOIY (PETER), a very distinguished Frenchman, was born at Rouen in 1688, and entered into the society of the jesuits in 1704. After teaching the belles lettres in the country, he was called at length to Paris, and charged with the education of the prince of Talmont, as also with some articles in the *Journal de Trevoux*. He died in 1742, after having signalized himself by certain literary productions; the chief of which are, 1. *Le Théâtre des Grecs, &c.* or, Theatre of the Greeks, containing translations of greek tragedies, with discourses and remarks upon the greek theatre, 3 vols. 4to. This is a very profound and well-reasoned work; the translations are as elegant as faithful, and the whole is full of taste. Some think, that, in his parallels of antient and modern pieces, he has done too much justice to the former, and too little to the latter. This may be true; but it is, I believe, equally true, that Perrault, La Motte, Voltaire, and others, who have thus leaned to the side of the moderns, had not scholarship enough to read the antients in their original languages, and therefore could not be competent to a just and proper criticism upon them. The above work has been published in english, in 3 vols. 4to. 2. A collection of divers pieces in prose and verse, in 4 vols. 12mo. This man did honour to his society by his character, his manners, and his works.

BRUN (CHARLES LE), an illustrious french painter, was of scottish extraction, and born in 1619. His father was a statuary by profession. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle so well, that it still passes for a fine piece. His father being employed in the gardens at Segulier, and having brought his son along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly surpris'd at young Le Brun's amazing proficiency. He was afterwards sent to Fontainebleau, to take copies of some of Raphael's pieces. The chancellor sent him next to Italy, and supported him there for six years. Le Brun, in his return, met with the celebrated Poussin, by whose conversation he greatly improved himself in his art, and contracted a friendship with him which lasted as long as their lives. Cardinal Mazarin, a good judge of painting, took great notice of le Brun, and often sat by him while he was at work. A painting of St. Stephen, which he finished in 1651, rais'd his reputation to the highest pitch. Soon after this, the king, upon the represen-

representation of M. Colbert, made him his first painter, and conferred on him the order of St. Michael. His majesty employed two hours every day in looking over him, whilst he was painting the family of Darius at Fontainebleau. About 1662, he began his five large pieces of the history of Alexander the Great, in which he is said to have set the actions of that conqueror in a more glorious light than Quintus Curtius in his history. He procured several advantages for the royal academy of painting and sculpture at Paris, and formed the plan of another for the students of his own nation at Rome. There was scarce any thing done for the advancement of the fine arts in which he was not consulted. It was through the interest of M. Colbert that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handsome house, with a genteel salary assigned to him. He was also made director and chancellor of the royal academy, and shewed the greatest zeal to encourage the fine arts in France. He was endowed with a vast inventive genius, which extended itself to arts of every kind. He was well acquainted with the history and manners of all nations. Besides his extraordinary talents, his behaviour was so genteel, and his address so pleasing, that he attracted the regard and affection of the whole court of France: where, by the places and pensions conferred on him by the king, he made a very considerable figure. He died at his house in the Gobelins in 1690, leaving a wife, but no children. He was author of a curious treatise of Physiognomy; and of another of the characters of the passions.

The paintings which gained him greatest reputation were, besides what we have already mentioned, those which he finished at Fontainebleau, the great stair-case at Versailles, but especially the grand gallery there, which was the last of his works, and is said to have taken him up fourteen years. A more particular account of these, or a general character of his other performances, would take up too much room here. Those who want further satisfaction on this subject, may consult the writings of his countrymen, who have been very lavish in his praises, and very full in their accounts of his works.

BRUN (LAWRENCE LE), born at Nantes in 1607, died at Paris in 1663. He wrote many pieces of latin poetry. The principal are, 1. The Ignatiad, in xii books: the subject is the pilgrimage of St. Ignatius to Jerusalem. This poem forms a part of his Virgilius christianus; in which he has imitated, with more piety than taste, the eclogues, the georgics, and the æneid. His Ovidius christianus is in the same strain: the heroic epistles are changed into pastoral letters, the tristibus into holy lamentations, and the metamorphoses into stories of converted penitents. By pere le Brun is also, *L'Eloquence poetique*, Paris, 1655,

1655, 4to. It is a treatise in latin on the precepts of the art of poetry, supported on examples drawn from the best authors. At the end is a treatise on poetical common-places, which may be of service to young versifiers.

BRUNI (ANTHONY), native of Casal-Nuovo in the kingdom of Naples, was called to the court of the duke d'Urbino, who appointed him counsellor and secretary of state. His gentleness, good humour, and friendliness caused his company to be much sought after by both the learned and the great. He died Sept. 24, 1635. This poet, full of imagination and of obscurity, left heroic epistles in 12mo; miscellaneous pieces; lyric verses; tragedies; and pastorals. A facility of invention is perceived in all his works: but too great a fondness for pleasure hindered him from sufficiently attending to correctness. The edition of his heroic epistles, given at Venice in 1636, with an engraving to each epistle, is much in request, because these figures were executed from the designs of Dominichino and other able artists.

BRUNO (JORDANO), was born at Nola, in the kingdom of Naples. About the year 1582, he began to call in question some of the tenets of the romish church, which occasioned his retiring to Geneva. After two years stay here, he expressed his dislike to calvinism in such a manner, that he was expelled the city. He went first to Lyons, afterwards to Toulouse, and then to Paris, where he was made professor extraordinary, because the ordinary professors were obliged to assist at mass. From Paris he came to London, and continued two years in the house of M. Castelnau the french ambassador. He was very well received by queen Elizabeth and the politer part of the court. His principal friends were sir Philip Sidney and sir Fulke Greville. At sir Philip's request, he composed his *Spaccio della bestia triomphante* [1]; which was printed in 8vo in 1584, and dedicated

[1] "Nothing has more surprised the learned in England, than the price which a small book, intituled, *Spaccio della bestia triomphante*, bore in a late auction. This book was sold for thirty pounds. As it was written by one Jordanus Brunus, a professed atheist, with a design to depreciate religion, every one was apt to fancy, from the extravagant price it bore, that there must be something in it very formidable. I must confess, that, happening to get a sight of one of them myself, I could not forbear perusing it, with this apprehension; but found there was so very little danger in it, that I shall venture to give my readers a fair account of the whole plan upon which this wonderful treatise is built. The author pretends, that Jupiter once upon a time resolved on a reformation

of the constellations; for which purpose having summoned the stars together, he complains to them of the great decay of the worship of the gods, which he thought so much the harder, having called several of those celestial bodies by the names of the heathen deities, and, by that means, made the heavens, as it were, a book of the pagan theology. Momus tells him, that it is not to be wondered at, since there were so many scandalous stories of the deities; upon which the author takes occasion to cast reflections upon all other religions, concluding that Jupiter, after a full hearing, discarded the deities out of heaven, and called the stars by the names of moral virtues. This short fable, which has no pretence in it to reason or argument, and but a very small share of wit,

dedicated to that gentleman. From England he removed, in about two years, to Wittemberg, where he was professor for the space of two years more. He next went to Prague, and printed in that city some tracts, in which he openly discovered his atheistical principles. After visiting some other towns of Germany, he made a tour to Venice, where he was apprehended by order of the inquisition, tried, and convicted of his errors. Forty days being allowed him to deliberate, he promised to retract them. At the expiration of that term, he still maintained his errors, and obtained a further respite for forty days. At last, it appearing that he imposed upon the pope in order to prolong his life, sentence was finally passed upon him on the 9th of February 1600. He made no offer to retract during the week that was allowed him afterwards for that purpose, but underwent his punishment on the 17th, by being burnt at a stake. Though he denied the being of a God, he believed the effects of magic and forcery.

BRUSCHIUS (GASPAR), a latin historian and poet, was born at Egra in Bohemia, 1518. He was devoted to books from his childhood, and especially to poetry; in which he so happily succeeded, that he could make a great number of verses, and those not bad ones, extempore. He began early to publish some of them on several subjects; and he got so much reputation by them, that he attained to the poetical crown, to the dignity of poet laureat, and of count palatine. He received that honour at Vienna from Ferdinand of Austria, king of the Romans, in 1552. His business thither was to present a work to Maximilian, king of Hungary, which he had dedicated to him. It was the First century of the german monasteries. In his return from Vienna, he stopped at Passau; where, finding a patron in Wolfgang bishop of Salms, he resolved to settle, and to remove his library and family. He hoped that he could better go on there with a great work he had undertaken, which was, The history of all the bishoprics and bishops of Germany. He had travelled much, and looked into several records and libraries, to gather materials for his purpose. How long he staid there does not appear; but he was at Basil in June 1553, and lived in the citadel of Oporin, Arx Oporina: so they called that famous printer's house, which stood on a rising ground. Here he published writings he had finished at Passau, some in prose, and others in verse. Bruschius was married, but had no children. He was far from being rich; so far that, if his poetical patrons had not assisted him, he would have had much ado to have maintained himself. He received presents also from the abbots and abbesses,

has however recommended itself wholly by its impiety to those weak men, who would distinguish themselves by the singularity of their opinions." *Spectator*, No. 389.

whose

whose monasteries he described. He was very well received by the abbess of the convent of Caczi: he supped and danced with her, and obtained some presents from her. This, Melchior Adam says, was owing to his having described the antiquities of that convent. The liberalities of some abbots, while he was with Oporin at Basil, enabled him to buy a new suit of clothes; but when he found that appearing well dressed in the streets procured him many marks of respect from the vulgar, he tore his new finery to pieces, "as slaves (says the same author) that had usurped their master's honours." Bruschiuss seems to have been too great a philosopher for the age he lived in, or indeed for any age; for what is it that procures a man respect and deference from the vulgar, the great vulgar and the small? nothing a jot superior to fine clothes. We think that Bruschiuss had better have preserved his clothes, for the veneration they procured him could do him no harm, it might do him good; and then it would be far preferable to the veneration of judges and critics, when it suffers a learned and deserving man, as it does but too often, to want almost the common necessities of life. This unhappy man was murdered in the forest of Scalingenbach, between Rottemberg on the Tauber and Winsheim; and it was believed that this assassination was concerted and carried into execution by some gentlemen against whom Bruschiuss was about to write something. His writings are numerous. There is a catalogue of them to be seen in the epitome of Gesner's Bibliothecæ. His ecclesiastical history of Germany is said to favour of lutheranism, with which he was supposed to be strongly tainted, from his taking every slight occasion to speak ill of Rome and of the popes.

BRUTUS (JOHN-MICHAEL), a very learned Venetian, was born about 1518, and studied at Padua. It appears from his letters, that he was obliged to leave his country in such a manner, that he was looked upon as an exile: but he does not say upon what account, only that it was without any blemish to his honour. He travelled much, passing part of his life in Spain, England, France, Germany, Transylvania, and Poland. Notwithstanding this itinerant kind of life, he made himself very learned, as appears from his notes on Horace, Cæsar, Cicero, &c. He was in Transylvania in 1574; having been invited thither by prince Stephen, in order to compose a history of that country. One of his letters, dated from Cracow, Nov. 23, 1577, informs us, that he had followed that prince, then king of Poland, in the expedition into Prussia. He had a convenient apartment assigned him in the castle of Cracow, that he might apply himself the better to his function of historiographer. He left Poland after the death of that monarch; and lived with William of St. Clement, ambassador from the king of Spain to the imperial court. He was
honoured

honoured with the title of his imperial majesty's historiographer. He was at Prague Jan. 1590; but what became of him afterwards, and when and where he died, Mr. Bayle was not able to collect.

His writings, become very scarce, were so earnestly sought after by the best judges, that there was great joy in the republic of letters, on hearing that Mr. Cromer had undertaken to publish a new edition of them. The first part of that design was accomplished in 1698, Berlin, in 8vo. Eleven hundred and fifty-five pages. The Cracow edition was in 1582. Brutus promises, in one of his letters, to add another to them, wherein he designed to treat of an ill custom of giving the same lofty titles to persons whom we write to in latin, as are given in common languages. There are but few countries in which they are more nice in this point than in Poland; and yet our Brutus would not conform to the new style, not even in writing to some polish lords, but dispensed with all ceremonies that might make him deviate from the purity of the ancient language of Rome. This was his only motive; nor had pride any thing to do with it. Hear the honest plain-spoken man, in a letter he wrote to John Poniatowski: "This is my first letter to you, which I write in the roman manner, as I use to do even to the king. I can bring myself to every thing else, can love you, obey you, and always regard you; which I shall do very willingly, as you highly deserve. But when I have any thing to write to you in latin, suffer me, without offence, to write according to the use of the latin tongue; for I cannot understand that I am writing to your greatneses, your magnificences, &c. which exist no where on this side the moon: I am writing to you." Brutus was right: such pompous titles were the introductions only of barbarous ages; and it is certain, that ancient Rome had no such usage in the time of its greatest glory, and of its most accomplished politeness.

It is said, that the history of Florence, composed by our Brutus, and printed at Lyons in 1562, is not favourable to the house of Medicis; and that it greatly displeased the duke of Florence.

BRUYERE (JOHN DE LA), a celebrated french author, was born at Dourdan about 1644. He wrote Characters, or described the manners of his age, in imitation of Theophrastus; which characters were not always imaginary, but descriptive of real persons. In 1693 he was, by an order of the king, chosen a member of the french academy, and died 1696. Father Bouhours, Menage, and other french critics, have said great things of his Characters; and l'abbé Fleuri, who succeeded him in the academy, and according to custom made his elegy, calls his book "a work very singular in its kind, and, in the opinion of some judges,

judges, even superior to that great original Theophrastus, whom the author himself at first did only propose to imitate." A carthusian friar of Rouen, under the name of de Vigneul Marville, but whose true name was Bonaventura Dargogne, a Spaniard, wrote a critical piece against the person and writings of M. Bruyere; but M. Coste, by an ingenious answer, effectually exposed the carthusian, and, as the author of the *Nouvelles de la republique des lettres* observed, "there was not much likelihood that M. de Vigneul Marville would dispossess the public of the esteem they had conceived for the *Characters of Bruyere*." It has happened accordingly; for they have kept their credit, and maintained an high reputation ever since. "The *Characters of Bruyere* (says Voltaire) may justly be ranked among the extraordinary productions of this age. Antiquity furnishes no examples of such a work. A style rapid, concise, and nervous; expressions animated and picturesque: an use of language altogether new, without offending against its established rules, struck the public at first; and the allusions, which are crowded in almost every page, completed its success. When la Bruyere shewed his work in manuscript to Malesieux, this last told him, that the book would have many readers, and its author many enemies. It somewhat sunk in the opinion of men, when that entire generation, whose follies it attacked, was passed away; yet, as it contains many things applicable to all times and places, it is more than probable that it will never be forgotten."

BRUYN (CORNELIUS), painter, and a famous traveller, born at the Hague, began his travels through Russia, Persia, and the East Indies in 1674, and did not end them till 1708; they were printed at Amsterdam: the voyage to the Levant in 1714, fol. and those of Russia, Persia, &c. in 1718, 2 vols. folio. This edition is greatly esteemed on account of the plates; but the edition of Rouen, of 1725, of 5 vols. 4to, is more useful, as the abbé Bannier has improved the style, enriched it with many excellent notes, and has added to it the voyage of Desmoussieux, &c. Bruyn is an inquisitive and instructive traveller; but he is not always accurate, and his diction is far from being elegant.

BRUYS (FRANCIS), born at Serrieres in the Maconnois in 1708, quitted his country in order to pursue his studies at Geneva, from whence he went to the Hague, where he had some relations; and there he became calvinist. A dispute with some divines obliging him to leave Holland, he retired into Germany, from whence he returned to France. He there recanted, and died some time after at Dijon in 1738, being only 30 years old. He published, 1. *Critique desintereffée des journaux litteraires*, 3 vols. 12mo. 2. *History of the popes, from St. Peter to Benedict XIII. inclusive*, 5 vols. 4to. 1732. 3. *Memoires historiques, critiques, et litteraires*, 2 vols. 12mo. in which are many anecdotes

anecdotes of the characters and works of the learned men he had been acquainted with in the different countries he had visited.

BRUZEN DE LA MARTINIERE (ANTHONY AUGUSTINE), nephew of the famous Richard Simon, born at Dieppe, and was educated at Paris under the care of his uncle. In 1709 he went to the court of the duke of Mecklenburg, who had invited him thither in order to employ him in making some researches into the history of that dukedom. This prince dying, he attached himself to the duke of Parma, and afterwards to the king of the Two Sicilies, who made him his secretary, with an annual salary of 1200 crowns. He had for a long time conceived the project for a new geographical dictionary; which he executed at the Hague, whither he had retired. La Martiniere died at the Hague in 1749, aged 83. He wrote, *Le grand dictionnaire historique, géographique, et critique*; Hague, 1726—1730, 10 vols. folio; and reprinted at Paris in 6 vols. 1768, with corrections, alterations, and additions. It certainly is not a first-rate performance, though one of the best of the kind. He is likewise the author of several other works.

BUC (GEORGE), a learned antiquary, was descended of an ancient family, and born in Lincolnshire. In the reign of James I. he was made one of the gentlemen of his majesty's privy chamber, and knighted: he was also appointed master of the revels. His writings are, 1. *The life and reign of Richard III.* in five books [K]. This is properly a defence of that king, whom he would not allow to have had any deformity in body or mind. 2. *The third university of England*; or, a treatise of the foundations of all the colleges, ancient schools of privilege, and of houses of learning and liberal arts within and about the most famous city of London. With a brief report of the sciences, arts, and faculties, therein professed, studied, and practised [L]. He also wrote a treatise of the art of revels.

BUCER (MARTIN), was born in 1491, at Schelestadt, a town of Alsace. At the age of seven he took the religious habit in the order of St. Dominic, and with the leave of the prior of his convent went to Heidelberg to learn logic and philosophy. Having applied himself afterwards to divinity, he made it his endeavour to acquire a thorough knowledge of the greek and hebrew. About this time some of Erasmus's pieces came abroad, which he read greedily. Meeting afterwards with certain tracts of Luther, and comparing the doctrine there delivered with the sacred scriptures, he began to entertain doubts concerning several things in the popish religion. His uncommon learning and

[K] Printed in Kennet's complete history of England.

[L] It is printed at the end of the folio edition of Stowe's Chronicle, Lond. 1631.

his eloquence; which was assisted by a strong and musical voice; and his free censure of the vices of the times, recommended him to Frederick elector palatine, who made him one of his chaplains. After some conferences with Luther at Heidelberg in 1521, he adopted most of his religious notions, particularly those with regard to justification. However, in 1532 he gave the preference to the sentiments of Zuinglius concerning religion; but used his utmost endeavours to reunite the two parties, who both opposed the romish religion. He is looked upon as one of the first authors of the reformation at Strasburg, where he taught divinity for twenty years, and was one of the ministers of the town. He assisted at many conferences concerning religion; and, in 1548, was sent for to Augsburg to sign that agreement betwixt the protestants and papists, which was called the interim. His warm opposition to this project exposed him to many difficulties and hardships; the news of which reaching England, where his fame had already arrived, Cranmer, archbishop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549, an handsome apartment was assigned him in the university of Cambridge, and a salary to teach theology. King Edward VI. had the greatest regard for him: being told that he was very sensible of the cold of this climate, and suffered much for want of a german stove, he sent him an hundred crowns to purchase one. He died of a complication of disorders in 1551, and was buried at Cambridge with great funeral pomp. Five years after, in the reign of queen Mary, his body was dug up and publicly burnt, and his tomb demolished; but it was afterwards set up again by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another; and, according to some, upon her death he took a third wife. His character is thus given by Burnet: "Martin Bucer was a very learned, judicious, pious, and moderate person. Perhaps he was inferior to none of all the reformers for learning: but for zeal, for true piety, and a most tender care of preserving unity among the foreign churches, Melancthon and he, without any injury done to the rest, may be ranked apart by themselves. He was much opposed by the popish party at Cambridge; who, though they complied with the law, and so kept their places, yet, either in the way of argument, as if it had been for dispute's sake, or in such points as were not determined, set themselves much to lessen his esteem. Nor was he furnished naturally with that quickness that is necessary for a disputant, from which they studied to draw advantages; and therefore Peter Martyr wrote to him to avoid all public disputes." His writings were in latin and in german, and exceedingly numerous.

BUCHAN (ELSPETH), was the daughter of John Simpson, the keeper of an inn at Fitmy-Can, which is the half-way house between Banff and Portferry, in the north of Scotland; where he was still living in 1784, being then ninety years of age, and married to his fourth wife. His daughter Elspeth or Elizabeth, the subject of this article, was born in 1738; and, when she had completed her one-and-twentieth year, was sent to Glasgow to get herself a place. It was not long before a very acceptable one offered; and she accordingly entered into the service of Mr. Martin, one of the principal proprietors of the delft-work there. In this situation she had remained but a short time, when she accepted proposals of marriage from Robert Buchan, one of the workmen in the service of the same Mr. Martin. For any thing that is known to the contrary, Robert and Elspeth Buchan lived happily together, having many children, whom they educated in a manner suitable to their station in life. At the time of her marriage, Mrs. Buchan was of the episcopal persuasion; but her husband being a burgher-seceder, she adopted his principles, and entered into communion with that sect. She had always been a constant reader of the scriptures; and taking a number of passages in a strictly literal sense, a practice which has given birth to numberless corruptions of christianity long before Mrs. Buchan arose, she changed her opinions greatly about the year 1779, became the promulgator of many singular doctrines, and soon brought over to her notions Mr. Hugh Whyte, who was the settled relief-minister at Irvine, and connected with Mr. Bell in Glasgow, and Mr. Bain in Edinburgh; and who, upon Mr. Whyte's abdication of his charge, settled Mr. Robertson in his place at Irvine. In short, she was continually making new converts till April 1790, at which time the populace in Irvine rose, assembled round Mr. Whyte's house, and broke all the windows; when Mrs. Buchan and the whole of her converts, of whom the above-mentioned were a part, to the number of forty-six persons, left Irvine. The Buchanites (for so they were immediately called) went through Mauchlin, Cumnock old and new, halted three days at Kirconnel, passed through Sanquhar and Thornhill, and then settled at a farm-house, the out-houses of which they had all along possessed, paying for them, as well as for whatever they wanted. This farm-house stands two miles south of Thornhill, and about thirteen miles from Dumfries.

The gentleman from whom this narrative was received, being a merchant in Glasgow, and having occasion to go to that country, spent a great part of two days in their company in August 1784, conversing with most of them; and from him we shall give what he was able to pick up of their particular notions:

“The Buchanites pay great attention to the bible; being always reading it, or having it in their pocket, or under their arm,

proclaiming it the best book in the world. They read, sing hymns, preach, and converse much about religion; declaring the last day to be at hand, and that no one of all their company shall ever die, or be buried in the earth; but soon shall hear the voice of the last trumpet, when all the wicked shall be struck dead, and remain so for one thousand years: at the same moment they, the Buchanites, shall undergo an agreeable change, shall be caught up to meet the Lord in the air, from whence they shall return to this earth, in company with the Lord Jesus, with whom as their king they shall possess this earth one thousand years, the devil being bound with a chain in the interim. At the end of one thousand years, the devil shall be loosed, the wicked quickened, both shall assail their camp, but be repulsed, with the devil at their head, while they fight valiantly under the Lord Jesus Christ as their captain-general.

“ Since the Buchanites adopted their principles, they neither marry, nor are given in marriage, nor consider themselves bound to any conjugal duties, or mind to indulge themselves in any carnal enjoyments; but having one common purse for their cash, they are all sisters and brothers, living a holy life as the angels of God; and, beginning and continuing in the same holy life, they shall live under the Lord Jesus Christ, their king, after his second coming. The Buchanites follow no indoltry, being commanded to take no thought of to-morrow; but, observing how the young ravens are fed, and how the lilies grow, they assure themselves God will much more feed and clothe them. They, indeed, sometimes work at mason-wright and husbandry work to people in their neighbourhood; but then they refuse all wages, or any consideration whatever, but declare their whole object in working at all is to mix with the world, and inculcate those important truths of which they themselves are so much persuaded.

“ Some people call Mrs. Buchan a witch; which she treats with contempt. Others declare she calls herself the virgin Mary, which title she also refuses; declaring she has more to boast of, viz. that the virgin Mary was only Christ’s mother after the flesh, whereas she assures herself to be Christ’s daughter after the spirit.

“ Her husband is still in the burgher-secession communion; and when I asked Mrs. Buchan, and others of the Buchanites who knew me, if they had any word to any of their acquaintances in Glasgow? they all declared they minded not former things and former connections; but that the whole of their attention was devoted to their fellow-saints, the living a holy life, and thereby hastening the second coming of their Lord Jesus Christ.”

Mrs. Buchan died about the beginning of May 1791; and as her followers were before greatly reduced in number, it is probable that nothing more will be heard of them.

BUCHANAN

BUCHANAN (GEORGE), an illustrious person, was born near Kellorne, in the shire of Lenox in Scotland, 1506. His family, never very rich, was soon after his birth reduced to great straits, by the bankruptcy of his grandfather, and the death of his father, who left a widow with five sons and three daughters; whom, nevertheless, she brought up by her prudent management. Her brother Mr. James Heriot, observing a promising genius in George when at school, sent him to Paris for his education; but in two years the death of his uncle, and his own bad state of health and want of money, forced him to return. About a year after he made a campaign with the french auxiliaries, in which he suffered so many hardships that he was confined to his bed by sickness all the ensuing winter. Early in the spring he went to St. Andrew's to learn logic under Mr. John Mair, whom he followed in summer to Paris. Here he embraced the lutheran tenets, which at that time began to spread; and, after struggling near two years with ill fortune, he went in 1526 to teach grammar in the college of St. Barbe, which he did for two years and a half. The young earl of Cassilis meeting with him, took a liking to his conversation; and valuing his parts, kept him with him for five years, and carried him into Scotland. Upon the earl's death, about two years after, Buchanan was preparing to return to France to resume his studies; but James V. detained him to be preceptor to his natural son James, afterwards the famous earl of Moray, regent of Scotland. Some sarcasms thrown out against the franciscan friars, in a poem intituled *Somnium*, which Buchanan had written to pass an idle hour, so highly exasperated them, that they represented him as an atheist. This served only to increase that dislike, which he had already conceived against them, on account of their irregularities. Some time after, the king having discovered a conspiracy against his person, in which he was persuaded some of the Franciscans were concerned, commanded Buchanan to write a poem against them. Our poet, unwilling to disoblige either the king or the friars, wrote a few verses susceptible of a double interpretation. But the king was displeased, because they were not severe enough; and the others held it a capital offence so much as to mention them but to their honour. The king ordered him to write others more poignant, which gave occasion to the piece intituled *Franciscanus*. Soon after, being informed by his friends at court that the monks sought his life, and that cardinal Beaton had given the king a sum of money to have him executed, he fled to England. But things being there in such an uncertain state, that lutherans and papists were burnt in the same fire on the same day, whilst Henry VIII. studied more his own interest than the purity of religion, he went over to France. On his arrival at Paris, he found his inveterate enemy cardinal Bea-

ton at that court, with the character of ambassador : wherefore he retired privately to Bourdeaux, at the invitation of Andrew Govianus, a learned Portuguese. He taught in the public school lately erected there three years ; in which time he wrote four tragedies, which were afterwards occasionally published. The *Baptista* was the first written though it was the last published, and the *Medea* of Euripides. He wrote them to comply with the rules of the school, which every year demanded a new fable ; and his view in choosing these subjects was, to draw off the youth of France as much as possible from the allegories, which were then greatly in vogue, to an imitation of the ancients, in which he succeeded beyond his hopes. Mean while cardinal Beaton sent letters to the archbishop of Bourdeaux, to cause him to be apprehended ; but these luckily fell into the hands of some of Buchanan's friends, who prevented their effect. Not long after he went into Portugal with Andreas Govianus, who had received orders from the king his master to bring him a certain number of men able to teach philosophy and classical learning, in the university he had lately established at Coimbra. Every thing went well whilst Govianus lived ; but after his death, which happened the year following, the learned men who followed him, and particularly Buchanan, who was a foreigner and had few friends, suffered every kind of ill usage. His poem against the franciscans was objected to him by his enemies, though they knew nothing of its contents ; the eating of flesh in lent, which was the common custom throughout the kingdom, was charged upon him as a crime ; some things which he had said glancing at the monks, but at which none but a monk would have been offended, were also objected to him. It was reckoned a heinous offence in him to have said, in a private conversation with some portuguese youths, that he thought St. Austin favoured rather the protestant, than the popish doctrine of the eucharist ; and two men were brought to testify that he was averse to the romish religion. After cavilling with them a year and a half, his enemies, that they might not be accused of groundlessly harassing a man of reputation, sent him to a monastery for some months, to be better instructed by the monks ; who indeed were not bad men, Buchanan tells us, but knew nothing of religion. It was chiefly at this time that he translated the *Psalms* of David into latin verse. Upon obtaining his liberty in 1551, he applied to the king for a passport, to return to France ; but his majesty asked him to stay, and supplied him with money for his current expences, till he could give him a place. Tired out with delays, Buchanan went aboard a ship, which brought him to England ; where things were in such confusion during the minority of Edward VI. that he refused some very advantageous offers to stay here ; and went to France in the beginning of 1552. In July

1554, he published his tragedy of Jephtha, with a dedication to Charles de Cossi, marshal of France; with which the marshal was so much pleased, that the year following he sent for Buchanan into Piedmont, and made him preceptor to his son. He spent five years in France with this youth, employing his leisure hours in the study of the scriptures, that he might be the better able to judge of the controversies which at that time divided the christian world. He returned to Scotland in 1563, and joined the reformed church in that kingdom. In 1565, he went again to France; whence he was recalled the year following by Mary queen of Scots, who had fixed upon him to be preceptor to her son, when that prince should be of a proper age to be put under his care. In the mean time she made him principal of St. Leonard's college in the university of St. Andrews, where he resided four years; but, upon the misfortunes of that queen, he joined the party of the earl of Moray, by whose order he wrote his *Detection*, reflecting on the queen's character and conduct. He was by the states of the kingdom appointed preceptor to the young king James VI. He employed the last twelve or thirteen years of his life in writing the history of his country, in which he happily united the force and brevity of Sallust with the perspicuity and elegance of Livy. He died at Edinburgh, Feb. 28, 1582. The popish writers, angry at the part he acted with regard to queen Mary, represent him in the most odious colours; but sir James Melvil, who was of the opposite party to him, and therefore cannot be supposed to be partial in his favour, tells us, that Buchanan "was a stoic philosopher, who looked not far before him; a man of notable endowments for his learning and knowledge in latin poesy, much honoured in other countries, pleasant in conversation, rehearsing on all occasions moralities short and instructive, whereof he had abundance, inventing where he wanted. He was also religious, but was easily abused; and so facile that he was led by every company that he haunted, which made him factious in his old days, for he spoke and wrote as those who were about him informed him; having become careless, following in many things the vulgar opinion, as he was naturally popular, and extremely revengeful against any man who had offended him; which was his greatest fault."

Dr. Burnet, in his *History of the reformation*, says of him, "That though he had been obliged to teach school in exile for almost twenty years, yet the greatness of his mind was not depressed by that mean employment. In his writings there appear not only all the beauty and graces of the latin tongue, but a vigour of mind and a quickness of thought, far beyond Bembò, or the other Italians, who at that time affected to revive the purity of the roman style. It was but a feeble imitation of Tully in them; but his style is so natural and nervous, and his reflections

on things are so solid (besides his immortal poems, in which he shews how well he could imitate all the roman poets in their several ways of writing, that he who compares them, will be often tempted to prefer the copy to the original), that he is justly reckoned the greatest and best of our modern writers."

BUCKARIDGE (JOHN), son of William Buckaridge, by Elizabeth his wife, daughter of Thomas Keblewhite of Easleden, was born at Draycott near Marlborough in Wiltshire. His character for an eminent preacher made him pitched upon by king James to preach before his majesty at Hampton-court, to bring the two Melvins, and some other presbyterian Scots, to a right understanding of the church of England. He took his text out of Romans xiii. 1; and managed the discourse (as archbishop Spotswood, who was present, relates) both soundly and learnedly, to the satisfaction of all the hearers; only it grieved the scotch ministers to hear the pope and presbytery so often equalled in their opposition to sovereign princes, &c. Dr. Buckaridge was consecrated bishop of Rochester in 1611; and, upon the death of Nicholas Felton, bishop of Ely, he was translated to that see in 1628. He was a person of great worth and learning, and made it his business to support the church of England both against the roman catholic and puritanical party. He died in 1631. His works are, *De potestate papæ in rebus temporalibus, five in regibus deponendis usurpata, adversus Robertum cardinalem Bellarminum, lib. ii. in quibus respondetur authoribus, scripturis, rationibus, exemplis, contra Gul. Barclayum allatis*: this book is counted a master-piece in its kind. A discourse concerning kneeling at the communion; printed with a sermon upon that subject. To these we may add some other sermons.

BUDÆUS (WILLIAM), was descended of an ancient and illustrious family, and born at Paris in 1467. He was placed young under masters; but barbarism prevailed so much in the schools of Paris, that he took an utter dislike to them. He was then sent to the university of Orleans to study law, where he passed three years without adding to his knowledge; for his parents, sending for him back to Paris, found his ignorance no less than before, and his reluctance to study, and love of gaming and other pleasures, much greater. They talked no more to him of learning of any kind; and as he was heir to a large fortune, left him to follow his inclinations. He was passionately fond of hunting, and took great pleasure in horses, dogs, and hawks. The fire of youth beginning to cool, and his usual pleasures to pall upon his senses, he was suddenly seized with an irresistible passion for study. He immediately disposed of all his hunting equipage, and even abstracted himself from all business, to apply himself wholly to letters; in which he made, without any assistance,

ance, a very rapid and amazing progress, particularly in the latin and greek languages. The work which gained him greatest reputation was his treatise *De asse*. His erudition and high birth were not his only advantages: he had an uncommon share of piety, modesty, gentleness, and good breeding. He took a singular pleasure in serving his friends, and procuring establishments for men of letters. Francis I. often sent for him; and, at his persuasion and that of du Bellay, founded the royal college of France, for teaching the languages and sciences. The king sent him to Rome with the character of his ambassador to Leo X. and in 1522 made him master of requests. The same year he was chosen provost of the merchants. He died at Paris in 1540. He had by his wife four sons and two daughters. His works, printed at Basil in 1557, make four volumes in folio.

Erasmus called him *portentum Gallie*, the prodigy of France. There was a close connection between these two great men. "Their letters," says the late Dr. Jortin, "though full of compliments and civilities, are also full of little bickerings and contests: which shew, that their friendship was not entirely free from some small degree of jealousy and envy; especially on the side of Budæus, who yet in other respects was an excellent person." It is not easy to determine on which side the jealousy lay; perhaps it was on both. Budæus might envy Erasmus for his superior taste and wit, as well as his more extensive learning; as possibly Erasmus might envy Budæus for a superior knowledge of the greek tongue, which was generally ascribed to him.

Let us close this short account with a couple of distichs made upon him: the first by Beza, the second by Buchanan:

I.

Quod sibi vix multo multi peperere labore,
Uno Budæus comparat Asse sibi.

II.

Gallia quod Græca est, quod Græcia barbara non est,
Utraque Budæo debet utrumque suo.

BUDDÆUS (JOHN FRANCIS), born at Anclan in Pomerania 1667, was professor of greek and latin at Cobourg, of morality and civil law at Halle, and of theology at Jena, where he died in 1729, at the age of 62. His audience was always very numerous. He was clear, methodical, and an enemy to the jargon of the schools. Notwithstanding the business of his professorship, he so well æconomised his time, that he found leisure to keep up a very extensive correspondence, to preach once a fortnight, and to compose a variety of works. He wrote, 1. *Elementa philosophiæ practicæ instrumentalis et theoreticæ*, 3 vols. 8vo. in high repute at the german universities. 2. *A system of theology*, not

less esteemed, 2 vols. 4to. 3. The grand german historical dictionary, printed several times at Leipfic and Basle, in 2 vols. folio. 4. A treatise on atheism and superstition, 1717, 8vo. 5. Several other works on the scriptures.

BUDGELL (EUSTACE), esq. a very ingenious writer, was born at St. Thomas near Exeter, about 1685, and educated at Christ-church, Oxford. His father was Gilbert Budgell, D. D. descended of an antient family in Devonshire; his mother Mary, only daughter of Dr. William Gulston, bishop of Bristol, whose sister Jane married dean Addison, and was mother to the famous Addison. After some years stay in the university, Mr. Budgell went to London, and was entered of the Inner Temple, in order to be bred to the bar, for which his father always intended him; but, instead of the law, he followed his own inclinations, which carried him to the study of polite literature, and to the company of the genteelst persons in town. During his stay at the Temple, he contracted a strict intimacy and friendship with Addison, who was first cousin to his mother; and when Addison was appointed secretary to lord Wharton, the lord lieutenant of Ireland, he made an offer to his friend Eustace of going with him, as one of the clerks of his office; which Mr. Budgell readily accepted. This was in April 1710, when he was about 25 years of age. He had by this time read the classics, the most reputed historians, and the best french, english, and italian writers. It was now that Mr. Budgell commenced author, and became concerned with Steele and Addison in writing the Tatler. The Spectator being set on foot in 1711, Mr. Budgell had likewise a share in that publication. All the papers marked with an X being written by him; as was indeed the whole eighth volume by Addison and himself, without the assistance of Steele. Several little epigrams and songs, which have a good deal of wit in them, together with the epilogue to the Distressed Mother, which had a greater run than any thing of the kind before, were also written by Mr. Budgell near this time; all which, together with the known affection of Addison for him, raised his character so much, as to make him very generally known and talked of. Upon the laying down of the Spectator, the Guardian was set up; and in this work our author had a hand along with Addison and Steele. In the preface it is said, that those papers marked with an asterisk were written by Mr. Budgell.

Having regularly made his progress in the secretary of state's office in Ireland; upon the arrival of George I. in England, he was appointed under-secretary to Addison, and chief secretary to the lords justices of Ireland. He was made likewise deputy clerk of the council in that kingdom; and soon after chosen member of the irish parliament, where he became a very good speaker.

speaker. He acquitted himself in all these posts with great exactness and ability, and with very singular disinterestedness. In 1717, when Addison became principal secretary of state in England, he procured for Mr. Budgell the place of accomptant and comptroller-general of the revenue in Ireland, and might have had him for his under secretary; but it was thought more expedient for his majesty's service that he should continue where he was. He held these several places till 1718, at which time the duke of Bolton was appointed lord lieutenant. His grace carried over with him one Mr. Edward Webster, whom he made a privy counsellor and his secretary. A misunderstanding arising on some account or other, between this gentleman and Mr. Budgell, the latter treated Mr. Webster himself, his education, his abilities, and his family, with the utmost contempt. Mr. Budgell was indiscreet enough (for he was naturally proud and full of resentment) to write a lampoon, prior to this, in which the lord lieutenant was not spared; and which he published in spite of all Addison could say against it. Hence many discontents arose between them, till at length the lord lieutenant, in support of his secretary, superseded Mr. Budgell, and very soon after got him removed from the place of accomptant-general. Mr. Budgell, not thinking it safe to continue longer in Ireland, set out for England, and soon after his arrival published a pamphlet, representing his case, intitled, A Letter to the lord ***, from Eustace Budgell, esq. accomptant-general of Ireland, and late secretary to their excellencies the lords justices of that kingdom: eleven hundred copies of which were sold off in one day, so great was the curiosity of the public in that particular. Afterwards, in the Postboy of Jan. 17, 1719, he published an advertisement to justify his character against reports which had been spread to his disadvantage; and he did not scruple to declare in all companies, that his life was attempted by his enemies, which deterred him from attending his seat in parliament. His behaviour about this time made many of his friends conclude him delirious; his passions were certainly very strong, nor were his vanity and jealousy less so. Addison, who had resigned the seals, and was retired into the country for the sake of his health, found it impossible to stem the tide of opposition, which was every where running against his kinsman, through the influence and power of the duke of Bolton; and therefore dissuaded him in the strongest terms from publishing his case, but to no manner of purpose; which made him tell a friend in great anxiety, that "Mr. Budgell was wiser than any man he ever knew, and yet he supposed the world would hardly believe that he acted contrary to his advice."

Mr. Budgell's great and noble friend lord Halifax, to whom in 1713 he had dedicated a translation of Theophrastus's Characters,

raſters, was dead; and lord Orrery, who held him in the higheſt eſteem, had it not in his power to ſerve him. Addiſon had indeed got a promiſe from lord Sunderland, that, as ſoon as the preſent clamour was a little abated, he would do ſomething for him; but that gentleman's death, happening in 1719, put an end to all hopes of ſucceeding at court; where he continued nevertheless to make ſeveral attempts, but was conſtantly kept down by the weight of the duke of Bolton. In 1720, the fatal year of the South Sea, he was almoſt ruined, for he loſt above 20,000l. in it. He tried afterwards to get into parliament, at ſeveral places, and ſpent 5000l. more in unſucceſſful attempts, which completed his ruin. And from this period, he began to behave and live in a different manner from what he had done before; wrote libellous pamphlets againſt ſir Robert Walpole and the miniſtry, and did many unjuſt things in regard to his relations, being diſtracted in his own private fortune, as indeed he was judged to be in his ſenſes. In 1727, he had 1000l. given him by the duchefs of Marlborough, to whoſe huſband, the famous duke, he was related by his mother's ſide, with a view to his getting into parliament. She knew that he had a talent for ſpeaking in public, that he was acquainted with buſineſs, and would probably run any lengths againſt the miniſtry. But this ſcheme failed, for he could never get choſen. In 1730 he cloſed in with the writers againſt the adminiſtration, and publiſhed many papers in the Craftsman. He publiſhed alſo about the ſame time many other pieces of a political nature. In 1733, he began a weekly pamphlet called *The Bee*, which he continued for about a hundred numbers, that bound into eight volumes, 8vo. During the progreſs of this work, Dr. Tindal died, by whoſe will Mr. Budgell had 2000l. left him; and the world being ſurpriſed at ſuch a gift from a man entirely unrelated to him, to the excluſion of the next heir, a nephew, and the continuator of Rapin's *History of England*, immediately imputed it to his making the will himſelf. Thus the ſatiriſt:

Let Budgell charge low Grub-ſtreet on my quill,
And write whate'er he pleaſe—except my will.

POPE.

It was thought he had ſome hand in publiſhing Dr. Tindal's *Christianity as old as the Creation*; for he often talked of another additional volume on the ſame ſubject, but never publiſhed it. However, he uſed to enquire very frequently after Dr. Conybeare's health, who had been employed by queen Anne to answer the firſt volume, and rewarded with the deanery of Chriſt-church for his pains; ſaying, “ he hoped Mr. Dean would live a little longer, that he might have the pleaſure of making him a biſhop; for he intended very ſoon to publiſh the
the

the other volume of Tindal, which would certainly do the business."

After the cessation of the Bee, he became so involved in law-suits, that he was reduced to a very unhappy situation. He now returned to his original destination of the bar, and attended for some time in the courts of law; but finding himself incapable of making any progress, and being distressed to the utmost, he determined at length on suicide. Accordingly, in 1736, he took a boat at Somerset stairs, after filling his pockets with stones, and ordered the waterman to shoot the bridge; and, while the boat was going under, threw himself into the river, where he perished immediately. Several days before, he had been visibly distracted in his mind, and almost mad; which makes such an action the less wonderful. He was never married, but left one natural daughter behind him, who afterwards took his name, and was some time an actress at Drury-lane. The morning before he committed this act upon himself, he endeavoured to persuade this lady to accompany him, which she however very wisely refused. Upon his bureau was found a slip of paper, on which were written these words:

What Cato did, and Addison approv'd,
Cannot be wrong.

Mr. Budgell as a writer is very agreeable; not argumentative or deep, but ingenious and entertaining; and his style is so peculiarly elegant, that it may in that respect be almost ranked with Addison's, and is certainly superior to that of most english writers. A concise epitaph, which he wrote in memory of a very fine young lady, is worth preserving:

She was, she is (what can there more be said?)
On earth the first, in heaven the second maid.

BUFALMACO (BONAMICO), an eminent italian painter, who was as pleasant in his conversation, as he was ingenious in his compositions. A friend, whose name was Bruno, consulting him one day how he might give more expression to his subject, Bufalmaco answered, that he had nothing to do, but to make the words come out of the mouths of his figures by labels, on which they might be written. Bruno, thinking him in earnest, did so, as several foolish painters did after him; who, improving upon Bruno, added answers to questions, and made their figures enter into a kind of conversation. Bufalmaco died in 1340.

BUFFIER (CLAUDE), a french writer, and of french parents, was born in Poland, 1661: he became a jesuit in 1679, and died at Paris in 1737. There are many works of this author, which shew deep penetration and accurate judgement: the principal

principal of which is *Un cours des sciences*, &c. that is, A course of sciences upon principles new and simple, in order to form language, the understanding, and the heart, 1732, in folio. This collection includes an excellent french grammar upon a new plan; a philosophic and practical treatise upon eloquence; an art of poetry, which however is not reckoned the best part of this miscellany; elements of metaphysics; an examination into vulgar prejudices; a treatise of civil society; and an exposition of the proofs of religion: all full of reflections, just as well as new. He was the author of other works, in verse and prose, of which no great account is had; and it is remarkable, that his style in both is rather easy, than accurate and correct, notwithstanding the precepts in his grammar, which is really philosophic.

BUFFON (GEORGE LOUIS LE CLERC, COUNT DE), was born at Montbard, in Burgundy, the 7th of September 1707: his father was a counsellor of the parliament of Dijon, and the son was destined to the same office, if science had not drawn him away from the law. He studied at Dijon; and his eager activity, his acuteness, penetration, and robust constitution, fitted him to pursue business and pleasure with equal ardour. His early passion was for astronomy; and the young le Clerc was never without Euclid in his pocket. At the age of 20 he went with an english nobleman and his governor to Italy; but he overlooked the choicest remains of art; and amidst the ruins of an elegant and luxurious people, he first felt the charms of natural history, whose zealous and successful admirer he afterwards proved. On his return to France, he fought, on some occasional quarrel, with an Englishman, whom he wounded, and was obliged to retire to Paris. He there translated Newton's Fluxions from the latin, and Hales's Statics from the english, into the french language. He afterwards came to England at the age of twenty-five; and this journey concluded his travels: he staid here about three months. At the age of twenty-one, he succeeded to the estate of his mother, which was valued at about 300,000 livres (above 12,000 pounds sterling); and he was one of those whose easy or affluent circumstances urge on literary pursuits, and clear the path of some of its thorns. Perhaps this was the period of his retirement to Montbard, where he spent much time, and where his leisure was little interrupted: while in the capital, his office of intendant of the king's garden and cabinet, engaged much of his time. He loved company, and was partial to the fair; but he loved glory more. He spent fourteen hours every day in study; and, when we examine the extent of his knowledge, and the number of his works, we wonder at his having executed so much, even in this time. At five in the morning he retired to a pavillion in his vast gardens, and

and he was then inaccessible. This was, as prince Henry of Prussia called it, the cradle of natural history; but he was indifferently accommodated. The walls were naked; an old writing table, with pen, ink, and paper, and an antient elbow chair of black leather were the only furniture of his study. His manuscripts were in a cabinet in another building, and he went occasionally from one to the other. The æras of Buffon's works are pretty well known. When each was finished, it was put aside, in order that he might forget it; and he then returned to it with the severity of a critic. He was anxious to have it perspicuous; and if those to whom he read his works hesitated a moment, he changed the passage. The works of others he at last read like Magliabechi, the titles, the contents, and the most interesting parts; but he read M. Necker's *Compte Rendu*, and the Administration of the finances, at length: he spoke of them also with no little enthusiasm. His favourite authors were Fenelon, Montesquieu, and Richardson.

M. de Buffon's conversation was unadorned, rarely animated, but sometimes very cheerful. He was exact in his dress, particularly in dressing his hair. He sat long at table, and then seemed at his ease. His conversation was, at this time, unembarrassed, and his guests had frequently occasion to notice some happy turn of phrase, or some deep reflection. His complaisance was very considerable: he loved praise, and even praised himself; but it was with so much frankness, with such good humour, and with so little contempt of others, that it was never disagreeable. Indeed, when we consider the extent of his reputation, the credit of his works, and the attention with which they were always received, we do not wonder that he was sensible of his own value. It would perhaps have displayed a stronger mind to have concealed it. His father lived to 93, and almost adored his son; his grandfather to 87, and the subject of our present observations exceeded only 80. Fifty-six stones were found in his bladder; but if he had consented to the operation, he might probably have lived longer. One son remains. Near a high tower, in the gardens of Montbard, he has placed a low column, with the following inscription:

Excelsæ Turri
Humilis Columna,
Parenti suo
Fil. Buffon.

He died after a long and painful illness, on the 16th of April 1788. Notwithstanding the nature and extent of his works, his application was indefatigable, and his life, even to a few months before his death, constantly devoted to the sciences. His body, embalmed, was presented on the 18th at St. Medard's church,

church, and conveyed afterwards to Montbard in Burgundy, where this illustrious writer had requested in his will to be interred, in the same vault with his wife. His funeral was attended with a pomp rarely bestowed on dignity, opulence or power. A numerous concourse of academicians, and persons distinguished by rank and polite literature, met in order to pay the sincere homage deservedly due to so great a philosopher. Full 20,000 spectators crowded the streets through which the hearse was to pass, and expressed the same curiosity as if the ceremony had been for a monarch. Such is the reverence we feel for the learned in general; and we cannot help relating a short anecdote that fully evinces the truth of this assertion. During the last war, the captains of english privateers, whenever they found in their prizes any boxes addressed to count de Buffon (and many were addressed to him from every part of the world), immediately forwarded them to Paris, without opening them, whereas those directed to the king of Spain were generally seized.—Count de Buffon was in his perfect senses till within a few hours of his dissolution. The very morning of the 15th, he ordered some work to be done in the botanic garden, and remitted the sum of 18,000 livres (750*l.*) to M. Thouin the gardener, who has contributed very much to embellish that delightful spot on the banks of the Seine. At the opening of the corpse, 57 stones were found in his bladder, some as large as a small bean; 30 of them were crystallized in a triangular form, and weighed all together two ounces and six drams. All his other parts were perfectly sound. The brain was found of a size rather greater than ordinary. The gentlemen of the faculty who were present at the opening of the body, unanimously agreed that he might have been easily cut, and without the least danger; but M. de Buffon's constant doubts of the existence of such an obstruction, and his dreadful apprehensions for the success of the operations, made him persist in letting nature perform her functions undisturbed; and he repeatedly said he would trust to her. And indeed none could so well rely on the effects of bounteous nature as the count, for none had been so liberally gratified. On his manly and noble figure she had stamped the outward signs of uncommon intelligence.

Le comte de la Cépède, in his description of the four lamps suspended in the temple of Genius, erected in the bosom of France, has given a pompous eulogy of Montesquieu, Voltaire, Rousseau, and Buffon. We shall conclude this subject by translating the last.—“It was no longer night: a star, created by nature to illuminate the universe, shone with majesty. His course was marked by dignity; his motion by harmony, and his repose by serenity: every eye, even the weakest, was eager to contemplate it. From his car resplendent over the universe, he spread

spread his magnificence. As God inclosed in the ark all the works of creation, he collected on the banks of the Seine the animals, vegetables, and minerals, dispersed in the four quarters of the globe. Every form, every colour, all the riches and instincts of the world were offered to our eyes, and to our understandings. Every thing was revealed; every thing ennobled; every thing rendered interesting, brilliant, or graceful. But a funeral groan was heard—nature grieved in silence:—with Buffon the last lamp was extinguished.”

His natural history however has not escaped some sharp animadversions from the pen of an ingenious writer: “Buffon, says he, divides the whole animal world into six classes, viz. quadrupeds, birds, amphibious animals, fish, insects, and worms. Now this first division is evidently incomplete; for it conveys no idea of certain genera which are nevertheless considerably extensive: Such are crustaceous animals, shells, and serpents, which, at first sight, appear to be totally forgot. For how can it occur to us, that serpents are amphibious, that crustaceous animals are insects, or that shell-fish are worms? Had he extended his classes to twelve or more instead of six, he would have been more clear, and his division less arbitrary; for in treating of natural productions, the more we enlarge the number of our divisions, the nearer we approach to truth; for nature produces only individuals; all the connections of orders, classes, genera, and the like exist only in our imagination. We shall find, if we examine the generical characteristics only, which he uses, yet greater defects: Thus, for instance, any particular, as that of teats, used for the distinction of quadrupeds, ought to belong to all animals; whereas, from the time of Aristotle it has been well known that the horse has no teats. The class of quadrupeds he subdivides into five orders, viz. 1. Anthropomorphæ. 2. Feræ. 3. Glires. 4. Jumenta. 5. Pecora. From the enumeration of these orders it must be apparent, that the division is not only arbitrary, but ill imagined: for he places in the first, the man, the ape, the sloth, and the armadillo. The systematic phrensy must run high indeed to rank beings together so different as a man, and an armadillo! The second order he begins with the lion and tyger, but then he goes to the cat, the otter, the weasel, the sea-calf, the dog, the bear, the badger—and at last comes the hedge-hog, the mole and the bat! Could any one have thought the three last deserve the name of Feræ or wild beasts—or such domestic animals as a dog or a cat? Glires, or dormice, are his third order; he arranges under this head, not only all the mouse kind (of which I know but one, the dormouse), but the porcupine, the horse, the squirrel, and the beaver. The fourth is the Jumenta, or animals of burthen: these are the elephant, the sea-horse, the shrew mouse, the horse, and the hog

hog—so incongruous and whimsical an assemblage, as to make us think it must have cost the author no slight pains to render it ridiculous. Lastly the Pecora, or cattle, consist of the camel, the stag, the goat, the sheep, and the ox : but what a difference is there between the camel and the sheep—the stag and the goat ! For what reason should such creatures be ranked in the same order, except from a determination that the animal kingdom should be reduced into so few orders ? Then if his subdivisions be further examined, the lynx will be found to be a kind of cat—the fox and wolf, a sort of dog—the civet a kind of badger—the guinea-pig a kind of a hare—the rhinoceros, an elephant—and the ass, an horse ! And this incongruity, merely because there is some uniformity in the number of their teats—or the figure of their horns. From this system of quadrupeds we may judge of the rest. With him serpents are amphibious animals—the crab, and lobster, are not only insects, but of the same class with lice and fleas ! The shell, crustaceous and gelatinous fish, oysters, muscles, star, and cuttle fish, are indiscriminately—worms !”

He is however justly celebrated for his vast knowledge of natural history over the whole world. His works are truly philosophical, and display an erudition which does honour to himself and his country. 1. *Traité des fluxions*, traduit de Newton, 4to. 1740. 2. *La statique des végétaux*, traduite de l'anglois de Hales, 4to. 1745. 3. *Histoire Naturelle*, 13 vols. 4to. 1749, 1765.

BULL (JOHN), a celebrated musician, was born in Somersetshire about 1563, and educated under Blitheman, organist of queen Elizabeth's chapel. In 1586 he was admitted bachelor of music at Oxford, having been a practitioner fourteen years. In 1591, he was appointed organist of the queen's chapel ; and the year after, was created doctor in the university of Cambridge. He was greatly admired for his fine hand upon the organ, as well as for his compositions. Upon the establishment of Gresham college, he was chosen the first professor of music there ; and, not being able to speak latin, was permitted to deliver his lectures in english ; this was through the management of queen Elizabeth, who had herself recommended him. In 1601 he went abroad for the recovery of his health, and travelled into France and Germany, where he distinguished himself in his art, to the astonishment of foreigners. Ward relates, that, upon the decease of Elizabeth, he became chief organist to king James : he was certainly in the service of prince Henry, his name standing first in the list of that prince's musicians in 1611, with a salary of 40l. per ann. In 1613 he quitted England, perhaps because his art grew out of fashion ; and went to reside in the Netherlands, where he was admitted into the service of the archduke. Wood says, he died at Hamburg ;

Hamburg; others, at Lubec. There is a picture of him yet remaining in the music-school at Oxford. Ward has given a long list of his compositions in manuscript; but the only works in print are his lessons in the collection, intituled *Parthenie*: or the maidenhead of the first music that ever was printed for the virginals. He appears from some lessons in this work, to have possessed a power of execution on the harpsichord, far beyond what is generally conceived of the masters of that time.

BULL (GEORGE), bishop of St. David's, descended from an antient family in Somersetshire, and born at Wells in that county, March 25, 1634. His father dying when he was but four years old, he was left, with an estate of 200l. a year, to the care of guardians, by whom he was first placed at a grammar-school in Wells, and afterwards at the free-school of Tiverton in Devonshire. He was entered a commoner in Exeter college, Oxford, July 10, 1648. Being now transplanted from the strictest discipline to more manly liberty, he neglected his studies to pursue pleasure; but still his genius discovered itself. As he had naturally a close strong way of reasoning, he soon made himself master of logic, and gained the reputation of a smart disputant. Refusing to take the oath to the commonwealth of England, he retired in January 1649, with his tutor Mr. Ackland, to North-Cadbury in Somersetshire. In this retreat, which lasted till he was 19 years of age, he had frequent conversation with one of his sisters, whose good sense and incomparable parts were directed by the most solid piety. By her affectionate recommendation to her brother of that religion her own conduct so much adorned, she won him from every tincture of lightness and vanity, and influenced him to a serious prosecution of his studies. He now put himself, by the advice of his guardians, under the care, and boarded in the house, of Mr. William Thomas [M], rector of Ubley in Somersetshire, from whom he received little or no real improvement; but the acquaintance he made with his tutor's son, Mr. Samuel Thomas, made some amends. This gentleman persuaded him to read Hooker, Hammond, Taylor, and Episcopius, with which he supplied him, though at the hazard of his father's displeasure; who never found any of those books in his study without discovering visible marks of his displeasure; and easily guessing from what quarter they came, would often say, "My son will corrupt Mr. Bull." About two years after he had quitted Mr.

[M] This gentleman then was in great reputation for his piety, and esteemed one of the chief ministers of his time in the neighbourhood where he lived; he was always reckoned a puritan, and closed with the presbyterian measures in 1642,

and was appointed an assistant to the commissioners for ejecting such whom they called scandalous, ignorant, and insufficient ministers and schoolmasters. He lived to be ejected himself for nonconformity, and died in 1667. Nelson.

Thomas, he was, by Dr. Skinner the ejected bishop of Oxford, ordained deacon and priest in one day, being at that time 21 years of age; after which he accepted the benefice of St. George's near Bristol, worth about 30*l.* a year. A little occurrence, soon after his coming to this living, contributed greatly to establish his reputation as a preacher. One Sunday, when he had begun his sermon, as he was turning over his bible to explain some texts of scripture which he had quoted, his notes, which were wrote on several small pieces of paper, flew out of his bible into the middle of the church: many of the congregation fell into laughter, concluding that their young preacher would be nonplussed for want of materials; but some of the more sober and better-natured sort gathered up the scattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that most of the audience, consisting chiefly of sea-faring persons, were rather inclined to triumph over him under that surprize, he clapped them into his book again, and shut it, and then, without referring any more to them, went on with the subject he had begun. Another time while he was preaching, a quaker came into the church, and in the middle of the sermon, cried out, "George, come down, thou art a false prophet and an hireling;" whereupon the parishioners, who loved their minister exceedingly, fell upon the poor quaker with such fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to save him from the effects of their resentment: after which, he went up again and finished his sermon. The prevailing spirit of those times would not admit of the public and regular use of the book of common prayer; but Mr. Bull formed all his public devotions out of the book of common prayer, and was commended as a person who prayed by the spirit, by many who condemned the common-prayer as a beggarly element and carnal performance. A particular instance of this happened to him, upon his being sent for to baptize the child of a dissenter in his parish. Upon this occasion, he made use of the office of baptism as prescribed by the church of England, which he had got entirely by heart, and which he went through with so much readiness, gravity, and devotion, that the whole company were extremely affected. After the ceremony, the father of the child returned him a great many thanks, intimating at the same time, with how much greater edification those prayed, who entirely depended upon the spirit of God for his assistance in their extempore effusions, than they did who tied themselves up to premeditated forms; and that, if he had not made the sign of the cross, the badge of popery as he called it, nobody could have formed the least objection to his excellent prayers. Upon which Mr. Bull shewed him the office of baptism in the liturgy, wherein was contained every prayer

he had used on that occasion; which, with other arguments offered by Mr. Bull in favour of the common prayer, wrought so effectually upon the good old man, and his whole family, that from that time they became constant attendants on the public service of the church.

In 1658, Mr. Bull married a daughter of Mr. Alexander Gregory, minister of Cirencester, and the same year was presented by the lady Pool to the rectory of Suddington St. Mary near Cirencester. In 1659, being privy to the designs in favour of king Charles, his house was chose for one of the places of meeting. After the restoration in 1662, he was presented by the lord chancellor to the vicarage of Suddington St. Peter's, at the request of his diocesan, Dr. Nicolson bishop of Gloucester. During the 27 years Mr. Bull was rector of Suddington, he composed most of his works, several tracts of which are entirely lost through his own neglect in preserving them. In 1669 he published his *Harmonia Apostolica*. In 1675, came abroad his *Examen Censuræ*, &c. and *Apologia pro Harmonia*; in answer to two authors who had written against his apostolical harmony. About three years after, he was promoted by the earl of Nottingham then lord chancellor, to a prebend in the church of Gloucester. In 1685 he published his *Defensio fidei Nicenæ*. Five years after the publication of this book, Mr. Bull was presented by Philip Sheppard, esq. to the living of Avening in Gloucestershire, worth 200l. a year.

June the 10th, the university of Oxford, for the great services he had done the whole church, by his excellent defence of the nicene faith, conferred on him the degree of D. D.; and the 20th of the same month, he was installed into the archdeaconry of Llandaff, to which he was preferred by archbishop Sancroft. He preached very warmly against popery in king James the II'd's reign, and after the revolution was put into the commission of the peace. In 1694, while rector of Avening, he published his *Judicium ecclesiæ catholicæ* [N]. His last
work

[N] Mr. Nelson, soon after the publication of this work, sent it as a present to Mr. Bossuet, bishop of Meaux. That prelate communicated it to several other french bishops, the result of which was, that Mr. Nelson was desired, in a letter from the bishop of Meaux, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations also of the whole clergy of France, then assembled at St. Germain's, for the great service he had done to the catholic church, in so well defending her determination, concerning the necessity of believing the divinity of the son of God. In that letter the bishop

of Meaux expresses himself in the following terms: "Dr. Bull's performance is admirable, the matter he treats of could not be explained with greater learning and judgment; but there is one thing I wonder at, which is, that so great a man, who speaks so advantageously of the church, of salvation which is obtained only in unity with her, and of the infallible assistance of the holy ghost in the council of Nice, which infers the same assistance for all others assembled in the same church, can continue a moment without acknowledging her. Or, let him tell me, sir, what he means by the term catholic church? Is

work was *Primitiva apostolica traditio dogmatis in ecclesia catholica recepti de J. C. salvatoris nostri divinatione*; which with his other latin works was printed in 1703 [0]. April 29, 1705, he was promoted to the see of St. David's. A few months after his consecration he went down to his diocese, where he constantly after resided till he left the world, February 17, 1709. Of eleven children only two survived him. All his works have been published since his death by Mr. Nelson, who gives him the following character. "He was tall of stature, and in his younger years thin and pale, but fuller and more sanguine in the middle and latter part of his age; his sight quick and strong, and his constitution firm and vigorous, till indefatigable reading and nocturnal studies had impaired, and at length quite extinguished the one, and subjected the other to many infirmities; for his sight failed him entirely, and his strength to a great degree, some years before he died. But whatever bodily dispositions he contracted, his head was always free, and remained unaffected to the last. In the temperature and complexion of his body, that of melancholy seemed to prevail, but never so far as to indispose him for study and conversation. The vivacity of his natural temper exposed him to sharp and sudden fits of anger, which were of but short continuance, and sufficiently atoned for by the goodness and tenderness of his nature towards all his domestics. He had a firmness and constancy of mind, which made him not easily moved, when he had once fixed his purposes and resolutions. He had early a true sense of religion; and though he made a short excursion into the paths of vanity, yet he was entirely recovered a considerable time before he entered into orders. His great learning was tempered with that modest and humble opinion of it, that made it shine with greater lustre. His actions were no less instructive than his conversation; for his exact knowledge of the holy scriptures, and the writings of the primitive fathers of the church, had such an influence upon his practice, that it was indeed an entire and beautiful image of the prudence and probity, simplicity and benignity,

it the church of Rome, and those that adhere to her? Is it the church of England? Is it a confused heap of societies, separated the one from the other? And how can they be that kingdom of Christ, not divided against itself, and which shall never perish? It would be a great satisfaction to me to receive some answer upon this subject, that might explain the opinion of so weighty and solid an author. Dr. Bull answered the queries proposed in this letter; but just as his answer came to Mr. Nelson's hands, the bishop died. However, Dr. Bull's answer was published, and

a second edition printed at London, 1707, in 12mo, under the following title: "The corruptions of the church of Rome, in relation to ecclesiastical government, the rule of faith, and form of divine worship: In answer to the bishop of Meaux's queries."

[0] In one volume in folio, under the care and inspection of Dr. John Ernest Grabe, the author's age and infirmities disabling him from undertaking this edition. The ingenious editor added many learned annotations, and an excellent preface.

ity, humility and charity, purity and piety, of the primitive christians. During his last sickness, his admirable patience under exquisite pains, and his continual prayers, made it evident that his mind was much fuller of God than of his illness; and he entertained those that attended him with such lively descriptions of religion, and another world, as if he had a much clearer view than ordinary of what he believed."

BULLIALDUS (ISMAEL), a very celebrated astronomer, was born at Laon in the isle of France, 1605. He travelled in his youth for the sake of improving himself in natural knowledge; and afterwards published several works. 1. *De natura lucis*, at Paris, in 1638. 2. *Philolaus*: divided into four books; in which he endeavours to establish the philolaic system of the world, which Copernicus had revived: Amsterdam, 1639. 3. *Astronomia philolaica*; opus novum, in quo motus planetarum per novam veram hypothesin demonstrantur, &c. Additur nova methodus computandi eclipses solares, &c. Paris, 1645. In the prolegomena to this work, he describes cursorily the rise and progress of astronomy. He takes particular notice of Kepler, whose sagacity in establishing the system of the world he greatly admires; yet complains of him, and justly, for sometimes deserting geometrical, and having recourse to physical solutions. Ricciolus, in the preface to his *Almagest*, tells us, that Bullialdus had scarcely published his new method of calculating eclipses, when he had the mortification to observe an eclipse of the sun deviating considerably from his own calculations. This eclipse happened upon the 21st of August, in 1645. 4. *Astronomiæ Philolaicæ fundamenta clariùs explicata & asserta adversus Sethi Wardi impugnationem*. Paris, 1657. In the beginning of this work, he shewed from four established observations of Tycho Brahé, that Ward's hypothesis could not be brought to agree with the phenomena of Mars. This was Seth Ward, bishop of Exeter, and afterwards of Salisbury. Bullialdus published also another piece or two upon geometry and arithmetic. In 1661 he paid Hevelius a visit at Dantzic, for the sake of seeing his optical and astronomical apparatus. Afterwards he became a presbyter at Paris, and died there in 1694.

BULLET (JOHN BAPTIST), died at Besançon, Sept. 6, 1775, aged 76, was dean of the university of that city. He had a surprising memory, and although devoted to irksome studies he was of a mild and affable disposition. His works are of two kinds; some turning on religious matters, and others on literary inquiry. They are accurate and solid; but we are not to look in them for elegance of style. The principal of them are, 1. *History of the establishment of christianity taken from jewish and pagan authors alone*. 1764, 4to. 2. *The*

existence of God demonstrated by nature, 2 vols. 8vo. 3. Answer to some objections of unbelievers to the bible, 3 vols. 12mo. These three works are much esteemed. 4. De apostolica ecclesiæ Gallicanæ origine. 1752, 12mo. 5. Memoirs on the Celtic tongue, 1754-59, 3 vols. fol. This work contributed most to his reputation. 6. Researches into the history of Cards. 1757, 8vo. 7. A dissertation on the history of France, 1757, 8vo.

BULLEYN (WILLIAM), a learned physician and botanist, was descended from an ancient family, and born in the isle of Ely, about the beginning of Henry the VIIIth's reign. He was bred up at Cambridge as some say, at Oxford according to others; but the truth seems to be, that both those nurseries of learning had a share in his education. We know but little of this person, though he was famous in his profession, and a member of the college of physicians in London, except what we are able to collect from his works. Tanner says, that he was a divine as well as a physician; that he wrote a book against transubstantiation; and that in June 1550, he was inducted into the rectory of Blaxhall in Suffolk, which he resigned in November 1554. From his works we learn, that he had been a traveller over several parts of Germany, Scotland, and especially England; and he seems to have made it his business, to acquaint himself with the natural history of each place, with the products of its soil, especially vegetables. It appears, however, that he was more permanently settled at Durham, where he practised physic with great reputation; and, among others of the most eminent inhabitants, was in great favour with sir Thomas Hilton, knight, baron of Hilton, to whom he dedicated a book in the last year of queen Mary's reign. In 1560, he went to London; where, to his infinite surprise, he found himself accused, by Mr. William Hilton of Biddick, of having murdered his brother, the baron aforesaid; who really died among his own friends of a malignant fever. The innocent doctor was easily cleared; yet did not his enemy cease to thirst after his blood, but hired some ruffians to assassinate him. But this also proving ineffectual, the said William Hilton arrested Dr. Bulleyn in an action, and confined him in prison a long time; where he wrote some of those medical treatises, which shall be mentioned just now. He was a very learned, experienced, and able physician. He was very intimate with the works of the ancient physicians and naturalists, both greek, roman, and arabian. He was also a man of probity and piety; and, though he lived in the times of popery, does not appear to have been tainted with its principles. He died in 1576, and was buried in the same grave with his brother Richard Bulleyn, a divine, who died 13 years before, in the church of St. Giles, Cripplegate. There is an inscription on their tomb, with some latin verses in
praise

praise of them, wherein they are said to be men famous for their learning and piety. Of Dr. Bulleyn particularly it is said, that he was always ready to accommodate the poor, as well as the rich, with medicines for the relief of their distempers.

He wrote, 1. The government of health, 1558, 8vo. 2. Regimen against the pleurisy, 1562, 8vo. 3. Bulwark of defence against all sickness, forenes, and wounds, that daily assault mankind, &c. 1562, folio. This work consists of, first, The book of compounds, with a table of their names, and the apothecaries rules or terms; secondly, The book of the use of sick men and medicines, before which is prefixed, a wooden print of an old man, in a fur gown, and a flat bonnet, his purse or scrip by his side, supporting himself on a staff, and a death's head at his feet. These are both composed in dialogues between Sickness and Health. Then follows, thirdly, The book of simples, being an Herbal in the form of a dialogue; at the end of which are the wooden cuts of some plants, and of some limbeckes or stills; and, fourthly, A dialogue between Soreness and Chirurgery, concerning impostumations and wounds, and their causes and cures. This tract has three wooden cuts in it; one representing a man's body on the forepart full of sores and swellings; the other, in like manner, behind; the third is also a human figure, in which the veins are seen directed to, and named, which are to be opened in phlebotomy. 4. A dialogue both pleasant and pitiful, wherein is shewed a godly regimen against the plague, with consolations and comfort against death, 1564, 8vo. Some other pieces of a smaller nature are ascribed to Dr. Bulleyn; but as they are of very little consequence, we do not think it worth while to be minute in our enquiries about them.

BULLINGER (HENRY), was born at Bengarten, a village near Zurich, in Switzerland, July 18, 1504. At the age of 12, he was sent by his father to Embrick, to be instructed in grammar-learning. After continuing here three years, he went to Cologne. At this time his father, to make him feel for the distresses of others, and be more frugal and modest in his dress, and temperate in his diet, withdrew that money with which he was wont to supply him; so that Bullinger was forced, according to the custom of those times, to subsist on the alms he got by singing from door to door. At Cologne he studied logic, and commenced B. A. at 16 years old. He afterwards betook himself to the study of divinity and canon law, and to the reading of the fathers. He had early formed the design of turning Carthusian, but the writings of Melancthon and other reformers made him change his resolution, and gave him a dislike to the doctrines of the church of Rome, from which, however, he did not immediately separate. In 1522, he commenced M. A. and returning home, he spent a year in his father's house,

wholly employing himself in his studies. The year after, he was called by Jonar abbot of Kapella near Zurich, to teach in his convent, which he did with great reputation for four years. He was very instrumental in causing the reformation of Zuevius to be received, 1526, in the abbey of Kapella. In 1527, he attended the lectures of Zuinglius at Zurich, during five months. He was with Zuinglius at the famous disputation held at Bern in 1528. The year following, he was called to be minister of the protestant church, in his native place at Bengarten, and married a wife, who brought him six sons and five daughters, and died in 1564. He met with great opposition from the papists and anabaptists in his parish. The victory gained by the romish cantons over the protestants in a battle fought 1521, forced him, together with his father, brother, and colleague, to fly to Zurich, where he was chosen pastor in the room of Zuinglius, slain in the late battle. He died September 17, 1575. Besides printed works, which fill ten volumes, he left many in manuscript. He greatly assisted the english divines who fled into Switzerland from the persecution raised in England by queen Mary. His confutation of the pope's bull excommunicating queen Elizabeth, has been translated into english. The magistrates of Zurich, by his persuasion, erected a new college in 1538. He also prevailed with them to erect, in a place that had formerly been a nunnery, a new school, in which fifteen youths were trained up under an able master, and supplied with food, raiment, and other necessities. In 1549, he by his influence hindered the Swiss from renewing their league with Henry II. of France; representing to them, that it was neither just nor lawful for a man to suffer himself to be hired to shed another man's blood, who generally was innocent, and from whom himself had never received any injury.

BULWER (JOHN), was author of several books of the language of the hand, of physiognomy, and of instructions to the deaf and dumb, intended as he expresses it, "to bring those who are so born to hear the sound of words with their eyes [P], and thence to learn to speak with their tongues." He was also author of *Pathomyotomia*, or a dissection of the significative muscles of the affections of the mind, 1649, 12mo. The most curious of his works is his *Anthropo-metamorphosis*; *Man transformed*, or the artificial changeling; in which he shews what a strange variety of shapes and dresses mankind have appeared in, in the different ages and nations of the world. At the end of the first edition of this book in 12mo, is a catalogue of the author's works in print and MS.

BUNEL (PETER), was born at Toulouse in 1499. He studied in the college of Coqueret at Paris, where he was distin-

[P] By the motion of the lips.

guished

guished by his fine genius. On his return to Toulouse, finding his family unable to maintain him, he went to Padua, where he was supported by Emilius Perrot. He was afterwards taken into the family of Lazarus de Baif, the french ambassador at Venice, by whose generosity he was not only subsisted, but enabled to study the greek tongue. Afterwards he studied hebrew. George de Selve, bishop of Lavaur, who succeeded de Baif as ambassador, retained Bunel in his service, and when his embassy was finished, carried him with him to Lavaur. Upon the death of that prelate, which happened in 1541, Bunel returned to Toulouse, where he would have been reduced to the greatest indigence, had not Messieurs de Faur, the patrons of virtue and science, extended their liberality to him unasked. One of these gentlemen appointed him tutor to his sons; but whilst he was making the tour of Italy with them, he was cut off at Turin by a fever, in 1546. Mr. Bayle says, that he was one of the politest writers of the latin tongue in the xvth century; but though he was advantageously distinguished by the eloquence of his ciceronian style, he was still more so by the strictness of his morals. The magistrates of his native town of Toulouse set up a marble statue to his memory in their town-house. He left some latin epistles written with the utmost purity, which were first published by Charles Stevens in 1521, and afterwards by Henry Stevens in 1581. Another, but a more incorrect edition, was printed at Toulouse in 1687, with notes by Mr. Graverol, advocate of Nimes.

BUNYAN (JOHN), author of the justly admired allegory of the Pilgrim's progress, was born at Elstow, near Bedford, 1628. His parents, though very mean, took care to give him that learning which was suitable to their condition, bringing him up to read and write: he quickly forgot both, abandoning himself to all manner of wickedness, but not without frequent checks of conscience. One day being at play with his companions (the writer of his life tells us), a voice suddenly darted from heaven into his soul, saying, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell!" This put him into such a consternation, that he immediately left his sport; and looking up to heaven, thought he saw the lord Jesus looking down upon him, as one highly displeased with him, and threatening him with some grievous punishment for his ungodly practices. At another time, whilst he was belching out oaths, he was severely reprov'd by a woman, who was herself a notorious sinner: she told him he was the ugliest fellow for swearing that ever she heard in all her life, that he was able to spoil all the youth of the town, if they came but into his company. This reproof coming from a woman, whom he knew to be very wicked, filled him with secret shame; and made him, from that

time, very much refrain from it. His father brought him up to his own business, which was that of a tinker. Being a soldier in the parliament army, at the siege of Leicester, in 1645, he was drawn out to stand sentinel; but another soldier of his company desired to take his place, to which he agreed, and thereby escaped being shot by a musket ball, which took off his comrade. About 1655 he was admitted a member of a baptist congregation at Bedford, and soon after chosen their preacher. In 1660, being convicted at the sessions of holding unlawful assemblies and conventicles, he was sentenced to perpetual banishment, and in the mean time committed to gaol, from which he was discharged, after a confinement of twelve years and an half, by the compassionate interposition of Dr. Barlow, bishop of Lincoln. During his imprisonment, his own hand ministered to his necessities, making many an hundred gross of long-tagged thread laces, which he had learned to do since his confinement. At this time he also wrote many of his tracts. Afterwards, being at liberty, he travelled into several parts of England, to visit and confirm the brethren, which procured him the epithet of bishop Bunyan. When the declaration of James II. for liberty of conscience was published, he, by the contributions of his followers, built a meeting-house in Bedford, and preached constantly to a numerous audience. He died in London of a fever, 1688, aged 60. He had by his wife four children, one of whom, named Mary, was blind. This daughter, he said, lay nearer his heart whilst he was in prison, than all the rest; and that the thought of her enduring hardship would be sometimes almost ready to break his heart, but that God greatly supported him by these two texts of scripture, "Leave the fatherless children, I will preserve them alive; and let the widows trust in me. The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil." Jer. xlix. 11. and chap. xv. 11. His works are collected in two volumes in folio, printed at London in 1736-7. The continuator of his life, in the second of those volumes, tells us, that "he appeared in countenance to be of a stern and rough temper, but in his conversation mild and affable; not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just in all that lay in his power to his word; not seeking to revenge injuries, loving to reconcile differences, and making friendship with all. He had a sharp quick eye; accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent: somewhat

what of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old british fashion; his hair reddish, but in his latter days time had sprinkled it with grey; his nose well-set, but not declining or bending, and his mouth moderately large; his forehead something high, and his habit always plain and modest ”

BUONACORSI, or PERRIN DEL VAGA, was born in Tuscany, of a poor family. He was suckled by a she-goat. His happy dispositions for painting were unfolded and improved at Rome, and afterwards at Florence, which he quitted, to return to the former. Julio Romano and le Fattore employed him in the great works of which they had the direction after the death of Raphael. Buonacorsi imitated successfully this last-mentioned painter in several particulars, but never equalled him either in invention or execution. He succeeded in frises, in grotesques, in ornaments of stucco, and in all the works of decoration. He is perhaps in this way superior to the antients. His designs are light and spirited. This great master began by painting church-candles under a wretched dauber. He was working at the cieling of the hall of the kings at the Vatican, when he was carried off by a sudden death at the age of 47, in 1547.

BUONAMICI (CASTRUCIO), born at Lucca in 1710, of a worthy family, first embraced the ecclesiastical state. His studies being finished, he went to Rome, in the hope of pushing his fortune. During a stay of some years in that city, he had attracted the notice of the cardinal de Polignac, who was desirous of gaining his attachment, but whom he refused to accompany into France. Not meeting in the church with the advantages he had promised himself, he gave it up, in order to bear arms in the service of the king of the Two Sicilies. This change of condition did not prevent his devoting himself to the study of the belles-lettres. He wrote in latin the history of the war of Velletri in 1745, between the Austrians and Neapolitans, in which he was employed; this work, printed in 1746, 4to. under the title of *De rebus ad Velitras gestis commentarius*, obtained him a pension from the king of Naples, and the rank of commissary general of artillery. But his most considerable work is the history of the last war in Italy, which appeared in 1750 and 1751, under this title, *De bello italico commentarii*, 4to. in three books, for which he got the title of count to himself and his descendants. These two histories are much esteemed for the exactitude of the narration and the purity of the latinity, and have been several times reprinted. The count de Buonamici also composed a treatise *De scientia militari*, but which has not hitherto been published. He died in 1761, at the age of 50, at Lucca, the place of his nativity, whither he was come for the benefit of his health.

BUONFIGLIO (**JOSEPH CONSTANT**), a neapolitan author, is distinguished among the historians of Italy for two good books in that language. One is the ancient and modern history of Sicily, Venice 1604, 2 vols. 4to; the other that of Messina, printed also at Venice in 1606, 4to.

BURCHIELLO, an italian poet, better known under this name than by that of *Dominico*, which was his true one. Authors differ concerning his country and the time of his birth. The opinion most followed is that he was born at Florence about 1380. As to the epocha of his death it seems more certain: he died at Rome in 1448. This poet was a barber at Florence, and his shop the common rendezvous of all the literati of that town. His poems, which mostly consist of sonnets, and often very freely written, are of the comic and burlesque species; but so truly original, that some poets who came after him have endeavoured to imitate him by composing verses alla Burchielfesca. They are moreover full of obscurities and ænigmas. Some writers have taken the pains to make comments on them, and, among others, *le Doni*; but the commentary is scarcely less obscure than the text. Burchiello nevertheless holds a distinguished place among the italian poets. He may be censurable for not having had sufficient respect for good manners; but the licence of this poetical barber was much in the general taste of the times. The best editions of his poems are those of Florence 1552 and 1568, 8vo. His sonnets were printed for the first time at Venice, 4to. 1477.

BURE (**GUILLAUME FRANÇOIS DE**), bookseller of Paris, died July 15, 1782, had a great reputation among the book-collectors of that capital for his knowledge in scarce books. His *Bibliographie instructive*, or treatise of scarce and extraordinary books, 1763 & seq. 7 vols. 8vo; his *Musæum Typographicum*, 1775, 12mo. are great helps in the choice of books.

BURGH (**ULICK DU**) [Q], marquis of Clanriccarde and earl of St. Albans, was not a man of shining abilities, but of great humanity, courtesy, and generosity, strongly attached to his friends, a true lover of his country, and above all fordid views or motives of private interest. He adhered to the crown from principle, and had a particular affection for the king's person. He for some years attended the court, and indeed few courtiers have been more generally esteemed. The great part which he acted for the king in Ireland is well known. He appears to have been justly censured for the precipitate peace which he made with the rebels, to whom he yielded too large concessions. He was the author of "Memoirs relative to the Irish rebellion, 8vo. 1722, and fol. with the addition of many letters, in 1757. Judge Lindsey

[Q] Sometimes written Bourk.

has

has given us a masterly character of him before this book [R]. As the period of time in which it was written abounded with great events, in some of which the marquis had a deep share, there are anecdotes in it which are interesting and curious. He died 1657 [s].

BURGH (JAMES) [T], a worthy and ingenious moral and political writer, was born at Madderty, in Perthshire, North Britain, in the latter end of the year 1714 [U]. After a school education at Madderty, where he discovered great quickness and facility, he was removed to the university of St. Andrew's, with a view of becoming a clergyman in the church of Scotland; but did not continue long at the college, being obliged to leave it on account of bad health. This circumstance inducing him to lay aside the thoughts of the clerical profession, he entered into trade in the linen way; which not proving successful [x], he came to England, where his first employment was to correct the press for an eminent printer; and at his leisure hours he made indexes. After being engaged about a year in this way, he removed to Great Marlow as an assistant at the free grammar-school of that town; where he first commenced author, by writing a pamphlet, intitled, Britain's Remembrancer, 1746; which went through five large editions in two years, was reprinted in England, Ireland, and America; was ascribed to several bishops; and was quoted by churchmen and dissenters in their pulpits.

When Mr. Burgh quitted Marlow, he engaged himself as an assistant to Mr. Kenrofs at Enfield; who, at the end of one year, very generously told him, "that he ought no longer to lose his time, by continuing in the capacity of an assistant; that it would be adviseable for him to open a boarding-school for himself; and that, if he stood in need of it, he would assist him with money for that purpose." Accordingly, in 1747, Mr. Burgh commenced master of an academy, at Stoke Newington, in Middlesex; and in that year he wrote Thoughts on Education. The next production of his pen was a Hymn to the Creator of the world; to which was added, in prose, an Idea of the Creator, from his works. A second edition, in octavo, was printed in 1750. After Mr. Burgh had continued at Stoke Newington three years, his house not being large enough to contain the number of scholars that were offered to him, he removed to a more commodious

[R] This character is contrasted with that of the marquis of Ormond.

[s] Granger's Biogr. hist. vol. ii. p. 149.

[T] This article is compiled from the Biographia Britannica, vol. iii. compared with the Life of Bowyer by Nichols

[U] His father was minister of that

parish, and his mother was aunt to the celebrated historian Dr. Robertson.

[x] In the preface to Youth's friendly Monitor, he says, "that a series of misfortunes in the early part of life had determined him to bring his mind to retirement and a very moderate income."

one at Newington-green. Here, for nineteen years, he carried on his school with great reputation and success, many young persons having been trained up by him to knowledge and virtue. Few masters have been animated with a more ardent solicitude for forming the morals, as well as the understandings of their scholars. In 1751, Mr. Burgh married Mrs. Harding, a widow lady, who zealously concurred in promoting his laudable and useful undertakings [y].

Mr. Burgh having for many years led a very laborious life, and having acquired a competent though not a large fortune, he determined to retire from business. In embracing this resolution, his more immediate object was, to complete his Political Disquisitions, for which he had, during ten years, been collecting suitable materials. Upon quitting his school in 1771, he settled in Colebrooke-row, Islington, where he continued till his decease. He had not been long in his new situation, before he became convinced (of what was only suspected before) that he had a stone in his bladder. With this dreadful malady he was deeply afflicted for the four latter years of his life; and for the two last of these years, his pain was exquisite. Nevertheless, to the astonishment of all who were witnesses of the misery he en-

[x] In the same year, at the request of Dr. Stephen Hales, and Dr. Hayter, bishop of Norwich, he published a small piece, in 12mo, intitled, *A Warning to Dram Drinkers*. Our author's next publication was his great work, intitled, *The Dignity of Human Nature*, or a brief account of the certain and established means for attaining the true end of our existence. This treatise appeared in 1774, in one volume quarto, and was reprinted in two volumes octavo, 1767. In 1756, *Youth's friendly Monitor*, of which a surreptitious copy had been printed under a disguised title, was published by himself, in 12mo. In 1758, he printed a pamphlet under the title of *Political Speculations*; and the same year the *Rationale of christianity*, though he did not publish this last till 1760; when he printed a kind of utopian romance, intitled, *an account of the first Settlement, Laws, Form of Government and Police of the Cæsares, a people of South America*: in nine letters, from Mr. Vander Neck, one of the senators of the nation, to his friend in Holland, with notes by the editor, 8vo. In 1762, Mr. Burgh published, in 8vo. *The Art of Speaking*; of which a fifth edition was printed in 1782. The late sir Francis Blake Delaval, who had studied the subject of elocution, and who had distinguished himself in the private acting of several

plays, in conjunction with some other persons of fashion, had so high an opinion of Mr. Burgh's performance, that he solicited, on that account, an interview with him. Our author's next appearance in the literary world was in 1766, in the publication of the first volume, in 12mo, of *Crito*, or essays on various subjects. To this volume is prefixed a dedication, not destitute of humour, To the right rev. father (of three years old) his royal highness Frederic bishop of Osnaburgh. The essays are three in number: the first is of a political nature; the second is on the difficulty and importance of education, and the third upon the origin of evil. In the same year Mr. Burgh wrote proposals (humbly offered to the public) for an association against the iniquitous practices of engrossers, fore-stallers, jobbers, &c. and for reducing the price of provisions, especially butchers meat, 8vo. In 1767 came out the second volume of *Crito*, with a long dedication (which is replete with shrewd and satirical observations, chiefly of a political kind) To the good people of Britain of the 22th century. The rest of the volume contains another essay on the origin of evil, and the rationale of christianity; and a postscript, consisting of further explanations of the subjects before considered, and of detached remarks on various matters.

dured,

dured, he went on with his Political Disquisitions. The two first volumes were published in 1774, and the third volume in 1775 [z].

It was Mr. Burgh's intention to have extended his Disquisitions to some other objects, if he had not been prevented by the violence of his disease, the tortures of which he bore with uncommon patience and resignation, and from which he was happily released, Aug. 26, 1775, in the 61st year of his age.

With regard to Mr. Burgh's character, the compiler of this article can confirm the account of Dr. Kippis, that he was a man of great piety, integrity, and benevolence; and that his temper was communicative and cheerful.

BURGOYNE (JOHN) [A], a colonel in the army, M. P. for Preston, and privy-counsellor of Ireland, was the author of four dramatic pieces, acted with great applause at both theatres: the most famous of which is the Heiress; besides a number of prologues and epilogues. He is said to have been a natural son of lord Bingley. He died the 4th of August 1792; and on the

[z] Their title is, Political Disquisitions: or, an enquiry into public errors, defects, and abuses. Illustrated by, and established upon, facts and remarks extracted from a variety of authors ancient and modern. Calculated to draw the timely attention of government and people to a due consideration of the necessity, and the means, of reforming those errors, defects, and abuses; of restoring the constitution, and saving the state." The first volume relates to government in general, and to parliament in particular; the second treats of places and pensions, the taxation of the colonies, and the army; and the third considers manners. What were his sentiments in relation to the colonies, may be judged from the following inscription, which he wrote in 1774, to accompany a portrait of Dr. Franklin:

Il a ravi le feu des cieux,
Il fait fleurir les arts en des climes fau-
vages.
L'Amérique le place à la tête des sages,
La Grèce l'auroit mis au nombre de ses
dieux.

BENJ. FRANKLIN, Esq. LL. D. and
F. R. S.
The brave Defender of
His Country
Against the Oppression of
Taxation without Representation;
Author of the greatest Discovery in Na-
tural Philosophy
Since those of Sir Isaac Newton;
viz.

That Lightning is the same
With the Electric Fire.

Besides the publications already mentioned, and a variety of manuscripts which he left behind him, he wrote, in 1753 and 1754, some letters in the General Evening Post, called The Free Enquirer; and in 1770, a number of papers, intitled, The Constitutionalist, in the Gazetteer; which were intended to recommend Annual Parliaments, Adequate Representation, and a Place Bill. About the same time, he also published another periodical paper in the Gazetteer, under the title of the Colonist's Advocate; which was written against the measures of Government with respect to the colonies. He printed, likewise, for the sole use of his pupils, Directions, prudential, moral, religious, and scientific; which were pirated by a bookseller, and afterwards published by himself, under the title of Youth's friendly Monitor. A thousand copies had been printed about the year 1753, for the purpose of distributing them among his pupils; and some of them, by the desire of Dr. Hales, were presented to Dr. Hayter, then bishop of Norwich, for the use of the younger part of the children of the princess dowager of Wales; which, says Mr. Burgh, "was what gave occasion first to my being taken notice of by that most amiable and illustrious princess, in a manner far enough above what I could have thought of or expected." See note c.

[A] Europ. Mag. vol. xxii. for 1772.

13th was interred in the cloisters in Westminster-abbey in a private manner.

BURIDAN (JOHN), a Frenchman, born at Bethune in Artois, a renowned philosopher of the xivth century. He discharged a professor's place in the university of Paris with great reputation; and wrote commentaries on Aristotle's logic, ethics, and metaphysics, which were much esteemed. Some say, that he was rector of the university of Paris in 1320. Aventinus relates [B], that he was a disciple of Ockam; and that, being expelled Paris by the power of the realists, which was superior to that of the nominalists, he went into Germany, where he founded the university of Vienna. "Buridan's Ass," has been a kind of proverb a long time in the schools; though nobody has ever pretended to explain it, or to determine with certainty what it meant. He supposed an ass, very hungry, standing betwixt two bushels of oats perfectly equal; or an ass, equally hungry and thirsty, placed betwixt a bushel of oats and a tub of water, both making an equal impression on his organs. After this supposition, he used to ask, What will this ass do? If it was answered, He will remain there as he stands: Then, concluded he, he will die of hunger betwixt two bushels of oats; he will die of hunger and thirst with plenty of food and drink before him. This seemed absurd, and the laugh was wholly on his side: but, if it was answered, This ass will not be so stupid as to die of hunger and thirst with such good provision on each side of it: Then, concluded he, this ass has free will, or of two weights in equilibrio one may stir the other. Leibnitz, in his Theodicea, confutes this fable; he supposes the ass to be between two meadows, and equally inclining to both: concerning this he says, it is a fiction which, in the present course of nature, cannot subsist. Indeed, were the case possible, we must say, that the creature would suffer itself to die of hunger. But the question turns on an impossibility, unless God should purposely interfere to produce such a thing; for the universe cannot be so divided, by a plane drawn through the middle of the ass, cut vertically in its length, so that every thing on each side shall be alike and similar; for neither the parts of the universe, nor the animal's viscera, are similar, nor in an equal situation on both sides of this vertical plane. Therefore will there always be many things, within and without the ass, which, though imperceptible to us, will determine it to take to one side more than other.

BURIGNY (LEVESQUE DE), born at Rheims, was member of the academy of belles-lettres at Paris. He died in that city Oct. 8, 1785, at the age of 94. His great tranquillity of mind, and the gentleness of his disposition, procured him the enjoy-

[B] Lib. viii. fol. 639. apud Jacobum Thomafum, Orat. xii. p. 274.

ment of a long and pleasant old age. At 92 his health was robust, his memory extensive, and he composed and wrote with facility. His works are: 1. A treatise on the authority of the popes, 1720, 4 vols. 12mo. 2. History of the pagan philosophy, 1724, 12mo. a learned performance, published in 1754, under the title of *Théologie païenne*. 3. General history of Sicily, 1745, 2 vols. 4to. 4. Porphyry on abstinence from meats, 1747, 12mo. 5. History of the revolutions of Constantinople, 3 vols. 12mo. 1750. 6. Life of Grotius, 1754, 2 vols. 12mo. 7. Life of Erasmus, 1757, 2 vols. 12mo. 8. Life of Bossuet, 1761, 12mo. 9. Life of cardinal du Perron, 1768, 12mo. The historical works of M. de Burigni are esteemed for the accuracy and abundance of the facts they contain. But he is a cold narrator; has but little force and expression in his portraits, and is sometimes rather prolix in his details.

BURKITT (WILLIAM), a celebrated commentator on the new testament, was born at Hitcham in Northamptonshire, July 25, 1650. He was sent first to a school at Stow-market, and from thence to another at Cambridge. After his recovery from the small-pox, which he caught there, he was admitted of Pembroke-hall, at the age of no more than fourteen years; and upon his removal from the university, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued some years. He entered young upon the ministry, being ordained by bishop Reynolds: and the first employment which he had was at Milden in Suffolk, where he continued 21 years a constant preacher (in a plain, practical, and affectionate manner), first as curate, and afterwards as rector of that church. In 1692 he had a call to the vicarage of Dedham in Essex, where he continued to the time of his death, which happened in the latter end of October 1703. He was a pious and charitable man. He made great collections for the french protestants in the years 1687, &c. and by his great care, pains, and charges, procured a worthy minister to go and settle in Carolina. Among other charities, he bequeathed by his last will and testament the house wherein he lived, with the lands thereunto belonging, to be an habitation for the lecturer that should be chosen from time to time to preach the lecture at Dedham. He wrote some books, and among the rest a commentary upon the new testament, in the same plain, practical, and affectionate manner in which he preached.

BURLAMAQUI (JOHN JAMES), an illustrious civilian, was born at Geneva in 1694; and became afterwards professor of civil law there. Prince Frederick of Hesse-Cassel, who was his pupil, took him home with him in 1734, and kept him some years. Upon his return to Geneva, he was named counsellor of state, and died there in 1748. His Principles of natural

law, written in french, have made him known to great advantage in the republic of letters. He is supposed to have incorporated into this work all the best things from Grotius, Puffendorf, and their commentator Barbeyrac. It is a system, or chain, of just and interesting ideas; clearly developed, happily connected, and expressed with accuracy and precision. He published, some time after, the Principles of political law; which was written in the same language, and equally well received.

BURLEY (WALTER), an english priest, who lived in 1337, left commentaries on Aristotle, printed in the xvth century; and a book *De vitâ & moribus philosophorum*. Cologne 1472, a scarce edition.

BURMAN (PETER), professor of history and eloquence in the university of Leyden, is a person of whom we know very little; which ignorance of ours is owing entirely to his own misconduct. It was in the nature of Burman to be quarrelsome, and ready to rail at every body. His propensity, joined to bad qualities of the heart, and an immoral life, made him so universally disliked, that at his death, which happened in 1740, nobody was found who would write his eloge, or say any thing about him. He was in his turn rector magnificus of the university of Leyden; and, as is customary in foreign universities, made an oration when he quitted the rectorship on the 8th of February 1720. His oration was published, and is remarkable. It is "against the studies of humanity, shewing, that the learned languages, history, eloquence, and criticism, are not only useless, but also dangerous to the studies of law, physic, philosophy, and above all, of divinity; to which last, poetry is a special help." The professor, observing the great decay of the politer studies, and the contempt with which the men of science affected to treat them, endeavoured to expose their objections while he seemed to justify them. He ridicules the barbarous style in which most lawyers, physicians, and philosophers write; but especially the jargon of divines, who, as he intimates, shamefully neglected the study of the original languages, and inveighed frequently against the abuse of history and criticism in such a manner as would in effect destroy the use of them. The celebrated Dr. Bentley, who both spoke and thought highly of Burman, has pronounced this oration "a very fine one in its way, all writ in Lucian's manner, a thorough irony and jeer." These expressions are to be found in the 36th page of his Answer to the Remarks made upon his proposals of printing a new edition of the greek testament. Dr. Middleton, however, the author of those Remarks, and who wrote Further remarks on the proposals, replies to this encomium of Bentley upon Burman, in this manner: "It is indeed as thorough a jeer as ever yet appeared, and as dull a one too, upon the church, the clergy, and every

every thing serious and sacred in the practice and principles of both. It is just, as he tells us, to let his audience know, that to make a profound theologue, there is no need of any skill at all, either in languages, or history, or eloquence, or criticism [c].”

Among the many quarrels and altercations which Burman had, one was with the excellent Le Clerc; of which we will give some account, for the sake of illustrating the temper and character of our professor. In 1703, Le Clerc, under the assumed name of Theodorus Gorallus, published an edition of the remains of Pædo Albinovanus and Cornelius Severus; and prefixed a discourse upon the right method of interpreting the ancient authors. Now whether Le Clerc here let drop any thing which might seem to discredit verbal criticism, and so increased the disgust he had already given to that sort of men in his Parrhasiana; or whether he was thought to have gone out of his province, and to have undertaken what he was not qualified to perform, we know not: but offence was taken by Burman, and the same year was published a satirical piece, intituled, A dialogue between Spudæus and Gorallus; which, as Clerc tells us [D], every body agreed to have been written by him. Le Clerc replied in a short and general way to it, in the preface to his second volume of the *Bibliothèque choisie*; but without mentioning either the work or the supposed author. He was twice, he tell us, in Burman's company afterwards, at the houses of common friends, but did not take the least notice. In 1709 Burman published Petronius, and in the preface made an open and virulent attack upon Le Clerc, upon a pretence that he had said something against Grævius. Mr. Le Clerc replied in form to this preface, and vindicates his person and his writings from the reproachful imputations cast upon both. Before he enters upon this, he rallies Burman pretty smartly for defending Petronius and his obscenities so zealously as he does. One may see, says Le Clerc, that Mr. Burman has profited exceedingly from the study of Petronius; and that he is perfectly free from that hypocrisy which he imputes to the monks. His delicacy, adds he, is further observable in the promise he has made the public, in the same preface; where he says, that “he has a design, if God shall grant life and strength, not only to publish another volume of the verses ascribed to Petronius, but also to enrich it with the *Catalecta Scaligeri*, &c.” that is, says Le Clerc, Mr. Burman intends, with God's blessing, not only to publish a collection of most bawdy poems; but also to enrich them with a commentary of his own. These things, says he, are very unbecoming a professor of a christian university, who ought to preserve the youth about him from corruption, instead of throwing incitements in their way; “not to mention his imprudence in

[c] Middleton's works, vol. ii. p. 42 t.

[D] *Bibl. chois.* tom. xix. p. 369.

talking after this manner, at a time when an action was commenced against him by a young girl for having debauched her."

It may be proper to observe here, that in 1734 was published at Florence a latin performance, intituled, "*Chrestomathia Petronio-Burmänniana: sive, Cornucopiæ observationum eruditissimarum & ante plane inauditarum, quas vir illuminatissimus, rerum omnium & multorum præterea aliorum peritissimus, Petrus Burmannus, congestit in Petronium Arbitrum, sanctissimum scriptorem. Accessit specimen latinitatis novæ, Romanis incognitæ, è notis Petri Burmanni ad Petronium.*" Burman afterwards abused Le Clerc, in a piece called, 'The lying Gazetteer, &c. To which Le Clerc made no reply, than by inserting in the second part of the 20th tome of his *Bibliothèque choisie*, printed in 1710, a short article intituled, *Reasons for not answering a libel of Peter Burman.* Burman's resentment was not yet satiated; for in the same year, when Dr. Bentley's *Emendationes in Menandri & Philemonis reliquias ex nupera editione J. Clerici* were published at Utrecht, he prefixed a most abusive and scurrilous preface to it.

To conclude, Burman, though not allowed by the critics to be an adept in the greek, had skill and abilities as an editor of latin classics; of which he published Virgil, Ovid, Petronius, Quintilian, Suetonius, Justin, Velleius, Phædrus, &c.

BURMAN (JOHN), professor of botany and medicine at Amsterdam, published, 1. *Rariorum Africanarum plantarum decades x.* Amsterd. 1738 and 1739, 4to. with plates. 2. *Thefaurus Zeylanicus*, 1737, 4to. cum fig. They are curious and scarce.

BURN (RICHARD), was born at Winton in Westmoreland some time about the beginning of this century; he was educated at Queen's college, Oxford, which university conferred on him March 22, 1762, the honorary degree of LL. D. He died at Orton, of which place he had been vicar 49 years, November 20, 1785. He was one of his majesty's justices of the peace for the counties of Westmoreland and Cumberland, and was made by bishop Lyttleton chancellor of the diocese of Carlisle. He wrote, 1. *The office of a justice of peace.* 2. *On the ecclesiastical law.* These two works are in high repute, which is evinced by the number of editions they have each gone through. He likewise published, 3. *The history and antiquity of the two counties of Westmoreland and Cumberland, in conjunction with Joseph Nicolson, esq. nephew to the bishop of Carlisle of that name*, 1777, 2 vols. 4to [E].

[E] In which work he has given the above account of himself.

BURNET

BURNET (GILBERT), bishop of Salisbury, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an ancient family in Aberdeenshire, and bred to the civil law, in which, though he made no shining figure at the bar, his modesty depressing too much his abilities; he raised himself to so great a reputation, that at the restoration of Charles II. he was, in reward of his constant attachment to the royal party, appointed one of the lords of session at Edinburgh. His mother was sister to the famous sir Alexander Johnstoun, and a warm zealot for presbytery. Mr. Burnet being out of employment, by reason of his refusing to acknowledge Cromwell's authority, took upon himself the charge of his son's education, who at ten years of age was sent to the college of Aberdeen. His father, who still continued to be his principal instructor, obliged him to rise to his studies at four o'clock every morning; by which means he contracted such a habit, as he never discontinued till a few years before his death, when age and infirmities rendered a greater proportion of rest necessary to him. Though his father had designed him for the church, yet he would not divert him from pursuing his own inclination to civil and feudal law, to which study he applied a whole year; and received from it (he was often heard to say) juster notions concerning the foundation of civil society and government than are maintained by some divines [F]. He altered his resolution of prosecuting this study, and applied, with his father's warm approbation, to that of divinity. In his hours of amusement he ran through many volumes of history; and, as he had a very strong constitution and a prodigious memory, this close application was no inconvenience to him, so that he made himself master of a vast extent of learning, which he had ready for his use upon all occasions. At eighteen he was admitted a probationer, or expectant preacher, and soon after an offer of a good benefice was made him, which he declined. In 1663, about two years after the death of his father, he came into England, and, after six months stay at Oxford and Cambridge, returned to Scotland, which he soon left again to make a tour of some months, in 1664, to Holland and France. At Amsterdam, by the help of a jewish rabbi, he perfected himself in the hebrew language; and likewise became acquainted with the leading men of the different persuasions tolerated in that country, as calvinists, arminians, lutherans, anabaptists, brownists, papists, and unitarians, amongst each of which, he used frequently to declare, he met with men of such unfeigned piety and virtue, that he became fixed in a strong principle of universal charity, and an invincible abhorrence of all severities on account of religious dissensions. On his return

[F] Le Clerc, *Biblioth. ancienne & moderne*, tom. iii. p. 2.

to Scotland, he was admitted into orders, by the bishop of Edinburgh, in 1665, and presented to the living of Saltoun. The conduct of the Scottish bishops seemed to him so unbecoming the episcopal character, that he drew up a memorial of their abuses. In 1668 he was employed in negotiating the scheme of accommodation between the episcopal and presbyterian parties, and, by his advice, many of the latter were put into the vacant churches. The year following he was made divinity professor at Glasgow; where he continued four years and a half, equally hated by the zealots of both parties. In the frequent visits he made to the duchess of Hamilton, he so far gained her confidence as to be intrusted with the perusal and arrangement of her papers, relating to her father's and uncle's ministry; which put him upon writing memoirs of the dukes of Hamilton, and occasioned his being invited to London by the earl of Lauderdale, who offered to furnish him with some anecdotes towards compiling those memoirs. During his stay in London, we are told by himself and son, he was offered the choice of four bishoprics in Scotland, which he refused. On his return to Glasgow, he married lady Margaret Kennedy, daughter to the earl of Cassilis, a lady of great piety and knowledge, highly esteemed by the presbyterians, to whose sentiments she was strongly inclined. As there was some disparity in their ages, that it might remain past dispute that this match was wholly owing to inclination, not to avarice or ambition, the day before their marriage he delivered the lady a deed, whereby he renounced all pretension to her fortune, which was very considerable, and must otherwise have fallen into his hands, she herself having no intention to secure it. In 1672 he published *A vindication, &c. of the church and state of Scotland*; which at that juncture was looked upon as so great a service, that he was again offered a bishopric, and a promise of the next vacant arch-bishopric, but did not accept of it, because he remarked, that the great design of the court was to advance popery. In 1673 he took another journey to London; and, by the king's own nomination, after hearing him preach, was made one of his chaplains in ordinary.

Upon his return to Scotland, he retired to his station at Glasgow; but was obliged the next year to return to court to justify himself against the accusations of duke Lauderdale, who had represented him as the cause of the miscarriages of all the court measures in Scotland. The king received him very coldly, and ordered his name to be struck out of the list of chaplains; yet, at the duke of York's entreaty, consented to hear what he could offer in his own justification, with which he seemed to be satisfied. Nevertheless, as Lauderdale had not dropped his resentment, Mr. Burnet, who was told that his enemies had a design to get him imprisoned, resigned his professor's chair at Glasgow, and

and resolved to settle in London. He preached in several churches; and had been actually chosen minister of one, had not the electors been deterred from it by a message in the king's name. About this time the living of Cripplegate being vacant, the dean and chapter of St. Paul's (in whose gift it was) hearing of his circumstances, and the hardships he had undergone, sent him an offer of the benefice; but as he had been informed of their first intention of conferring it on Dr. Fowler, he generously declined it. In 1675, at the recommendation of lord Hollis, whom he had known in France, ambassador at that court, he was, by sir Harbottle Grimstone, master of the rolls, appointed preacher of the chapel there, notwithstanding the opposition of the court. He was soon after chosen a lecturer of St. Clement's, and became one of the preachers that were most followed in town. In 1679 he published the first volume of his History of the Reformation, for which he had the thanks of both houses of parliament: and two years after, the second volume, which met with the same approbation as the first. About this time he attended a sick person, who had been engaged in an amour with the earl of Rochester. The manner in which he treated her during her illness, gave that lord a great curiosity of being acquainted with him. Whereupon, for a whole winter, he spent one evening in a week with Mr. Burnet, who discoursed with him upon all those topics, upon which sceptics and men of loose morals attack the christian religion. The happy effect of these conferences occasioned the publication of his account of the life and death of that earl.

In 1682, when the administration was changed in favour of the duke of York, being much resorted to by persons of all ranks and parties, in order to avoid returning visits, he built a laboratory, and went, for above a year, through a course of chemical experiments. Not long after, he refused a living of three hundred a year offered him by the earl of Essex, on the terms of not residing there, but in London. His behaviour at the lord Russel's trial, and his attendance on him in prison and at his execution, having drawn on him the indignation of the court, he took a short tour to Paris, where unusual civilities were shewn him by the king of France's express direction. He became acquainted with several eminent persons; but not thinking it right to be longer absent from the duties of his calling, he returned to London, and that very year, in pursuance of the king's mandate, was discharged from his lectureship at St. Clement's: and having, on the 5th of November 1684, preached a sermon at the Rolls chapel, severely inveighing against the doctrines of popery and the principles of the papists, he was, in December following, forbid to preach there any more.

On king James's accession to the throne, having obtained leave

to go out of the kingdom, he first went to Paris, and lived in great retirement, till contracting an acquaintance with brigadier Stoupe, a protestant gentleman in the french service, he made a tour with him to Italy. He met with an agreeable reception at Rome. Pope Innocent II. hearing of our author's arrival, sent the captain of the swiss guards to acquaint him, that he would give him a private audience in bed, to avoid the ceremony of kissing his holiness's slipper. But Dr. Burnet excused himself as well as he could.

One evening, upon visiting cardinal Howard, he found him distributing some relics to two french gentlemen. Whereupon he whispered to him in english, that it was somewhat odd, that a clergyman of the church of England should be at Rome, helping them off with the ware of Babylon. The cardinal smiled at the remark, and repeating it in french to the gentlemen, bade them tell their countrymen how bold the heretics, and how mild the cardinals were at Rome. Some disputes which our author had at Rome, concerning religion, beginning to be taken notice of, made it proper for him to quit that city, which, upon an intimation given him by prince Borghese, he accordingly did. He pursued his travels through Switzerland and Germany. In 1688 he came to Utrecht, with an intention to settle in some of the Seven Provinces. There he received an invitation from the prince and princess of Orange (to whom their party in England had recommended him) to come to the Hague, which he accepted: he was soon made acquainted with the secret of their counsels, and advised the fitting out of a fleet in Holland sufficient to support their designs and encourage their friends. This and the account of his travels, in which he blends popery and tyranny together, and represents them as inseparable, with some papers reflecting on the proceedings of England, that came out in single sheets, and were dispersed in several parts of England, most of which Mr. Burnet owns himself the author of, alarmed king James; and were the occasion of his writing twice against him to the princess of Orange, and insisting by his ambassador on his being forbid the court, which after much importunity was done; though he continued to be trusted and employed as before, the dutch ministers consulting him daily. But that which gave, he tells us, the crisis to the king's anger was, the news of Burnet's being to be married to a considerable fortune at the Hague. To put an end to these frequent conferences with the ministers, a prosecution for high treason was set on foot against him both in England and Scotland: but Burnet, receiving the news thereof before it came to the states, avoided the storm, by petitioning for, and obtaining without any difficulty, a bill of naturalization, in order to his intended marriage with Mary Scot, a dutch lady of considerable fortune, who,
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with the advantage of birth, had those of a fine person and understanding.

After his marriage with this lady, being legally under the protection of Holland, he undertook, in a letter to the earl of Middleton, to answer all the matters laid to his charge; and added, that being now naturalized in Holland, his allegiance was, during his stay in these parts, transferred from his majesty to the States General; and in another letter, that if, upon non-appearance, a sentence should be passed against him, he might, to justify himself, be forced to give an account of the share he had in affairs, in which he might be led to mention what he was afraid would not please his majesty. These expressions gave such offence to the english court, that, dropping the former prosecution, they proceeded against him as guilty of high treason; and a sentence of outlawry was passed upon him: and thereupon the king first demanded him to be delivered up, and afterwards insisted on his being banished the Seven Provinces; which the states refused, alleging, that he was become their subject; and, if the king had any thing to lay to Dr. Burnet's charge, justice should be done in their courts. This put an end to all farther application to the states; and Dr. Burnet, secured from any danger, went on in assisting and forwarding the important affair of the revolution. He gave early notice of it to the court of Hanover, intimating, that the success of that project must naturally end in a succession in that illustrious house to the british crown. He wrote also several pamphlets in support of the prince of Orange's designs, and assisted in drawing up his declaration, &c. and when he undertook the expedition to England, Dr. Burnet accompanied him as his chaplain. After his landing, at Exeter he proposed and drew up the association, and was of no small service on several occasions by a seasonable display of pulpit eloquence, to animate the prince's followers, and gain over others to his interest. Nor did his services pass unrewarded; for king William had not been many days on the throne before Dr. Burnet was advanced to the see of Salisbury, in the room of Dr. Seth Ward, deceased, being consecrated May 31, 1689. He distinguished himself in the house of lords, by declaring for moderate measures with regard to the clergy, who scrupled to take the oaths, and for a toleration of the protestant dissenters. A passage in his pastoral letter to the clergy of his diocese, concerning the oaths of allegiance and supremacy to king William and queen Mary, dated May 15, 1689, which seemed to ground their title to the crown on the right of conquest, gave such offence to both houses of parliament, that they ordered it to be burnt by the hands of the common hangman. As soon as the session of parliament in 1689 was ended, he went down to his diocese, where he was
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very exact in the discharge of his function, and was particularly scrupulous in conferring orders and admitting to livings.

In 1698 he lost his wife by the small-pox; and, as he was almost immediately after appointed preceptor to the duke of Gloucester, in whose education he took great pains, this employment and the tender age of his children induced him the same year to supply her loss, by a marriage with Mrs. Berkeley, eldest daughter of sir Richard Blake, knight.

In 1699 he published his Exposition on the thirty-nine articles of the church of England. In 1704 he had the satisfaction to see his project for augmenting poor livings carried into execution. The last five or six years of his life he grew more abstracted from the world than he had been in the former part of it. He lived to see a succession take place, and that family established, in whose interests he had been so zealous: he died March 17, 1715, in the 72d year of his age, and was interred in the parish church of St. James, Clerkenwell. After his death, his History of his own times, with his life annexed, was published by his son Thomas Burnet, esq. His character, as drawn by the marquis of Halifax, is as follows: "Dr. Burnet is like all men who are above the ordinary level, seldom spoken of in a mean; he must either be railed at or admired. He has a swiftness of imagination that no other comes up to; and as our nature hardly allows us to have enough of any thing, without having too much, he cannot at all times so hold in his thoughts, but that at some times they may run away with him; as it is hard for a vessel that is brimful, when in motion, not to run over; and therefore the variety of matter that he ever carries about him, may throw out more than an unkind critic would allow of. His first thoughts may sometimes require more digestion, not from a defect in his judgment, but from the abundance of his fancy, which furnishes too fast for him; his friends love him too well to see small faults; or if they do, think that his greater talents give him a privilege of straying from the strict rules of caution, and exempt him from the ordinary rules of censure. He produces so fast, that what is well in his writings calls for admiration, and what is incorrect deserves an excuse; he may, in some things, require grains of allowance, which those only can deny him who are unknown or unjust to him. He is not quicker in discerning other men's faults than he is in forgiving them; so ready, or rather glad, to acknowledge his own, that from blemishes they become ornaments. All the repeated provocations of his indecent adversaries have had no other effect, than the setting his good nature in so much a better light, since his anger never yet went farther than to pity them. That heat, which in most other men raises sharpness and satire, in him glows into warmth for his friends, and compassion for those in
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want and misery. As dull men have quick eyes in discerning the smaller faults of those that nature has made superior to them, they do not miss one blot he makes; and being beholden only to their barrenness for their discretion, they fall upon the errors which arise out of his abundance; and, by a mistake into which their malice betrays them, they think that by finding a mote in his eye, they hide the beams that are in their own. His quickness makes writing so easy a thing to him, that his spirits are neither wasted nor soured by it: the soil is not forced; every thing grows and brings forth without pangs; which distinguishes as much what he does from that which smells of the lamp, as a good palate will discern between fruit which comes from a rich mould, and that which tastes of the uncleanly pains that have been bestowed upon it. He makes many enemies by setting an ill-natured example of living, which they are not inclined to follow. His indifference for preferment, his contempt not only of splendour, but of all unnecessary plenty; his degrading himself into the lowest and most painful duties of his calling; are such unpretential qualities, that, let him be never so orthodox in other things, in these he must be a dissenter. Virtues of such a stamp are so many heresies in the opinion of those divines who have softened the primitive injunctions so as to make them suit better with the present frailty of mankind. No wonder then if they are angry, since it is in their own defence; or that, from a principle of self-preservation, they should endeavour to suppress a man whose parts are a shame, and whose life is a scandal to them." A list of his writings may be seen at the end of the account of his life published by his son.

BURNET (Dr. THOMAS), a most ingenious and learned writer, was born at Croft in Yorkshire, in or about the year 1635. His first education was at the free-school of North-Alverton in that county, from whence he was removed, in June 1651, to Clare-hall in Cambridge. Here he had the excellent Tillotson for his tutor; under whom, it is probable, he improved, if not imbibed, that noble way of thinking, for which he is so much distinguished, and will be ever memorable. The very learned Dr. Cudworth was at that time master of Clare-hall, but removed from it to the mastership of Christ's college in 1654; and thither our author followed him. Under his patronage he was chosen fellow of it in 1657, commenced M. A. in 1658, and became senior proctor of the university in 1661; but how long afterwards he continued his residence there, does not appear.

The next situation and character we find him in, is that of governor to the young earl of Wiltshire, son of the marquis of Winchester, with whom he travelled abroad; and gave such satisfaction, that, soon after his return to England, he was invited
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and prevailed on by the first duke of Ormond, to travel once more in the like character with the young earl of Ossory, his grace's grandson and heir apparent. These honourable connections introduced him into what may properly be called the world: in which he afterwards confirmed the reputation he already had for fine parts and learning, by the publication of his *Telluris theoria sacra, orbis nostri originem & mutationes generales, quas olim subiit et subiturus est, complectens*. This sacred theory of the earth was originally published in latin, in 2 vols. 4to. the two first books, concerning the deluge, and paradise, 1681; the two last, concerning the burning of the world, and the new heavens and new earth, in 1689. The uncommon approbation this work met with, and the particular encouragement of Charles II. who was exceedingly taken with it, put the author upon translating it into english. He did so; and published the two first books in 1684, folio, with an elegant dedication to the king; as he did the two last in 1689, with a no less elegant dedication to queen Mary. "The english edition, he tells us, is the same in substance with the latin; though, he confesses, not so properly a translation, as a new composition upon the same ground, there being several additional chapters in it, and several new moulded."

May 19, 1685, he was made master of the Charter-house, by the interest of the duke of Ormond; and soon after commenced LL.D. At what time he entered into orders is not exactly known; but it is plain that he was a clergyman at his election to this mastership, from the objection then made against him by some of the bishops who were governors, namely, "that he generally appeared in a lay-habit." This objection however was over-ruled by his patron the duke of Ormond, who asserted in his favour, that he had no living or other ecclesiastical preferment; and that his life and conversation were in all respects suitable to the clerical character. In the latter end of 1686, Dr. Burnet's integrity, prudence, and resolution, were fully tried in his new station upon the following occasion:—One Andrew Popham, a roman catholic, came to the Charter-house, with a letter from king James to the governors, requiring them to choose and admit him the said Andrew Popham a pensioner thereof, "without tendering any oath or oaths unto him, or requiring of him any subscription, recognition, or other act or acts, in conformity to the doctrine and discipline of the church of England as the same is now established; and notwithstanding any statute, order, or constitution, of or in the said hospital; with which, says his majesty, we are graciously disposed to dispense in his behalf." The governors were assembled, Popham appeared, and the king's letter was read: upon which the lord chancellor Jefferies moved, that without any debate they should proceed
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to vote, whether Andrew Popham should be admitted a pensioner of the hospital according to the king's letter; and it was put upon the master, Dr. Burnet, as the junior, to vote first. The master told the governors, that he thought it was his duty to acquaint their lordships with the state and constitution of that hospital: and, though this was opposed by some; yet, after a little debate, the master was heard; who observed, that to admit a pensioner into the hospital without his taking the oaths of allegiance and supremacy, was not only contrary to the constitution of the hospital, but to an express act of parliament for the better establishment thereof. One of the governors asked, what this was to the purpose? To whom the duke of Ormond replied, that he thought it much to the purpose; for an act of parliament was not so slight a thing as not to deserve a consideration. After some other discourse, the question was put, whether Popham should be admitted? and passed in the negative. A second letter from the king was afterwards sent; to which the governors, in a letter addressed to his majesty, humbly replied, and gave their reasons why they could not comply with his pleasure, in admitting Andrew Popham as a pensioner of the hospital. This not satisfying king James, he ordered chancellor Jefferies to find out a way how he might have right done him at the hospital; and the master was particularly threatened to be summoned before the ecclesiastical commissioners. But by this time they were quarrelling with the universities, and had their hands full of business; and so the affair was dropped. This was the first stand made against the dispensing power of that reign, by any society in England; and did good service to the public; as sometimes a little frontier garrison well defended, gives a check to a great army, and a good example to the rest of the country to stand stoutly upon their defence. A relation of the Charter-house proceedings upon this occasion was published by Dr. Burnet in 1689.

After the revolution, he was introduced to court by his honoured tutor and worthy friend archbishop Tillotson; was made chaplain to the king, and soon after clerk of the closet. He was now looked upon as in the high road to great preferment, and had certainly a fine prospect before him; when he ruined all by some unadvised strokes of his pen. In 1692 he published *Archæologiæ philosophicæ; sive doctrina antiqua de rerum originibus*, in 4to, with a dedication to king William, whose character he there draws with great strength of genius and art, and in that beautiful style which was peculiar to himself. But neither the high rank and authority of his patron, nor the great elegance and learning displayed throughout the work, could protect the author from the clamours raised against him for allegorizing the scripture-account of the fall of Adam
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and Eve. In consequence of which, as appears from a latin letter, written by himself to Walters, a bookseller at Amsterdam, dated Sept. 14, 1694, he desires to have the most offensive parts omitted in the future editions of that work. The letter is in his own hand-writing; and, as it is short, and not unworthy of notice, shall be inserted. “ Literas tuas, humanissime domine, datas Amsteleodami Aug. 25, non ita pridem accepi; in quibus mihi notum facis, te scripta mea latina typis jam semel mandasse; distractisque fere exemplaribus, in animo tibi esse eadem recudere. Proin me rogas, ut si aliquid addendum habeam, id ad te transmittam. Habeo equidem nonnulla addenda, sed quæ non licet per valetudinem digerere, aut suis locis attexere. Fac itaque ut libet, non impedis; velim tantum, ut omittatur in hac nova editione dictiuncula illa, *En primordia artis futuræ!* et ad fictum illum dialogum inter Evam et serpentem in eodem capite adjice, si placet in margine: *Vide Amyradum de Serpente Tentatore, & Andreæ Rivinum de Serpente Seductore ad mentem Judæorum & Christianorum.* Cætera tuæ curæ et humanitati permitto, precorque ut valeas.”

He had expressed himself to the same purpose, some time before the date of this letter, in a latin epistle, “ Ad virum clarissimum circa nuper editum de Archæologiis Philosophicis libellum;” where his words run thus: “ Si quid crude et immature dictum est, quod piis et sapientibus offendiculo esse possit, id totum quicquid est indictum volo; et colloquium inter Evam et serpentem quod nonnullis displicere audio, vel si quid sit præterea cognatæ indolis, amputari et abscindi sine dolore patiar.” The person to whom this latin letter is addressed, and also a second afterwards, upon the same subject, was generally understood to be archbishop Tillotson. Both the letters are subjoined to the second edition of Archæologiæ philosophicæ, printed in 1728 in 8vo, and in both he acknowledges sacred scripture, whether literally or mystically understood, to be given us from heaven, as the rule of our faith, the guide of our life, and the refuge of our salvation; and professes to pay to it all possible respect, honour and veneration.

But all this came too late, or however proved insufficient to lay the storm raised against him; which was rather increased than abated, by the encomium which Mr. Charles Blount, the deistical author of the Oracles of reason, thought proper to bestow upon his work. Blount, in a letter to his friend Gildon, tells him, that “ according to his promise, he has sent him a translation of the seventh and eighth chapters, and also the appendix, of the great and learned Dr. Burnet’s Archæologiæ philosophicæ, &c. a piece, which he thinks one of the most ingenious he ever read, and full of the most acute as well as learned observations. These seventh and eighth chapters, here

here translated for Mr. Gildon's use, were unfortunately the most carped at in the whole work: and being immediately adopted by an infidel writer, gave such a plausible colour to the complaints of the clergy, that it was judged expedient, in that critical season, to remove him from his place of clerk of the closet. He withdrew accordingly from court: and, if Mr. Oldmixon can be credited, actually missed the see of Canterbury, upon the death of Tillotson, on account of this very work, which occasioned him to be then represented by some bishops as a sceptical writer. He retired to his beloved studies and contemplations in the Charter-house, without seeking, or perhaps desiring, any farther preferment; for he was a man of many virtues, and does not appear to have had any ambition in his nature. There he lived in a single state to a good old age; and there he died Sept. 27, 1715.

In 1727, two other learned and elegant latin works of our author were published in 8vo [G]; one *De fide et officiis christianorum*, the other *De statu mortuorum et resurgentium*. Burnet had himself caused to be struck off at the press a few copies of each of these works, for the use of himself and some private friends; but did not intend them for the public, there being some points discussed in them not so proper to be communicated openly. Yet, surreptitious copies from proof-sheets getting into the world, and the works being terribly mangled and full of faults, Mr. Wilkinson, of Lincoln's-inn, Burnet's particular friend, and who was in possession of all his papers, thought it right to oblige the learned with a true copy of them, corrected by the doctor himself; as he did in 1727. To the second edition in 1733, of *De statu mortuorum et resurgentium*, is added an appendix, *De futura judæorum restauratione*: it appearing to the editor from Burnet's papers, that it was designed to be placed there. He is said also to have been the author of three small pieces without his name, under the title of *Remarks upon an Essay concerning human understanding*; the two first published in 1697, the last in 1699; which *Remarks* were answered by Mrs. Catherine Trotter, afterwards Mrs. Cockburn, then but 23 years of age, in her *Defence of Mr. Locke's Essay*, printed in May 1702. These pieces however were not among the acknowledged works of Dr. Burnet.

Meanwhile, some farther notice must be taken of The sac theory of the earth, which is the principal of all his productions, and indeed is a most beautiful work. It would be endless to transcribe the fine things that have been said of this theory. Mr. Addison, in 1699, wrote a latin ode in its praise, which has

been prefixed to many editions of it. An able writer [H] has not scrupled, from this single work, to rank Dr. Burnet with the very few, in whom the three great faculties of the understanding, viz. judgment, imagination, and memory, have been found united. According to him, there have existed but few transcendent geniuses, who have been singularly blessed with this rare assemblage of different talents. All that he could recollect, "who have at once enjoyed in full vigour a sublime and splendid imagination, a solid and profound understanding, an exact and tenacious memory, are Herodotus, Plato, Tully, Livy, Tacitus, Galileo, Bacon, Des Cartes, Malebranche, Milton, Burnet of the Charter-house, Berkeley, and Montesquieu." The same writer afterwards delivers himself in these terms of high compliment to Dr. Burnet: "It has been the lot of many great names, not to have been able to express themselves with beauty and propriety in the fetters of verse, in their respective languages; who have yet manifested the force, fertility, and creative power of a most poetic genius, in prose. This was the case of Plato, of Lucian, of Fenelon, of sir Philip Sidney, and of Dr. Thomas Burnet; who, in his Theory of the earth, has displayed an imagination very near equal to that of Milton:

Mœnia mundi

Discedunt: totum video per inane geri res."

But, notwithstanding these encomiums on Burnet, it is not pretended that his Theory is built upon principles of mathematics and sound philosophy: on the contrary, the men of science were displeased at him for presuming to erect a theory, which he would have received as true, without proceeding on that foundation. Flamstead is reported to have told him somewhat peevishly, that "there went more to the making of a world, than a fine turned period;" and that "he was able to overthrow the Theory in one sheet of paper." Others attacked it in form. Mr. Erasmus Warren, rector of Worlington in Suffolk, published two pieces against it, soon after its appearance in english, and Dr. Burnet answered them: which pieces, with their answers, have been printed at the end of the later editions of the Theory. Mr. John Keill, afterwards doctor, savilian professor of geometry in Oxford, published also an Examination of it in 1698, to which Dr. Burnet replied; and then Mr. Keill defended himself. Burnet's reply to Keill is subjoined to the later editions of his Theory; and Keill's Examination and Defence, together with his Remarks and Defence upon Whiston's Theory, were reprinted together in 1734, 8vo. It is universally

[H] See the Essay on the writings and genius of Pope, p. 118.

allowed,

allowed, that Keill has solidly confuted the Theory; and it is to be lamented that he did it in the rough way of controversy: yet there are many passages in his confutation, which shew, that he at the same time entertained the highest opinion of the author. "I acknowledge him (says he) to be an ingenious writer; and if he had taken a right method, and had made a considerable progress in those sciences that are introductory to the study of nature, I doubt not but he would have made a very acute philosopher. It was his unhappiness to begin at first with the cartesian philosophy; and not having a sufficient stock of geometrical and mechanical principles to examine it rightly, he too easily believed it, and thought that there was but little skill required in those sciences to become a philosopher: and therefore, in imitation of *Monf. des Cartes*, he would undertake to shew how the world was made; a task too great, even for a mathematician."

Many perhaps may wonder, that a book fundamentally wrong should run through so many editions, and be so much read; but the reason is plain. No man reads *Homer's Iliad* for history, any more than he reads *Milton's Paradise Lost* for divinity; though it is possible there may be true history in the one, as it is certain there is some true divinity in the other. Such works are read, purely to entertain and amuse the fancy; and it is not the story that is sought after, but the greatness of imagery, and nobleness of sentiments, with which they abound. Why may not *Burnet's Theory of the earth* be read with the same view? It is not true in philosophy; but it is full of vast and sublime conceptions, presents to the imagination new and astonishing scenes, and will therefore always furnish a high entertainment to the reader, who is capable of being pleased as well as instructed. This even Keill himself allows: "For as I believe (says he) never any book was fuller of errors and mistakes in philosophy, so none ever abounded with more beautiful scenes, and surprising images of nature. But I write only to those who might perhaps expect to find a true philosophy in it: they who read it as an ingenious romance, will still be pleased with their entertainment."

BURNET (Dr. THOMAS), a physician of Scotland, of whose birth, life, and death, we find nothing recorded, except what the title-pages of his books set forth; namely, that he was *M. D. medicus regius, et collegii regii medicorum Edinburgensis socius*. His name deserves to be preserved, however, for the sake of two useful works which he has left. One is, *Thesaurus medicinæ practicæ*, Lond. 1673, in 4to: a collection from the best practical writers, the last edition of which, greatly enlarged by himself, was published at Geneva, 1698, in 4to. The other, *Hippocrates contractus, in quo Hippocratis omnia in brevem epitomen redacta habentur*, Edinb. 1685, in 8vo. A neat edition of this was printed at London, 1743, in 12mo.

BURROUGHES (**JEREMIAH**), was educated at Cambridge, but was obliged to quit that university for nonconformity. He sheltered himself for some time under the hospitable roof of the earl of Warwick, and afterwards retired to Holland. About the beginning of the civil wars he returned to London; not to spread sedition (as his nonconforming brethren were falsely accused of doing), but peace, for which he earnestly laboured. His *Irenicum* was one of the last subjects upon which he preached. He was a man of learning, candour, and modesty, and of irreproachable life. A considerable number of his writings are in print, many of which were published after his death, which happened November 14, 1646.

BURROW (**Sir JAMES**), master of the crown-office, was elected F. R. S. 17... F. A. S. 1751. On the death of Mr. West in 1772, he was prevailed on to fill the president's chair at the Royal Society till the anniversary election, when he resigned it to sir John Pringle; and Aug. 10, 1773, when the society presented an address to his majesty, he received the honour of knighthood. He published two volumes of Reports 1766, two others in 1771 and 1776, and a volume of Decisions of the court of king's bench, upon settlement cases, from 1732 to 1772 (to which was subjoined an Essay of punctuation), in 3 parts, 4to. 1768, 1772, 1776. The Essay was also printed separately in 4to. 1773. He published, without his name, A few anecdotes and observations relating to Oliver Cromwell and his family, serving to rectify several errors concerning him, published by Nicol. Comm. Papadopoli, in his *Historia gymnasii Pativini*, 1763, 4to. An elegant whole length portrait of sir James was engraved after Devis by Basire, 1780. He died Nov. 5, 1782.

BURTON (**HENRY**), was born at Birsfall in Yorkshire, about 1579; and educated at St. John's college in Cambridge, where he took both his degrees in arts. He was afterwards incorporated M. A. at Oxford, and took the degree of B. D. He first was tutor to the sons of lord Carey of Lepington (created in 1625 earl of Monmouth), then clerk of the closet to prince Henry; and after his death to prince Charles, whom he was appointed to attend into Spain in 1623; but, for reasons unknown, was set aside after part of his goods were shipped, and upon that prince's accession to the crown was removed from being his clerk of the closet. Burton, highly disgusted at this treatment, took every opportunity of expressing his resentment, particularly by railing against the bishops.

In April 1625, he presented a letter to king Charles, remonstrating against Dr. Neile and Dr. Laud, his majesty's continual attendants, as popishly affected; and for this was forbidden the court. Soon after he was presented to the rectory of St. Matthew's, in Friday-street, London. In Dec. 1636, he was summoned

moned to appear before Dr. Duck, one of the commissioners for causes ecclesiastical, who tendered to him the oaths *ex officio*, to answer to certain articles brought against him, for what he had advanced in two sermons preached in his own church on the preceding 5th of November[1]. Burton, instead of answering, appealed to the king: nevertheless, a special high-commission court, which was called soon after at doctor's commons, suspended him, in his absence, from both his office and benefice; upon which he thought fit to abscond, but published his two sermons under the title of, *For God and the King*; together with an apology justifying his appeal. February 1, a serjeant at arms, with other officers, by virtue of a warrant from the star-chamber, broke open his doors, seized his papers, and took him into custody. Next day, he was, by an order of the privy-council, committed to the Fleet prison; from which place he dated one epistle to his majesty, another to the judges, and a third to the true-hearted nobility. March 11, he was proceeded against in the star-chamber, for writing and publishing seditious, schismatical, and libellous books, against the hierarchy of the church, and to the scandal of the government. To this information he (and Bastwick and Prynne who were indicted with him) prepared answers [κ]. In the end of May 1637, a person came to the Fleet,

[1] The text they were preached upon was, Proverbs xxiv. 21, 22. In these two sermons, and in his apology, he charged the bishops with dangerous plots to change the orthodox religion established in England, and to bring in romish superstition in the room of it; and blamed them for introducing several innovations into divine worship. The chief he mentioned were, that in the epistle the Sunday before easter, they had put out "In," and made it "At the name of Jesus;" which alteration was directly against the act of parliament. That two places were changed in the prayers set forth for the 5th of November; namely, "Root out that babylonish and antichristian sect, which say, &c." is thus altered: "Root out that babylonish and antichristian sect of them which say." Next, "Cut off those workers of iniquity whose religion is rebellion, &c." was, in the book printed in 1635, thus altered: "Cut off those workers of iniquity, who turn religion into rebellion."—That the prayers for the navy are left out of the late book for the fast.—That the placing the communion-table altarwise, at the upper end of the chancel, was done to advance and usher in popery. That the second service, as dainties, was said there.—That bowing towards the altar, was worshipping the table, or God knows what.

[κ] Their counsel refused to sign their answers, for fear of offending the star-chamber. The defendants therefore petitioned the court, that according to ancient precedents, they might sign their answers with their own hands; declaring, they would abide by the censure of the court, if they did not make good what was contained therein. But this was refused by the court. Burton's answer was at length signed by Holt, a benchet of Gray's Inn; who afterwards withdrew his hand, because the other counsel, out of fear, would not subscribe it. However, Burton tendered it to the court, desiring it might be accepted, or Holt ordered to new sign it. The court ordered, that it might be received under the hand of Holt alone, which was accordingly done. After it had lain in court near three weeks, upon the attorney-general's suggestion to the court, May 19, that it was scandalous; it was referred to the two chief justices, sir John Bramston and sir John Finch, to consider of, and to expunge what was contained therein, as unfit to be brought into court, or otherwise impertinent and scandalous. They expunged sixty-four whole sheets; that is, the whole answer, except six lines at the beginning, and about twenty-four at the latter end.

to examine Burton upon his answer; but hearing that the greatest part of it had been expunged, he refused to be examined, unless his answer might be admitted as it was put in, or he permitted to put in a new answer. June 2, it was ordered by the court, that if he would not answer to interrogatories framed upon his answer, he would be proceeded against *pro confesso*. Accordingly, June 14, Burton, and the two others, being brought to the bar, the information was read; and no legal answer having been put in in time, nor filed on record, the court began for this contempt to proceed to sentence. The defendants cried out for justice, that their answers might be read, and that they might not be condemned unheard. Nevertheless, because their answers were not filed on record, the court proceeded to pass sentence: which was, that Burton, Prynne, and Bastwick pay a fine of 5000 l. each, and that Burton in particular be deprived of his ecclesiastical benefice, degraded from his ministerial function and degrees in the university, be set on the pillory, have both his ears cut off there, confined to perpetual close imprisonment in Lancaster-castle, debarred the access of his wife or any other except his keeper, and denied the use of pen, ink, and paper: all which, except the fine, was executed accordingly. After twelve weeks imprisonment in the common gaol at Lancaster, where great crowds pitying his misfortunes resorted to him, some of his papers being dispersed in London, he was removed, by an order of council, to Cornet-castle in the isle of Guernsey, October 1637, where he was shut up almost three years; till in November 1640, the house of commons, upon his wife's petition, complaining of the severity of his sentence, ordered that he should be forthwith sent for to the parliament in safe custody. Burton, on his arrival at London, presented a petition to the house of commons, setting forth his sufferings. In consequence of which, the house resolved that the sentence against him was illegal, and ought to be reversed; that he be freed from the fine of 5000 l. and from imprisonment, and restored to his degrees in the university, orders in the ministry, and to his ecclesiastical benefice in Friday-street, London; also have recompense for his imprisonment, and for the loss of his ears, which they fixed at six thousand pounds; but by reason of the ensuing confusions in the kingdom, he never received that sum. He was, however, restored to his living of St. Matthew's, after which he declared himself an independent, and complied with all the alterations that ensued. He died Jan. 1648. Besides the tracts mentioned above, he wrote several others.

BURTON (WILLIAM) [L], author of the History of Leicestershire,

[L] Mr. Peck had collected materials for the life of Mr. Burton and his younger brother Robert, which are probably among the papers of the late sir Thomas Cave, bart.

tershire, and eldest son of Ralph Burton, esq. of Lindley in Leicestershire, was born August 24, 1575, educated at the school of Sutton-Coldfield in Warwickshire, admitted of Brazen-nose college Oxford 1591, and of the Inner Temple May 20, 1593, *i. e.* June 22, 1594, and afterwards a barrister and reporter in the court of common pleas. But "his natural genius leading him to the studies of heraldry, genealogies, and antiquities, he became excellent in those obscure and intricate matters; and, look upon him as a gentleman, was accounted by all that knew him to be the best of his time for those studies, as may appear by his description of Leicestershire *." In 1602 he corrected Saxton's map of that county, with the addition of eighty towns. His weak constitution not permitting him to follow his business, he retired into the country; and his great work, the Description of Leicestershire, was published in folio, 1622. He tells his patron, George Villers, marquis of Buckingham, that "he has undertaken to remove an eclipse from the sun without art or astronomical dimension, to give light to the county of Leicester, whose beauty has long been shadowed and obscured;" and in his preface declares himself one of those who hold that *gloria totius res est vanissima mundi*; and that he was unfit and unfurnished for so great a business: "unfit," to use his own words, "for that myself was bound for another study, which is jealous, and will admit no partner; for that all time and parts of time, that could possibly be employed therein, were not sufficient to be dispensed thereon, by reason of the difficulty of getting, and multiplicity of kinds of learning therein. Yet if a partner might be assigned or admitted thereto, there is no study or learning so fit or necessary for a lawyer, as the study of antiquities." He was assisted in this undertaking by his kinsmen John Beaumont of Gracedieu, esq. and Augustus Vincent, *rougecroix*; but the church notes were taken by himself. He drew up the corollary of Leland's life, prefixed to the Collectanea, with his favourite device, the sun recovering from an eclipse, and motto *Rilucera*, dated *Faledi* 1612, from *Falde*, a pleasant village near Tutbury, Staffordshire, and a great patrimony belonging to his family, and then to him. The county history was dated from the same village, Oct. 30, 1622. He also caused part of Leland's Itinerary to be transcribed 1631, and gave both the transcript and the seven original volumes to the bodleian library 1632; as also Talbot's notes. To him his countryman Thomas Purefoy, esq. of Barwell, bequeathed Leland's Collectanea after his death 1612. Wood charges him with putting many needless additions and illustrations into these Collectanea, from which charge

bart. M. P. who bought the greater part of suggestion of Mr. Asliby.
Mr. Peck's MSS. from his widow, on the * Wood, *Ath. Oxon.* ii. 75.

Hearne defends him. Wood adds, he made a useful index to them; which, Hearne says, was only of some religious houses and some authors. In 1625 he resided at Lindley, where, among other works, he compiled a folio volume (which still remains in MS.) under the title of *Antiquitates de Dadlington, manerio com. Leic. five exemplificatio scriptorum, cartarum veterum, inquisitionum, rotulorum curiarum, recordorum, et evidentium probantium antiquitates dicti manerii de Dadlington, et hæreditatem de Burton in dicto manerio de Dadlington, quæ nunc sunt penes me Will'mum Burton de Lindley com. Leic. modernum dominum dicti manerii de Dadlington. Labore et studio mei Will'mi Burton de Lindley, apprenticii legum Angliæ, et socii Interioris Templi Londini; nuper habitantis apud Falde com. Staff. nunc apud Lindley, 25 Aug. 1625, æt. 50.* He died at Falde, after suffering much in the civil war, April 6, 1645, and was buried in the parish church thereto belonging, called Hanbury. He left several notes, collections of arms and monuments, genealogies, and other matters of antiquity, which he had gathered from divers churches and gentlemen's houses. Derby collections are mentioned in Gascoigne's notes, p. 53, probably by himself. In Osborne's Catalogue, 1757, was Vincent on Brooke, with MS. notes by William Burton, probably not more than those on Cornwall, which Dr. Rawlinson had.—He was one of sir Robert Cotton's particular friends, and had the honour to instruct sir William Dugdale. He was acquainted with Somner; and Michael Drayton, esq. was his near countryman and acquaintance, being descended from the Draytons of Drayton, or Fenny Drayton, near Lindley. He married, 1607, Jane, daughter of Humphry Adderley, of Widdington, Warwickshire; by whom he had one son, Cassibelan, born 1609, heir of his virtues as well as his other fortunes, who, having a poetical turn, translated Martial into english, which was published 1658. He consumed the best part of his paternal estate, and died Feb. 28, 1681, having some years before given most, if not all, his father's collections to Mr. Walter Chetwynd, to be used by him in writing the antiquities of Staffordshire. Several printed copies of Burton's Leicestershire, with MS. notes by different persons, are existing in various collections [M].—"The reputation of Burton's book," as Mr. Gough justly observes, "arises from its being written early, and preceded only by Lambard's Kent 1576, Carew's Cornwall 1602, and Norden's Surveys; and it is in comparison only of these, and not of Dugdale's more copious work, that we are to understand the praises so freely bestowed on it, and because nobody has treated the subject more remotely

[M] These are particularized in the History of Hinckley, p. 131. A new edition of the Description of Leicestershire was

absurdly printed in 1777, without the least improvement.

and accurately ; for Dugdale, says Burton, as well as Lambard and Carew, performed briefly. The present volume, though a folio of above 300 pages, if the unnecessary digressions were struck out, and the pedigrees reduced into less compass, would shrink into a small work. The typographical errors, especially in the latin, are so numerous, and the style, according to the manner of that time, so loose, that the meaning is often doubtful. The description is in alphabetical order, and consists chiefly of pedigrees and moot-cases [N].”

BURTON (ROBERT), known to the learned by the name of Democritus junior, was brother of the preceding, and born at Lindley Feb. 8, 1576. He was educated at the same school with his brother, and in 1593 sent to the same college. In 1599, he was elected student of Christ-church, and for form's sake (as Wood tells us, for he wanted not a tutor), was put under the tuition of Dr. John Bancroft, afterwards bishop of Oxford. In 1616 he had the vicarage of St. Thomas, in the west suburb of Oxford, conferred on him by the dean and canons of Christ-church, to the parishioners of which it is said that he always gave the sacrament in wafers ; and this, with the rectory of Segrave in Leicestershire, given him some years after by George lord Berkeley, he held with some difficulty (for the storm was gathering over England, and the troubles were coming on) to the day of his death, which happened in Jan. 1639.

He was a man of general learning ; a great philologer, an exact mathematician, and (what makes the peculiarity of his character) a very curious calculator of nativities. He was extremely studious, and of a melancholy turn, yet an agreeable companion, and very humorous. The Anatomy of Melancholy, by Democritus junior, as he calls himself, shews, that these seemingly different qualities were mixed together in his composition. This book was printed, first in 4to, afterwards many times in folio, to the great profit of the bookseller, who, as Mr. Wood tells us, got an estate by it [O]. Some circumstances attending his death occasioned strange suspicions. He died in his chambers at Christ-

[N] The author, sensible of its defect, greatly enlarged and enriched it with the addition of roman, saxon, and other antiquities, as appears from his letter to sir Robert Cotton, dated Lindley, June 9, 1627, still extant among Cotton's correspondences, in his library, Jul. C. iii. This book, thus augmented, was with other MSS. by the same author, in the possession of Mr. Walter Chetwynd of Incestry, in Staffordshire, whom Camden in Staffordshire calls venerandæ antiquitatis cultor maximus ; and afterwards came to, or was borrowed by, Mr. Charles King, tutor to

Mr. Chetwynd, in whose hands Brokesby mentions it, and says Mr. Chetwynd made considerable additions to it. He died 1693. Lord Chetwynd lent it to sir Thomas Cave, in whose hands Mr. Ashby saw it in 1763. It is continued to 1642.

[O] “ Burton upon Melancholy,” says archbp. Herring (Letters, 1777, 12mo.), “ is an author, the pleasantest, the most learned, and the most full of sterling sense. The wits of queen Anne's reign, and the beginning of George I. were, he adds, not a little beholden to him.”

church, at, or very near the time, which it seems he had some years before predicted from the calculation of his nativity; and this exactness made it whispered about, that for the glory of astrology, and rather than his calculation should fail, he became indeed a *felo de se*. This, however, was certainly not notorious; for he was buried with due solemnity in the cathedral of Christ-church, and had a fair monument erected to his memory, with his bust in ruff, gown, hair, and beard: on the right hand of which is the calculation of his own nativity [P], and under it this inscription made by himself, and put up by his brother:

*Paucis notus, paucioribus ignotus,
Hic jacet Democritus junior,
Cui vitam dedit, et mortem
Melancholia.
Obiit 8 Id. Jan. A. C. MDCXXXIX.*

He left a very choice collection of books, part of which he bequeathed to the bodleian, and 100*l.* to buy five pounds worth of books yearly for Christ-church library.

BURTON (EZEKIAS), was fellow of Magdalen-college Cambridge, and an eminent tutor there. In 1667 he was made chaplain to the lord keeper Bridgeman, and the same year for his singular merit was presented to the prebend of Norwich. He was very strenuous for a comprehension with the dissenters, and a toleration of others; and backed the treaty proposed in 1668, by the lord keeper, with all his might. Died of a malignant fever in 1681. His discourses were published in two vols. by Dr. Tillotson: these give us, says Mr. Grainger, an high idea of the piety, and no mean one of the abilities of the author.

BURTON (WILLIAM), son of William Burton of Atcham in Shropshire, born in Austin-friars, London, in the xviith century; was admitted in Gloucester-hall in Oxford, where he took the degree of bachelor of civil law, and, leaving the university, was master of the free-school of Kingston upon Thames. He was a good linguist, an excellent critic and antiquary, very much esteemed by the learned of his time, and particularly by the famous archbishop Usher. He died in 1657. Some of his works extant, are; *Græcæ linguæ historia*. *Veteris linguæ persicæ historia*, printed with the former. A commentary on Antoninus's *Itinerary*, so far as it concerns Britain, &c.

BURTON (WILLIAM). He was born at Rippon in Yorkshire 1697, and educated in Christ-church college in Oxford; where he took his degree of M. D. and became very eminent in his profession. In 1745 he proposed joining himself to the pre-

[P] This scheme is exactly delineated are some further particulars of the two brothers, in the *History of Hinckley*, p. 133, where

tender, then at Manchester; but his friends had interest sufficient to dissuade him from a measure which must have terminated in his ruin. In his latter years he spent much time in collecting records, out of which he wrote the History of the county of York, which has been published in two volumes folio. He died at York 1759, aged 62.

BURTON (JOHN), a learned divine, was born in 1696 at Wembworth in Devonshire, of which parish his father was rector. The first part of his grammatical education he received at Okehampton, and the remainder at Ely. Such were the proofs which young Burton afforded at school of his capacity, diligence, and worthy dispositions, that the learned Dr. Ashton, master of Jesus-college, Cambridge, designed to have him admitted into his own college. But, in the mean time, Dr. Turner, president of Corpus-Christi-college, Oxford, having made an accidental trial of Mr. Burton's literary improvements, procured him a scholarship in that college in 1713, when he was 17 years of age. Here he made so distinguished a progress, that Dr. Mather, the president, appointed him to the important office of tutor, when he was only B. A. Soon after, the college conferred upon him the honour of reading the greek lecture. During the whole course of his studies, his behaviour was at once so cheerful and so regular, that he equally recommended himself to the affection of his equals, and the esteem of his superiors. Dr. Potter, in particular, at that time bishop of Oxford, conceived a great regard for him. March 24, 1720, Mr. Burton was admitted to the degree of M. A. In the exercise of his duty as a tutor, no one could exceed him in attention, diligence, and a zealous concern for the improvement of his pupils. As he was himself unacquainted with mathematics, and ignorant of the hebrew tongue, he took effectual care that the young men under his tuition should be well instructed in these points. With regard to those of his pupils who were upon charitable foundations, he was solicitous that the acquisition of knowledge should be rendered as cheap to them as possible. He was even anxious that it might be no expence to them at all: and, indeed, so disinterested and beneficent was the whole of his conduct, that, after having discharged the office of a tutor almost fifteen years, he was scarcely possessed of 50 l. when he quitted the university. In revising, correcting, and improving the exercises of the students, Mr. Burton displayed surprising patience, and indefatigable diligence; and there are still extant his themes, declamations, orations, and poems of every kind, which he composed for the use of his own pupils, and even of others. His attention, however, was not solely confined to the business of tuition. He was anxious for restoring the credit of the university press, and for enabling poor editors to carry on their literary undertakings. With this view,

he often prevailed upon Dr. Mather, Dr. Holmes, and other vice-chancellors, to order new types; and, by the assistance of some noble friends, he was so strenuous in behalf of the learned Hutchinson, the editor of *Xenophon*, that no editors since that time have had any delay or difficulty in obtaining the exemption from the duty on paper, which has been granted by parliament to books printed at the Clarendon press. It was also by Mr. Burton's persuasion, that Mr. (afterwards lord) Rolle gave 100 l. to the university, for the purpose of lending it to editors; and that Dr. Hodges, provost of Oriel-college, bequeathed 200 l. to the same use. In 1725, when our learned tutor was pro-rector and master of the schools, he spoke before the determining bachelors, a latin oration, intituled *Heli*, which was both written and published with a design of enforcing the salutary exercise of academical discipline. The same subject was still more fully considered by him in four latin sermons, preached before the university; which, likewise, with appendixes, were afterwards given to the public. Indeed, the labour that Mr. Burton, during two years, cheerfully went through, as master of the schools, was immense. July 19, 1729, Mr. Burton was admitted to the degree of B. D. and in 1732, when the settlement of the colony of Georgia was in agitation, being solicitous to give his assistance in promoting that undertaking, he preached a sermon in its recommendation; and his discourse was afterwards published, with an appendix concerning the state of the colony. He was likewise, through his whole life, an ardent promoter of Dr. Bray's admirable scheme of parochial libraries.

Among other youths who were committed to the tuition of Mr. Burton, there were several from Eton school, who excelled in genius and learning. This circumstance introduced him to an epistolary correspondence, and a social intercourse, with the masters of the school, and the provost and fellows of the college; the consequence of which was, that they formed so good an opinion of his disposition and character, as to elect him, in 1733, into a fellowship of their society. About the same time, upon the death of Dr. Edward Littleton, he was presented to the vicarage of Maple-derham in Oxfordshire; which may be considered as a grand æra in Mr. Burton's life. Upon going to take possession of his new preferment, he found the widow of his predecessor, and three infant daughters, without a home, and without a fortune. A sight so affecting inspired him with compassion; compassion was followed by love, and love by marriage. Mr. Burton shewed the same contempt for money, and perhaps carried it to an excess, after he was settled in his living. His situation being remarkably pleasant, nothing gave him a greater delight than repairing, enlarging, and adorning his house, embellishing his gardens, planting trees, clearing fields, making roads, and

and introducing such other improvements as he believed would be of advantage to his successors [Q]. Works of a similar kind were undertaken by him, when in 1766 he was instituted to the rectory of Worplesdon in Surry. In 1748, the death of his wife affected him in the tenderest manner, as is evident from the several parts of his *Opuscula metrico-prosaica*. This event did not lessen his regard for her three orphan daughters, towards whom he continued to exert the greatest affection, care, and liberality. From henceforward he spent the principal part of the year at Eton-college; where he gave himself entirely up to the study of literature, and the assistance of his friends. But whenever there were any public meetings on literary or ecclesiastic affairs, whether at Oxford, London, or Cambridge, he had much satisfaction in being present at them. July 1, 1752, he took the degree of D. D. and afterwards published his lectures on that occasion. He was intimately connected with many of the bishops; and whilst caressed by the governors of the church, was equally dear to the lowest of the clergy. Nothing was more agreeable to him, than to see all around him easy, cheerful, and happy. To such of the young scholars at Eton as appeared to be of promising abilities and dispositions, he shewed a particular attention, made them the companions of his leisure hours, and afforded them every encouragement which lay in his power.

When Dr. Burton came to an advanced age, and his eyes began to fail him, he thought proper to collect together and publish his scattered pieces, under the title of *Opuscula miscellanea*. Scarcely had he finished this task, when he was suddenly attacked by an erysipelous fever, which disturbed his intellects, and shattered his decaying frame. He seemed however at intervals to recover, and to be desirous of resuming his studies. The day before his death, the lamp of life appeared to be rekindled. In the evening, it being Sunday, he sent, as had been his custom, for five or six promising youths; and after supper discoursed to them, with more than usual perspicuity and elegance, on some important subject of divinity. From hence his physician and friends conceived hopes, though mistaken ones, of his recovery; for after a most serene sleep, he quietly departed this life the next morning, being Feb. 11, 1771, aged 76, and was buried at the entrance of the inner chapel at Eton [R].

[Q] The causeway through the marsh at Woodbridge, in the road from the north part of Surry to Guildford, which was begun by his advice and assistance, and finished by his contribution and that of his friends, will be a lasting memorial of his judgment and industry on such occasions. Part of his leisure hours at Maple-derham was employed in collecting hints for removing obstructions in the navigation of the river Thames.

These hints he formed into a pamphlet, intitled, *The present state of the navigation of the river Thames considered, and certain regulations proposed*, 4to. 1765. A second edition, with an Appendix, was published in 1767.

[R] A particular account of his works, with pertinent remarks on them, may be seen in the *Biographia Britannica*, vol. iii. p. 48, 49.

BURZUIE, a celebrated persian philosopher and physician, who flourished under the reign of Khosroes surnamed Nuschirvan the just. This prince having learned that the Indians carefully preserved a book written in their language, which they called *Giavidan khird*, i. e. The wisdom of all ages, or, as they sometimes called it, the Testament or the Moral and political instructions of Husehink, sent this philosopher to India with rich presents for the king of that country, in order to obtain a copy of it. Burzuie acquitted himself of this employment very honourably, and brought this book to Nuschirvan, who ordered him to translate it into the persian language. This translation was made and dedicated to this prince under the title of *Humaïun Namé*; but as it was written in old persian, which is called *Peheleuique*, it has been since modernized in the form we at present have it. Some have attributed the translation of this work to Buzurg-nichir, vizir of Nuschirvan, and preceptor to prince Hormuz.

BUSBEQUIUS, or **BUSBEC** (AUGER GISLEN), was the natural son of the lord of Busbec, and born at Commynes, a town in Flanders, 1522. The early proofs he gave of an extraordinary genius induced his father to spare neither care nor expence to get him properly instructed, and to obtain his legitimation from the emperor Charles V. He was sent to study at the universities of Louvain, Paris, Venice, Bologna, and Padua. He was some time at London, whither he attended the ambassador of Ferdinand, king of the Romans. In 1554 he was appointed ambassador at Constantinople; but made a very short stay there. Being sent back the following year, his second embassy proved longer and more fortunate; for it lasted seven years, and ended in a good treaty. He acquired a perfect knowledge of the state of the ottoman empire, and the true means of attacking it with success; on which subject he composed a very judicious discourse, intitled, *De re militari contra Turcam instituenda consilium*. Without neglecting any thing that related to the business of his embassy, he laboured successfully for the republic of letters, collecting inscriptions [s], purchasing manuscripts, searching after

[s] The public is obliged to Busbec for the *Monumentum Anciranum*, which would be one of the most curious and instructive inscriptions of antiquity, if it was entire; for we might there have a list of the actions of Augustus. Passing through Ancyra, a city of Galatia, Busbec caused all that remained legible of that inscription to be copied from the marble of a ruined palace, and sent it to Schottus the jesuit. It may be seen in Grævius's *Suetonius*. Gronovius published this *Monumentum Anciranum* at Leyden, in 1695, with notes, from a more

full and correct copy than that of Busbec.

"I bring with me," says Busbec, in one of his letters, "a promiscuous heap of ancient coins, the best of which I intend to present to my master; and besides these, whole cart-loads and ship-loads of greek manuscripts; there are, I believe, not much fewer than 240, which I have sent by sea to Venice, to be thence conveyed to Vienna. I have searched every corner, that I might get together, by the last gleaming as it were, all that remained of that sort of commodity."

rare plants, and enquiring into the nature of animals. When he set out the second time to Constantinople, he carried with him a painter, to take draughts of the plants and animals that were unknown in the west. The relation which he wrote of his two journies to Turkey is much commended by Thuanus. He was desirous of passing the latter part of his life in privacy, but the emperor Maximilian made choice of him to be governor to his sons; and when his daughter princess Elizabeth was married to Charles IX. of France, Busbec was nominated to conduct her to Paris. This queen gave him the whole superintendence of her household and her affairs, and, when she quitted France, on her husband's death, left him there as her ambassador. He was continued in that quality by the emperor Rodolph. He died October 1592.

BUSBY (RICHARD), a very eminent schoolmaster, was son of Richard Busby, of Westminster, and born at Lutton in Lincolnshire, Sept. 22, 1606. Having passed through the classes of Westminster-school as a king's scholar, he was, in 1624, elected student of Christ-church [r]. He took the degree of B. A. Oct. 21, 1628; and that of M. A. June 18, 1631. July 1639, he was admitted to the prebend and rectory of Cudworth, in the church of Wells [u]. Dec. 13, 1640, he was appointed master of Westminster-school; and by his skill and diligence in the discharge of this most laborious and important office for the space of 55 years, bred up the greatest number of eminent men in church and state, that ever adorned at one time any age or nation [x]. After the restoration, Charles II. conferred on him a prebend of Westminster, into which he was installed July 5, 1660; and the 11th of August following, he was made treasurer and canon residentiary of the church of Wells. He took the degree of D. D. Oct. 19, 1660. At the coronation of Charles II. he carried the ampulla, and in the convocation, which met June 24, 1661, he was proctor for the chapter of Bath and Wells; and one of those who approved and subscribed the common-prayer-book. This great man, after a long and healthy life, the consequence of his chastity, sobriety and temperance, died April 6, 1695, aged 89, and was buried in Westminster-abbey, where there is a fine monument erected to him, with a latin inscription. He was a person very sagacious in finding out every one's genius and disposition, and

[r] At the university he was considered as a complete orator, and a very good actor, having acted with great applause in the comedy called the Royal Slave, written by William Cartwright, which was played before king Charles I. and his queen at Christ-church, by the students of that house, on August 30, 1636.

[u] He lost the profits of it during the civil wars, but found means to keep his student's place, and other preferments.

[x] He extremely liked, and even applauded, and rewarded wit in any of his scholars, though it reflected on himself; but in his school he was extremely severe.

no less industrious in employing them to advantage, and forwarded them successfully. He so formed and trained up the minds of youth by his instructions, that they learned at the same time both to speak and to be wise; and whilst they were instructed by him as boys, they insensibly grew up to be men. As many scholars as he sent out into the world, so many faithful, and, in general, brave champions did church and state obtain. Whatever reputation Westminster-school enjoys, whatever advantage has thence accrued, is chiefly due to Busby, and will for ever be due to him. So useful a man God blessed with long life, and crowned with riches. And he, on his part, cheerfully devoted himself and his possessions to the promoting of piety. To relieve the poor; to support and encourage learned men; to repair churches; that, he thought, was truly enjoying his riches. And what he employed not upon those good uses in his life-time, he bequeathed to the same at his death[y]. He composed several books for the use of his school.

BUSCHETTO DA DULICHIO, architect, of the xith century, native of the isle of Dulichio, built the cathedral of Pisa, which still passes for one of the finest in all Italy. Buschetto was a great machinist; and could move the heaviest loads with a very small force. It is marked on his tomb, "that ten girls could lift by his method, weights which a thousand yoke of oxen could not move, and a ship could scarcely carry."

*Quod vix mille boum possent juga cuncta movere,
Et quod vix potuit per mare ferre navis,
Buschetti nisu, quod erat, mirabile visu,
Dena puellarum turba levavit onus.*

Though Buschetto lived in the age of ignorance and hyperbole, yet he partly deserved this piece of praise.

BUSCHING (Dr. ANTHONY FREDERIC), particularly famous for his New treatise of Geography, first published in the german language in 2 vols. 1754, which met with such encouragement, that it passed through editions 1756, 1758, 1760, 1768, and was translated into english 1762, 6 vols. 4to. with maps: the french translation is in 14 vols. 12mo. 1768—1779. It has likewise been translated into dutch. Dr. Busching died at Berlin in 1793, in the 69th year of his age.

[y] He gave 25*l.* towards repairing and beautifying Christ-church college and cathedral, and founded and endowed two lectures in the same college, one for the oriental languages, and another for the mathematics; giving, moreover, an hun-

dred pounds to repair the room in which they were to be read. He contributed also to the repair of Lichfield-church. As for his many other benefactions, they are not upon record, because they were done in a private manner.

BUSSY (ROGER RABUTIN Count of), a frenchman, illustrious for wit and misfortunes, was born April 3, 1618, of an antient family in Burgundy. He was trained to letters; after which he entered into the army, and rising gradually to very high posts, was much distinguished as a military man. But what he had done with his sword, he seems to have undone with his wit; for, exposing some ladies of high rank and influence, in a piece intituled, *Les Amours des Gaules*, he was complained of to the king, and imprisoned in the *bastille*. This was about the year 1665. He was released however from this place the year after, on account of illness; but released only to be banished into his own country, where he lived an exile many years upon his own estate.

Besides the above mentioned disgrace, which this book occasioned him, it drew on him the resentment of Menage, who was highly offended at the liberty Bussy had therein taken with him, in regard to madame de Sevigné; though the injury, as Bayle observes, lay not so much in any thing said, as in the contempt with which he makes that lady treat him. Menage, however, sufficiently revenged himself by the following epigram:

Francorum proceres mediâ (quis credat?) in aulâ
 Bussiades scripto læferat horribili.
 Pœna levis; Lodoix nebulonem carcere claudens
 Detrahit indigno munus equestre duci.
 Sic nebulo gladiis quos formidabat Iberis
 Quos meruit Francis fustibus eripitur.

However, Menage was no irreconcilable enemy, but afterwards did him justice. "Mr. de Bussy Rabutin is a man of a fine and solid understanding. I cannot forbear doing him this justice, notwithstanding his ill-treatment of me in his *Amours of the Gauls*. It is impossible to write with more wit and fire, than he has done in that work." Menage adds, that Bussy was "betrayed by Mad. de Monglas, to whom he had entrusted his secret," namely, his *Amours des Gaules*, which was privately handed about in manuscript; and that he might say with Ovid,

Ingenio perii qui miser ipse meo.

All his works are in french, and were printed at Paris[z]. He died in 1693, aged 75.

[z] Bussy was the author of many other things; as, 1. *Memoirs*, 1693, 2 vols. 4to. 2. *Discourse to his children*, upon the use to be made of adversity, and the different events of life, 1694, 12mo.

3. *Abridged history of Lewis the Great*, 1699, 12mo. 4. *Letters*, 7 vol. 12mo. 5. *Poems*, scattered through his letters, and in other collections.

BUTLER (WILLIAM), one of the greatest physicians, and most capricious humourists of his time, was born at Ipswich, about 1535, and educated at Clare Hall, Cambridge, of which he became fellow. He settled at Cambridge as a physician, and without taking a medical degree. His sagacity in judging of distempers was very great, and his method of cure was sometimes as extraordinary; he was bold and singular in his practice, and, what was perhaps more than all, his manners were extremely odd, which gave him a very great character among the vulgar, who thought by that, that he must possess extraordinary abilities. Mr. Aubrey informs us, that it was usual for him to sit among the boys at St. Mary's church in Cambridge; and that when he was sent for to king James at Newmarket, he suddenly turned back to go home, and that the messenger was forced to drive him before him. We find he was consulted along with sir Theodore Mayerne and others in the sickness which proved fatal to prince Henry: and it is said that at the first sight of him, Butler from his cadaverous look made an unfavourable prognostic. The reputation of physic was very low in England before Butler's time; hypothetical nonsense was reduced into system, not only in medicine, but also in other arts and sciences. Many droll stories have travelled down to us of some extraordinary cures as strangely performed; for these the reader is referred to Winwood's Memorials, vol. iii. Richardi Parkeri, Sceletos Cantabrigiensis, Fuller, Prax. Mayern. p. 66; and Wood in his account of Francis Tresham, esq. He died Jan. 29, 1618, aged 82, and lies buried in St. Mary's church in Cambridge, with an elegant and pompous epitaph over him. He left no writings behind him.

BUTLER (CHARLES), a native of Hampshire, and bred at Oxford; known at this day only by his curious history of bees, intituled, *The feminine monarchy*; a small book which has been many times printed. He wrote besides a treatise of music, and died after 1634.

BUTLER (SAMUEL), a poet of a very singular cast, was born at Strensham in Worcestershire, and baptized Feb. 14, 1612. Having discovered an early inclination to learning, his father, Samuel Butler, a reputable country farmer [A], placed him

[A] "His father's condition is variously represented. Wood mentions him as competently wealthy; but Mr. Longueville, the son of Butler's principal friend, says he was an honest farmer with some small estate, who made a shift to educate his son at the grammar-school of Worcester, under Mr. Henry Bright, from whose care he removed for a short time to Cambridge;

but, for want of money, was never made a member of any college. Wood leaves us rather doubtful whether he went to Cambridge or Oxford; but at last makes him pass six or seven years at Cambridge, without knowing in what hall or college: yet it can hardly be imagined that he lived so long in either university, but as belonging to one house or another; and it is still

him at the free-school of Worcester; whence he was sent for some time to Cambridge, but never matriculated in that university. After residing at it six or seven years, he returned to his native country, and became clerk to one Mr. Jefferys of Earl's Croomb, an eminent justice of the peace for that county, with whom he lived some years in an easy and reputable station. Here he found sufficient leisure to apply himself to whatsoever learning his inclinations led him; which was chiefly history and poetry; adding to these, for his diversion, music and painting [B]. He was afterwards recommended to that great encourager of learning, Elizabeth countess of Kent; in whose house he had not only the opportunity of consulting all kinds of books, but of conversing with Mr. Selden, who often employed him to write letters beyond sea, and translate for him. He lived some time also with sir Samuel Luke, a gentleman of an antient family in Bedfordshire, and a famous commander under Oliver Cromwell. Whilst he resided in this gentleman's family, it is generally supposed that he planned, if he did not write, the celebrated Hudibras; under which character it is thought he intended to ridicule that knight. After the restoration of Charles II. he was made secretary to Richard earl of Carbury, lord president of the principality of Wales, who appointed him steward of Ludlow-castle, when the court was revived there. In this part of his life, he married Mrs. Herbert, a gentlewoman of a good family; and lived, says Wood, upon her fortune, having studied the common law, but never practised it. A fortune she had, says his biographer, but it was lost by bad securities. In 1663 was published the first part, containing three cantos, of the poem of Hudibras, which, as Prior relates, was made known at court by the taste and influence of the earl of Dorset. When it was known, it was necessarily admired: the king quoted, the courtiers studied, and the whole party of the royalists applauded it. Every eye watched for the golden shower which was to fall upon the author, who certainly was not without his part in the

still less likely that he could have so long inhabited a place of learning with so little distinction as to leave his residence uncertain. Dr. Nash has discovered that his father was owner of a house and a little land, worth about eight pounds a year, still called Butler's tenement. Wood has his information from his brother, whose narrative placed him at Cambridge, in opposition to that of his neighbours, which sent him to Oxford. The brother's seems the best authority, till, by confessing his inability to tell his hall or college, he gives reason to suspect that he was resolved to bestow on him an academical education;

but durst not name a college, for fear of detection." Dr. Johnson.

[B] The anonymous author of his life tells us, he had seen some pictures, said to be of Butler's drawing, in Mr. Jefferys' family in 1710. His early inclination to that noble art procured him afterwards the friendship of Mr. Samuel Cooper, one of the most eminent painters of that time. Life, p. 5. Some pictures, said to be his, were shewn to Dr. Nash, at Earl's Croomb; but when he enquired for them some years afterwards, he found them destroyed, to stop windows, and owns that they hardly deserved a better fate.

general expectation. In 1664 the second part appeared; and the curiosity of the nation was rekindled, and the writer was again praised and elated. But praise was his whole reward. Clarendon, says Wood, gave him reason to hope for "places and employments of value and credit;" but no such advantages did he ever obtain. It is reported, that the king once gave him 300 guineas; but of this temporary bounty we find no proof. Wood relates that he was secretary to Villiers duke of Buckingham, when he was chancellor of Cambridge: this is doubted by the other writer, who yet allows the duke to have been his frequent benefactor. That both these accounts are false there is reason to suspect, from a story told by Pack, in his account of the life of Wycherley, and from some verses which Mr. Thyer has published in the author's remains. "Mr. Wycherley," says Pack, "had always laid hold of any opportunity which offered of representing to the duke of Buckingham how well Mr. Butler had deserved of the royal family, by writing his inimitable Hudibras; and that it was a reproach to the court, that a person of his loyalty and wit should suffer in obscurity, and under the wants he did. The duke always seemed to hearken to him with attention enough; and, after some time, undertook to recommend his pretensions to his majesty. Mr. Wycherley, in hopes to keep him steady to his word, obtained of his grace to name a day, when he might introduce that modest and unfortunate poet to his new patron. At last an appointment was made, and the place of meeting was agreed to be the Roebuck. Mr. Butler and his friend attended accordingly: the duke joined them; but, as the devil would have it, the door of the room where they sat was open, and his grace, who had seated himself near it, observing a pimp of his acquaintance (the creature too was a knight) trip by with a brace of ladies, immediately quitted his engagement, to follow another kind of business, at which he was more ready than in doing good offices to men of desert; though no one was better qualified than he, both in regard to his fortune and understanding, to protect them; and, from that time to the day of his death, poor Butler never found the least effect of his promise [c]!" Such is

[c] He had promises of a good place from lord Clarendon; but they were never accomplished. No one was more generous to him than the earl of Dorset, who, being himself an excellent poet, knew how to set a just value upon the ingenious performances of others; and we are told, he owed it to that nobleman, that the court tasted his Hudibras. It soon became the chief entertainment of the king, who often pleasantly quoted it in conversation. It is

said his majesty ordered Butler the sum of 3000*l*. but the order being written in figures, somebody through whose hands it passed, by cutting off a cypher, reduced it to 300*l*. It passed all the offices without any fee, at the solicitation of Mr. William Longueville of the Temple, lord Danby being at that time high treasurer. When Mr. Longueville brought this order, Butler, calling to mind that he owed more than that sum to different persons, desired

is the story. The verses are written with a degree of acrimony, such as neglect and disappointment might naturally excite; and such as it would be hard to imagine Butler capable of expressing against a man who had any claim to his gratitude. Notwithstanding this discouragement and neglect, he still prosecuted his design; and in 1678 published the third part, which still leaves the poem imperfect and abrupt. How much more he originally intended, or with what events the action was to be concluded, it is vain to conjecture. Nor can it be thought strange that he should stop here, however unexpectedly. To write without reward is sufficiently unpleasing. He had now arrived at an age when he might think it proper to be in jest no longer, and perhaps his health might now begin to fail. He died Sept. 25, 1680; and Mr. Longueville, having unsuccessfully solicited a subscription for his interment in Westminster abbey, buried him at his own cost in the church-yard of Covent Garden. Dr. Simon Patrick read the service. About sixty years afterwards, Mr. Barber, a printer, mayor of London, bestowed on him a monument in Westminster abbey.

After his death were published three small volumes of his posthumous works, and lately, two volumes more have been printed by Mr. Thyer of Manchester, indubitably genuine. From none of these pieces can his life be traced, or his character discovered. Some verses, in the last collection, shew him to have been among those who ridiculed the institution of the Royal Society, of which the enemies were for some time very numerous and very acrimonious; for what reason it is hard to conceive, since the philosophers professed not to advance doctrines, but to produce facts; and the most zealous enemy of innovation must admit the gradual progress of experience, however he may oppose hypothetical temerity. In this mist of obscurity passed the life of Butler, a man whose name can only perish with his language. The mode and place of his education are unknown; the events of his life are variously related; and all that can be told with certainty is, that he was poor.

BUTLER (JOSEPH), bishop of Durham, a prelate of most distinguished learning and piety, was the son of a substantial and reputable shopkeeper at Wantage in Berkshire, and born in 1692. The father, who was a presbyterian, and had a numerous family, observing in this his youngest son, a strong inclination

desired Mr. Longueville to pay away the whole gratuity, which that gentleman did accordingly, and Butler did not receive a shilling of the king's bounty. This seems to have been the only court favour he ever received. "Granger was informed by Dr. Pearce, who named for his authority

Mr. Lowndes of the treasury, that Butler had a yearly pension of an hundred pounds. This is contradicted by all tradition, by the complaints of Oldham, and by the reproaches of Dryden; and I am afraid will never be confirmed." Dr. Johnson.

to learning, sent him, first to the grammar-school in that town, and afterwards to an academy in Gloucestershire, in order to qualify him for a dissenting teacher. Before he left this place, he wrote some remarks on Dr. Samuel Clarke's first sermon at Boyle's lecture, which are to be found annexed to the doctor's treatise on the Being and Attributes of God; and in which he treats that abstruse and metaphysical subject with a degree of penetration and knowledge greatly superior to his years.

Having made it his business to examine the principles of non-conformity, and having settled his mind upon this subject, he resolved to conform to the established church; and, removing to Oxford, was admitted a commoner of Oriel college, in 1714. Here he contracted a friendship with Mr. Edward Talbot, son of the bishop of Durham, and brother to the lord chancellor; which, in concert with his own rare qualities, laid the foundation of his subsequent advancement. Hence he was first appointed preacher at the Rolls, and rector of Haughton and of Stanhope, two rich and valuable benefices in the bishopric of Durham. He quitted the Rolls in 1726, and published, in 8vo. a volume of sermons, preached at that chapel.

After this he constantly resided at Stanhope, till 1733; when he was called to attend the lord chancellor Talbot as his chaplain, who gave him a prebend in the church of Rochester. In 1736, he was appointed clerk of the closet to queen Caroline, whom he attended every day, by her majesty's special command, from seven to nine in the evening. In 1738, he was nominated to the bishopric of Bristol, and not long afterwards to the deanery of St. Paul's, London. He now resigned his living of Stanhope. In 1746, he was made clerk of the closet to the king; and in 1750, translated to Durham. This rich preferment he enjoyed but a short time, for he died at Bath, June 16, 1752. His corpse was interred at the cathedral at Bristol, where there is a monument with an inscription erected to his memory. He died a bachelor.

His deep learning and comprehensive mind appear sufficiently in his writings, particularly in his work intitled, *The Analogy of Religion natural and revealed to the constitution and course of nature*, published in 8vo. 1736, a book in praise of which too much cannot be said. The purity of the intention, the force of reasoning, and the copiousness of illustration, render it one of the greatest performances that the combination of virtue with intelligence ever gave rise to. It is occasionally obscure from the nature of the subject, as well as from the extreme pains its ingenious author took to prevent its being so; the endeavouring (as he used to tell a friend of his) to answer, as he went along, every possible objection that might occur to any one against any position of his in this book; so that, perhaps,

“inopem

“*inopem illum copia fecit.*” The world have great obligations to the bishop of St. Asaph (Dr. Halifax) for an analysis of it, which must be of great use to young persons, and to men not much inured to abstruse reasoning. It has, appended to it, a very elegantly written account of his life, in which he very ably defends him against a charge of popery, that some of his enemies would have brought against him, for inserting a white marble cross into the pannel of the altar of his private chapel. Bishop Butler published a volume of sermons, in which there are three that have a particular relation to his larger work. These are analysed by Dr. Halifax in his account of his life and writings. He was a prelate of many virtues, of great liberality, and was connected with that illustrious band of friends of which lord Talbot was the head. His charge to the clergy of his diocese is a most excellent one; it is published at the end of the account of his life and writings.

BUTLER (JAMES), duke of Ormond, one of the ablest statesmen and most accomplished courtiers of the age in which he flourished, was the son of Thomas Butler, esq. and was born on the 19th of October 1610, in Newcastle-house, Clerkenwell, London. His grandfather, on the death of Thomas earl of Ormond, assuming that title, and his father being unfortunately drowned in Ireland, he succeeded to it on the old earl's decease, in 1632. Being made lieutenant general of the forces in Ireland, he distinguished himself by his bravery against the rebels in that kingdom, over whom he gained some considerable victories, on which account he was created marquis of Ormond. Some time after, he was appointed lord lieutenant of Ireland; but Cromwell landing at Dublin with a strong body of forces, the marquis was under the necessity of retiring to France, where he was reduced to great difficulties, and might have fallen into still greater, if the french nobility had not shewn him many civilities, inviting him to their houses, and treating him with all possible kindness and respect. The marquis, after performing some services for king Charles II. abroad, with infinite hazard to himself, came to England, to obtain an exact account of the state of affairs in this kingdom; and returned safely, after running through almost incredible dangers. In short, he engaged in several schemes for his majesty's service, and had a great share in the transactions which immediately preceded the king's restoration; soon after which he was sworn of the privy council, made lord-steward of the household, lieutenant of Somersetshire, high steward of Westminster, Kingston, and Bristol; created baron of Lanthony, and earl of Brecknock. Before his majesty's coronation, he was raised to the dignity of duke of Ormond, and in 1662 was declared lord lieutenant of

Ireland, when, by his vigilance, he disappointed Blood's plot of seizing both his person and the castle of Dublin; and was some years after forced out of his coach in St. James's-street by the same villain, who, it is believed, intended to have hanged him at Tyburn, if he had not been happily rescued. His grace died on the 21st of July 1688, in the 78th year of his age. He was not only an excellent soldier, and an able statesman, but also a good, humane, and benevolent man.

BUTLER (THOMAS), earl of Ossory, son of the former, was born in the castle of Kilkenny, July 9, 1634. He distinguished himself by a noble bravery, united to the greatest gentleness and modesty, which very early excited the jealousy of Cromwell, who committed him to the Tower; where falling ill of a fever, after being confined near eight months, he was discharged. He afterwards went over to Flanders, and on the restoration attended the king to England; and from being appointed colonel of foot in Ireland, was raised to the rank of lieutenant-general of the army in that kingdom. On the 14th of September 1666, he was summoned by writ to the English house of lords, by the title of lord Butler, of Moore-park. The same year, being at Euston in Suffolk, he happened to hear the firing of guns at sea, in the famous battle with the Dutch that began the 1st of June. He instantly prepared to go on board the fleet, where he arrived on the 3d of that month; and had the satisfaction of informing the duke of Albemarle, that prince Rupert was hastening to join him. He had his share in the glorious actions of that and the succeeding day. His reputation was much increased by his behaviour in the engagement off Southwold Bay. In 1673, he was successively made rear-admiral of the blue and the red squadrons; and on the 10th of September, the same year, was appointed admiral of the whole fleet, during the absence of prince Rupert. In 1677 he commanded the english troops in the service of the prince of Orange; and at the battle of Mons contributed greatly to the retreat of marshal Luxemburg, to whom Lewis XIV. was indebted for the greatest part of his military glory. His speech, addressed to the earl of Shaftesbury, in vindication of his father, was universally admired: it even confounded that intrepid orator, who was in the senate what the earl of Ossory was in the field. He died July 30, 1680, aged 46. The duke of Ormond his father said, "He would not exchange his dead son for any living son in christendom."

BUXTON (JEDEDIAH). This extraordinary calculator was born at Elmeton, a small village not far from Chesterfield in Derbyshire. His grandfather John Buxton was vicar of Elmeton, and his father William Buxton was schoolmaster in the
same

same parish. We cannot precisely ascertain the year in which Jedediah was born; but it is probable that it was in 1704 or 1705. Notwithstanding the profession of his father, Jedediah's education seems to have been totally neglected, for he was never taught either to read or write. How he came first to know the relative proportions of numbers, their denominations and powers, he never could remember; but upon these his attention was constantly riveted, and he scarcely took any notice of external objects, except with respect to their numbers. If any space of time was mentioned before him, he would soon after say that it contained so many minutes; and if any distance, he would assign the number of hair-breadths in it, even when no question was asked him by the company. His power of abstraction was so great, that no noise whatever could disturb him, and when asked any question, he would immediately reply, and return to his calculation without any confusion, or the loss of more time than the answer required. A person who had heard of his astonishing performances, meeting with him accidentally, in order to try his calculating powers, proposed to him the following question: In a body whose three sides are 23,145,789 yards, 5,642,732 yards, and 54,965 yards, how many cubical eighths of an inch? After once naming the several figures distinctly, one after the other, in order to assure himself of the several dimensions, this self-taught calculator fell to work amidst more than a hundred of his fellow labourers, and the proposer of the question leaving him for about five hours, returned and found Jedediah ready with his answer, which was exactly right. A variety of questions, too numerous to be here inserted, he would solve in very little time, by the mere force of memory. He would multiply any number of figures, either by the whole or any part of them, and at different times, and store up the various products in his memory, so as to give the answers several months after. He would work at several questions; first begin one and work it half through; then another, and so on, working in this manner six or eight questions, and would either, as soon as finished, or several months after, tell the result. This extraordinary man would stride over a piece of land, and tell the contents of it with as much exactness as if he had measured it by the chain.

His perpetual application to figures prevented him from making the smallest acquisition in any other branch of knowledge; for beyond mere calculation his ideas were as confined perhaps as those of a boy at ten years of age in the same class of life. The only objects of Jedediah's curiosity, next to figures, were the king and royal family; and his desire to see them was so strong, that in the beginning of spring 1754, he walked up to London for that purpose, but was obliged to return disap-

pointed, as his majesty had removed to Kensington just as he arrived in town. He was however introduced to the Royal Society, whom he called the *walk of the sixty court*. He was likewise taken to see the tragedy of Richard III. at Drury-lane, and it was expected that the novelty of every thing in this place, together with the splendour of the surrounding objects, would have fixed him in astonishment, or that his passions would in some degree have been roused by the action of the performers, even if he did not fully comprehend the dialogue. Instead of this, during the dances his attention was engaged in reckoning the number of steps. After a fine piece of music, he declared that the innumerable sounds produced by the instruments perplexed him beyond measure, but he counted the words uttered by Mr. Garrick in the whole course of the entertainment, and affirmed that in this he had perfectly succeeded. He lived to about 70 years of age, but the exact time of his death we cannot learn. He was married, and had several children.

BUXTORF (JOHN), the name of two learned professors of hebrew at Basil, the father and son, who are allowed a place among those of the first rank for rabbinical learning. The first work that Buxtorf the father composed was, his great dictionary, intituled *Lexicon chaldaicum, talmudicum and rabbinicum*, printed at Basil in 1639, and is absolutely necessary for understanding the rabbins, being more extensive than that of R. David of Pomis, printed at Venice in 1587. He wrote also a small dictionary of hebrew and chaldaic words in the bible, which is very methodical. There is nothing more complete than his *Treasury of the hebrew grammar*. He also printed a great hebrew bible at Basil in 1618, with the rabbins, the chaldaic paraphrases, and the *Massora*, after the manner of the great bible of Venice: but father Simon thinks it incorrect. To this bible is commonly added the *Tiberias* of the same author, which is a commentary upon the *Massora*; where he explains at large what the rabbins think of it, and expounds in latin the terms of the *Massora*, which are very difficult. He follows rabbi Elias the levite, in his exposition of those terms. He has also published *Synagoga judaica*, where he exposes the ceremonies of the jews: which, though it abounds in learning, does not greatly shew the judgement of the compiler; who insists too much upon trifles, merely for the sake of rendering the jews ridiculous. The small abridgment of Leo of Modena upon this subject, translated by father Simon, is far better. We have besides some other books of the same author, among which is his *Bibliothèque of the rabbins*, a curious work: but there have been since his time a great many discoveries made in that part of learning. They who have a mind to write hebrew, may make
use

use of the collection of hebrew letters, which he has published under the title of *Institutio epistolaris hebraica*. He died at Basil of the plague in 1629, aged 65 years.

BUXTORF (JOHN), the son, had no less skill in the hebrew and the rabbins than his father. He translated some rabbins, and among others the *Moreh Nevochim* of Maimonides, and the book intituled *Cofri*. He also writ upon the hebrew, chaldaic, and syriac grammars. His hebrew concordance is much esteemed: and being heir of his father's opinion as well as jewish literature, he has defended the antiquity of the points and vowels of the hebrew text against Lewis Capellus, in a book, intituled, *Tractatus de punctorum vocalium & accentuum in libris veteris testamenti hebraicis origine, antiquitate, & auctoritate*, printed at Basil in 1648. There is a great number of passages of the rabbins cited in this book. He has also written another book much more valuable against the critiques of the said Ludovicus Capellus, with this title: *Anticritica; seu vindiciæ veritatis hebraicæ adversus Ludovici Capelli criticam, quam vocat sacram*, printed at Basil in 1653. He composed several dissertations upon different matters relating to the jewish literature, in which he excelled; and died in 1664.

Many learned men, who admire the rabbinical excellence of these two great men, are not always satisfied with their judgment. They believe these authors too much led by the rabbins; and that Capellus, though not so deep in hebrew, has written more judiciously upon this argument. They add, that the strong fancy which a great part of the german and geneva divines have for the hebrew points, proceeds in good measure from the regard they had for the two Buxtorfs, whose opinions they blindly followed, not being able to go to the bottom of so difficult a disquisition. Father Simon has spoken but slightly of them. "The two Buxtorfs," says he, "who have got much reputation, especially among the protestants, have in most of their works only shewn themselves extremely prejudiced in favour of the rabbins, without having consulted any other authors." But Buxtorf the father received the highest encomiums from all the learned of his time. In particular, Gerard Vossius, in the funeral oration which he made for Erpenius, says, that "Europe had not a more knowing and learned man, nor one who was better versed in the rabbins, and in such books as related to the Talmud, than Buxtorf." Joseph Scaliger goes farther, and says, that Buxtorf "ought to be considered as the master of the rabbins. He declares him to be the only man who understood the hebrew language thoroughly; and that notwithstanding his grey beard, he would gladly be his scholar:" which was the highest compliment that could be paid to so young a man as Buxtorf then was. Isaac Casaubon entertained exactly
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the same opinion of him as Scaliger ; and adds, that “there is a great deal of candour, and an air of honesty, which runs through all his writings.”

BUXTORF (JOHN), nephew of the foregoing, successor to his uncle in the chair of oriental languages, was the fourth professor of that family, who occupied that post during a whole century. They have been censured for too great an attachment to rabbinism, to the accents and vowel-points of the hebrew tongue. This jewish erudition, which gained them a great reputation, appears with much vanity in several of their works. The last Buxtorf died in 1732, leaving treatises on the hebrew language, dissertations, verses, sermons, and a son who shewed himself worthy of his learned ancestors.

BUY DE MORNAS (CLAUDE), born at Lyons, died at Paris in 1783. This author is principally known by an Atlas of geography and history, Paris 1762 and 1770, 4 vols. 4to. It is a very good work for the uses of education, as geography and history go hand in hand in it. He also published a Cosmography on the same plan, 1770.

BYNG (GEORGE), lord viscount Torrington, was the son of John Byng, esq. and born 1663. At the age of 15 he went volunteer to sea with the king's warrant. His early engagement in this course of life gave him little opportunity of acquiring learning, or cultivating the polite arts ; but by his abilities and activity as a naval commander, he furnished abundant matter for the pens of others. We shall only just mention some of his great and gallant actions, and must refer those who require a fuller and more circumstantial account of him, to the historians of his time.

In 1704, he served in the grand fleet sent to the Mediterranean under the command of sir Cloudesley Shovel, as rear-admiral of the red, and it was he who commanded the squadron that attacked, cannonaded, and reduced Gibraltar. He was in the battle of Malaga, which followed soon after ; and, for his behaviour in that action, queen Anne conferred on him the honour of knighthood. In 1705, in about two months time, he took 12 of the enemy's largest privateers, with the Thetis, a french man of war of 44 guns ; and also seven merchant-ships, most of them richly laden. The number of men taken on board was 2070, and of guns 334. In 1718, he was made admiral and commander in chief of the fleet, and was sent with a squadron into the Mediterranean for the protection of Italy, according to the obligation England was under by treaty, against the invasion of the Spaniards ; who had the year before surprised Sardinia, and this year landed an army in Sicily. In this expedition he detached captain Walton in the Canterbury, with five more ships, in pursuit of six spanish men of war, with gal-
lies,

lies, fireships, bomb-vessels and storeships; who separated from the main fleet, and stood in for the Sicilian shore. The captain's laconic epistle on this occasion is worthy of notice, which shewed that fighting and not writing was his talent as well as his admiral's.

"Sir, We have taken and destroyed all the spanish ships and vessels, which were upon the coast, as per margin.

Canterbury, off Syracusa,

I am, &c.

Aug. 16, 1718.

G. WALTON."

From the account referred to, it appeared that he had taken four spanish men of war, with a bomb-vessel, and a ship laden with arms; and burned four, with a fire-ship and bomb-vessel. The king made the admiral a handsome present, and sent him plenipotentiary powers to negotiate with the princes and states of Italy, as there should be occasion. He procured the emperor's troops free access into the fortresses, that still held out in Sicily; sailed afterwards to Malta, and brought out the Sicilian galleys, and a ship belonging to the Turkey company. Soon after he received a gracious letter from the emperor Charles VI. written with his own hand, accompanied with a picture of his imperial majesty, set round with very large diamonds, as a mark of the grateful sense he had of his services. It was entirely owing to his advice and assistance, that the Germans retook the city of Messina, 1719, and destroyed the ships that lay in the basin, which entirely completed the ruin of the naval power of Spain. The Spaniards being much distressed, offered to quit Sicily; but the admiral declared that the spanish troops should never be suffered to quit the island, till the king of Spain had acceded to the quadruple alliance. And to his conduct it was entirely owing, that Sicily was subdued, and his catholic majesty forced to accept the terms prescribed him by the quadruple alliance.

After performing so many signal services, the king received him with the most gracious expressions of favour and satisfaction, made him rear-admiral of England, and treasurer of the navy; one of his most honourable privy council; baron Byng of Southill, in the county of Bedford; viscount Torrington in Devonshire; and one of the knights companions of the Bath, upon the revival of that order.

In 1727, George II. on his accession to the crown, placed him at the head of his naval affairs, as first lord commissioner of the admiralty; in which high station he died Jan. 17, 1733, in the 70th year of his age, and was buried at Southill, in Bedfordshire. He was father of the unfortunate admiral John Byng, who was shot at Portsmouth, March 14, 1757.

BYRGE (Jusrus), a mathematical instrument maker. In the intervals his business allowed him, he made two noble discoveries:

coveries: the logarithms, and the compass of proportion. These inventions were for a long time unknown. Byrge was a man of admirable simplicity, working in silence and obscurity. He flourished about the end of the xvth century.

BYROM (JOHN), a poetical writer, and the inventor of a new system of short hand, was born at Kerfal, near Manchester, in 1691; a younger son of Mr. Edward Byrom, linen-draper; descended from a gentle family in Lancashire. Young Byrom having received the first rudiments of education at his native place, was removed to Merchant Taylors' school in London, where his genius soon began to display itself, and where he made such an extraordinary progress in classical learning, that he was destined for the university. Accordingly, at the age of sixteen, he was sent to Cambridge; and on the 6th of July 1708 was admitted a pensioner of Trinity college, under the tuition of Mr. Baker. In the university he gave no greater share of attention to logic and philosophy than was necessary to qualify him for his degrees. The bent of his inclination was to poetry; and the first specimen of his talents in this way, appeared in his beautiful and natural pastoral, *Colin to Phoebe*, which was printed in the eighth volume of the *Spectator*, and has always been very much admired. It is indeed the best of his poems; and has been the chief ground of his poetical reputation. He is said likewise to have written, in the same volume of the *Spectator*, two ingenious letters on dreams. At Cambridge, Mr. Byrom proceeded to take both his degrees in arts; and in 1714 was chosen fellow of his college, the pleasantry and sweetness of his temper, and the general sobriety and modesty of his manners, having recommended him to the particular notice and favour of Dr. Bentley, the master. His fellowship, however, he did not long hold; being obliged to quit it, by the statutes of the college, in 1716, on account of his not having entered into orders. Not long after, being indisposed, he went to Montpellier for the recovery of his health. During his residence in France, he met with father Malebranche's search after truth, and some pieces of Mademoiselle Antoinette Bourignon; the consequence of which was, that he came home strongly possessed with the visionary philosophy of the former, and the enthusiastic extravagancies of the latter. He was particularly fond of Malebranche's notion of seeing all things in God; and it is evident from his poems, that in the latter part of his life, he was attached to Jacob Behmen. Upon his return to London, he had thoughts of applying to the practice of physic, but did not proceed so far as to take a degree in that science; though from that time he usually went among his acquaintance under the title of Dr. Byrom. Whilst Mr. Byrom was in this undetermined state with regard to his choice of a profession, his mind was rendered still more unsettled

unsettled by a love affair. Two daughters of his uncle, Mr. Joseph Byrom, a mercer at Manchester, having occasion to visit London, our poet became deeply enamoured of the younger of them, Miss Elizabeth Byrom. He made known his passion to her before she left London, and soon after followed her to Manchester; where, for a considerable length of time, he prosecuted his addresses with so much ardour, as to obtain the lady's consent. But he was not equally successful with her parents; who, being opulent in circumstances, were extremely averse to the match. Notwithstanding this, he ventured to marry his cousin; and receiving no support from her father, what little fortune he had of his own was soon exhausted. In this exigence he had recourse to his new method of writing short hand, which he had invented during his residence at Cambridge. He first taught it at Manchester; and, after some time, leaving his wife, by her own consent, to the care of her relations in that place, he came to London; where he continued his instructions in the same art, for several years, by which means he obtained a competent subsistence. What rendered his situation less disagreeable was, that his business being chiefly confined to the winter months, he had leisure to spend the summer season at Manchester with his family, which usually received an annual increase. On the 29th of March 1724, Mr. Byrom, under the title of M. A. was chosen a fellow of the Royal Society. At length, the family estate at Kerfal devolved to him, by the death of his elder brother, Mr. Edward Byrom, without issue. After this accession of fortune, the business of teaching short hand was not so assiduously pursued; and our author was at liberty fully to enjoy that conjugal felicity for which he had the highest relish, and which was rendered exquisite by the undeviating fidelity of his wife, whose affection had never been lessened by any events. During the latter part of his life he employed himself almost entirely in writing a variety of pieces in verse; some of which are of a witty and humorous nature, but still more are on serious subjects. Many of them are discussions of learned and critical questions. It was remarkable in Mr. Byrom, that he had so accustomed himself to the language of poetry, that he always found it the easiest way of expressing his sentiments upon every occasion. He himself used to give this reason to his friends, for treating such subjects in so uncommon a method; and it is to be presumed, says the editor of his poems, that if they are not found deficient in other respects, the novelty of the manner will rather be a recommendation than otherwise. It may however be greatly doubted, whether our author's mode of carrying on religious controversies, and writing literary dissertations in verse, will, on a perusal, give much satisfaction to a judicious mind. Mr. Byrom died at Manchester, on the

28th of September 1763, in the 72d year of his age. As the general tenor of his life was innocent and inoffensive, so he bore his last illness with resignation and cheerfulness. The great truths of christianity had made, from his earliest years, a deep impresson upon his mind; and hence it was, that he had a peculiar pleasure in employing his pen upon serious subjects. With respect to his lighter pieces, he might justly apply to them that distich of Ovid, which is made the motto to Mr. Waller's works :

Non ego mordaci distinxi carmine quenquam;
Nulla venenato est litera mixta joco.

BZOVIVS (ABRAHAM), a learned Polander, is said to have composed so many books, that it would take some pages to contain the titles of them. The chief of his works is, A continuation of Baronius's annals. He began at the year 1118, where that cardinal had ended: and composed 12 volumes of annals of the church. He was descended from a good family, and born in 1567. His parents dying when he was a child, he was educated by his grandmother on the mother's side, in the city of Prosovitz; and he made so good use of the instructions of one of his uncles, that at ten years of age he could write latin, compose music, and make verses. After this, he went to continue his studies at Cracow, and there took the habit of a dominican. Being sent into Italy, he read some lectures of philosophy at Milan, and of divinity at Bologna. After he returned into his own country, he preached in Posmania, and in Cracow, with the applause of all his hearers; and taught philosophy and divinity. He was principal of a college of his own order; and did several considerable services to that and to his country. Afterwards he went to Rome; where he was received with open arms by the pope, and lodged in the Vatican. He deserved that reception, Mr. Bayle tells us; for he imitated Baronius closely in his manner of turning all things to favour the power, and raise the glory, of the papal see. His inconsiderate and violent zeal occasioned him to take steps of which he had reason to repent. He had very much abused the emperor Lewis of Bavaria, and razed him ignominiously out of the catalogue of emperors. The duke of Bavaria was so incensed at this audaciousness, that, not satisfied with causing an apology to be wrote for that emperor, he brought an action in form against the annalist, and got him condemned to make a public retraction. Bzovius did not get off for this disgrace: he was severely treated in the "Apology of Lewis of Bavaria," published by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honesty, or wit, or judgment, or memory, or any other good quality of a writer. Bzovius

vius would probably have continued in the Vatican till his death, if the murder of one of his servants, and the loss of a great sum of money, which was carried off by the murderer, had not struck him with such a terror, as obliged him to retire into the convent of Minerva. Here he died in 1637, aged 70. The letter, which the king of Poland writ to the pope in 1633, does our dominican much honour; for in it the king supplicates Urban VIII. most humbly to suffer the good old man to return into Poland, that he might employ him in composing a history of the late transactions there. He declares, that he shall esteem himself much indebted to his holiness, if he will be pleased to grant him that favour, which he so earnestly requests of him.

C.

CAB (BEN ZOHAIK), an arabian poet, who flourished before the introduction of musfulmanism. He lived to the time of Mohammed, and died the first year of the hegira. He declared himself the enemy of the prophet, who, on his part, proclaimed that it was lawful for the musfulmans to make away with him. This proscription terrified him so much, that he attempted a reconciliation with Mohammed. In order to this, he composed a poem called Banat Soad, on account of its beginning with those words; and in it he inserted a distich where he says that the pardon of God may always be hoped for till death, according to the testimony of the messenger of God. This distich had such an effect on Mohammed, that he forgave him, and prayed to God for him.

CABOT (SEBASTIAN), the first discoverer of the continent of America, was the son of John Cabot, a Venetian, who resided several years at Bristol, where he was born in 1467. He was educated by his father in those parts of the mathematics, which were then best understood; especially arithmetic, geometry, and cosmography. Before he was 20 years of age, he made several voyages; and by thus adding practice and experience to theory, he became most eminent in the art of navigation.

The first voyage of consequence in which Sebastian Cabot was engaged, seems to have been that made by his father, by commission from Henry VII. for the discovery of the north-west passage to India. They sailed in the spring of the year 1497, and happily kept on their north-west course till June 24, when they first discovered land, which for that reason they called Prima Vista. Another island, less than the first, they named St. John, because it was found on the feast of St. John the Baptist. They afterwards sailed down to Cape Florida, and then returned with a good cargo, and three savages on board, into England, where they met with a gracious reception.

It is probable that Sebastian, after his father's death, made several voyages into those parts, to complete his discovery of the coast of Newfoundland. A map of his discoveries, drawn by himself, with his effigies under it, was hung in the privy gallery at Whitehall.

Stowe and Speed ascribe this discovery wholly to Sebastian, without any mention of the father. And Purchas is very much offended, that America should be so called from Americus Vesputius; and asserts, that it ought rather to be called Cabotiana, or Sebastianiana; because, says he, Sebastian Cabot discovered more of it than Americus, or Columbus himself. It is evident that Newfoundland was the first of our plantations, and that it has been the source of riches and naval power to this nation; and it may truly be said of Sebastian Cabot, that he was the author of our maritime strength, and opened the way to those improvements which have since made us so great and flourishing a people.

History leaves a blank in the life of this great man, of near 20 years; for the next account we hear of him is in the 8th of Henry VIII. At this time he entered into a strict correspondence with sir Thomas Pert, vice-admiral of England, who procured him a good ship of the king's, in order to make discoveries. But it looks as if he had now changed his route, and intended to have passed by the south to the East-Indies: for he sailed first to Brazil, and, missing there of his purpose, shaped his course for the islands of Hispaniola and Porto Rico, where he carried on some traffic and then returned; having absolutely failed in the design upon which he went; not through want of any courage or conduct in himself, but from the fear and faint-heartedness of sir Thomas Pert, his coadjutor, as Mr. Eden says.

This disappointment probably inclined him to leave England, and go to Spain, where he was treated with very great respect, and raised as high as his profession would permit; being declared pilot-major, or chief pilot of Spain; and, by his office, entrusted with reviewing all projects for discovery, which, in those days, were many and important. His great capacity, and approved integrity, induced many rich merchants to treat with him in the year 1524, about a voyage to be undertaken, at their expence, by the new-found passage of Magellan to the Moluccas; which at length he accepted, and of which we have a clear account in the writings of Herrera, the Spanish historian.

He sailed in April 1525, first to the Canaries, then to the islands of Cape Verde, thence to Cape St. Augustine and the island of Patos. Some of his people began to be mutinous, and refused to be conducted by him through the Streights: on which account he laid aside his design of going to the Spice islands, lest some of the principal of the mutineers ashore on a desert island, sailed up the rivers of Plata and Paraguay, built several forts, and not only discovered, but subdued, a large tract

of fine country; producing gold, silver, and other rich commodities. He dispatched messengers to Spain, to demand a supply of provisions, ammunition, goods to carry on a trade, and a competent recruit of seamen and soldiers. But finding his request not readily complied with, after having been five years in America, he returned home; where he met with but a cold reception. The merchants were displeased because he had not pursued his voyage to the Moluccas: and his severe treatment of the mutineers had given umbrage at court.

These unfavourable circumstances probably induced him to return to his native country, which he did about the latter end of Henry VIII. and settled at Bristol. In the beginning of king Edward's reign, this eminent seaman was introduced to the duke of Somerset, then lord protector; and by his means to the young monarch, who took great delight in his conversation.

He was now in such high favour and esteem, that a new office was erected for him, equivalent to that which he held in Spain, viz. that of governor of the mystery and company of merchant adventurers, for the discovery of regions, dominions, islands, and places unknown; and a pension of 166*l.* 13*s.* 4*d.* per annum was granted him by letters-patent. From thence great confidence was reposed in him, and he was consulted on all matters relating to trade. He was concerned in a very remarkable cause, of the utmost importance to the english commerce.

There was at this time a company of merchants in Dowgate ward, who came from the hanse towns in Germany, and brought in various articles, but principally steel; from whence the place where they dwelt was called the Steel-yard, which name it still retains. The kings of England had encouraged these merchants at first, and granted them large privileges; among others, that of exporting our woollen manufactures. And when the English began to apply themselves to trade, and to import many of the commodities in which they dealt, great controversies arose between them, and the foreigners, on all occasions, pleaded an exclusive charter. But our Sebastian Cabot, at the head of the merchant adventurers, exhibited in council an information against them; brought the matter to a fair hearing; and in conclusion it was decreed, that the merchants of the Steel-yard were no legal corporation.

In 1552, an enterprize was entered into by the advice of Cabot, and by his interest encouragement was given to it by the court, to fit out some ships for the search and discovery of the northern parts of the world; and thereby to open a passage for traffic to new and unknown regions. This was the first

voyage the English made to Russia, and the beginning of the commerce which hath been carried on ever since between the two nations. Upon the first success, the Russia company was founded, and were formed into a body corporate, by a charter granted by Philip and Mary, of which Sebastian was appointed governor for life.

After this we find him very active in the affairs of the company. In the journal of Mr. Stephen Burroughs, it is observed, that on April 27, 1556, he went down to Gravesend, and there went aboard his ship, fitted out for Russia; was very liberal to the sailors and to the poor, desiring their prayers for the success of the voyage. It is also remarked, that on his return to Gravesend, he made a grand entertainment at the sign of the Christopher; where, says Mr. Burroughs, "for the very joy he had to see the towardness of our intended discovery, he entered into the dance himself." This instance of his cheerfulness and vivacity is the last circumstance related of him in history: whence it is probable that he died soon afterwards, being aged above 70 years. Besides the many services which he did to mankind in general, and to this kingdom in particular, it is remarked of him, that he was the first who took notice of the variation of the needle, a matter of great importance in navigation [A].

CADAMOSTO, or CADAMUSTI (LEWIS), a famous venetian navigator, born about the year 1422, attracted the notice of the infant don Henry of Portugal. This prince, animated with the spirit of making discoveries, like his father king John, resolved to gain the attachment of Cadamosto. He accordingly applied to him, through the consul of the venetian republic in Portugal, named Patrick Conti, for information concerning the advantageous commerce of the island of Madeira, conquered in 1430. Cadamosto, encouraged by the hopes of profit, came to terms with don Henry, fitted out for him a caravelle, of which Vincent Diaz, a native of Lagos, was the patron. It sailed the 22d of March 1455; and, after having anchored at Madeira, they proceeded to reconnoitre the Canaries, the cape Blanco, Senegal, cape Verd, and the mouth of the river Gambia. In a second voyage which he made the following year, with a Genoese named Anthony, they prosecuted their discoveries as far as the river of St. Dominic, to which they gave that name, and from whence they returned to Portugal. He resided a long time at Lagos, gaining the affection of the merchants and navigators of

[A] There are extant of his ordinances,
1. Instructions and advertisements of and
for the direction of the intended voyage
to Cathay, to be found in Hakluyt's voy-
ages.

2. Navigazione nelle parte settentrionali: per Sebastiano Cabota. Ven. 1583, fol.

He published likewise, a map of the world.

the place by acts of kindness and civility. On his return to his native country in 1464, he published the account of his voyages, which was translated into french by Peter Redoner, at the beginning of the xvth century.

CÆLIUS AURELIANUS, or, as some have called him, Lucius Cælius Arianus, an ancient physician, and the only one of the sect of the methodists, of whom we have any remains, was of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny; and we might almost have collected it, without any information at all, from his style, which is very barbarous, and much resembling that of the african writers. It is half greek half latin, harsh, and difficult; yet strong, masculine, full of good sense, and valuable for the matter it contains. It is frequently very acute and smart, especially where he exposes the errors of other physicians; and always nervous. What age Cælius Aurelianus flourished in we cannot determine, there being so profound a silence about it amongst the ancients: but it is very probable that he lived before Galen, since it is not conceivable that he should mention, as he does, all the physicians before him, great as well as small, and yet not make the least mention of Galen. He was not only a careful imitator of Soranus, but also a strenuous advocate for him. He had read over very diligently the ancient physicians of all the sects; and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books, "*De celeribus et tardis passionibus*." The best edition of these books is that published at Amsterdam 1722, in 4to. He wrote, as he himself tells us, several other works; but they are all perished. This, however, which has escaped the ruins of time and barbarism, is highly valued, as being the only monument of the *Medicina methodica* which is extant. He is allowed by all to be admirable in the history and description of diseases.

CÆSALPINUS (ANDREAS), an eminent philosopher and physician, was born at Arezzo, about 1159. After being long professor at Pisa, he became first physician to pope Clement VIII. It should seem from a passage in his *Questiones Peripateticæ*, that he had some idea of the circulation of the blood. "The lungs," says he, "drawing the warm blood through a vein [the pulmonary artery] like the arteries, out of the right ventricle of the heart, and returning it by an anastomosis to the venal artery [the pulmonary vein] which goes to the left ventricle of the heart, the cool air being in the mean time let in through the canals of the *aspera arteria*, which are extended along the venal artery, but do not communicate with it by inosculations, as Galen imagined, cools it only by touching. To this circulation of the blood out of the right ventricle of the heart through the lungs into its left ventricle, what appears upon dissection answers

very

very well: for there are two vessels which end in the right ventricle, and two in the left: but one only carries the blood in, the other sends it out, the membranes being contrived for that purpose." His treatise de Plantis entitles him to a place among the capital writers in botany; for he there makes the distribution of plants into a regular method, formed on their natural similitude, as being the most safe and the most useful for helping the memory and discovering their virtues: Yet, which is very surprising, it was not followed, nor even understood, for near a hundred years. The restorer of method was Robert Morison, the first professor of botany at Oxford. Cæsalpinus died at Rome, Feb. 23, 1603 [B].

CÆSAR (CAIUS JULIUS), the first of the roman emperors, is a person, who, though very illustrious otherwise, is here chiefly mentioned for some beautiful memoirs, which he has left us in his author-character. Indeed to write his life, like that of other famous kings and warriors, would be to write the history of his times; and there is, farther, the less necessity for it here, as we must be very copious in the history of Cicero, which will unavoidably contain a general history of Cæsar.

He was born about ninety years before Christ, and slain in the senate-house in his 56th year. By his blood he may be said to have founded the roman empire; for, after his death, the republic, though for some time it preserved the forms of liberty, became an absolute monarchy: the common fate of governments, when luxury and profligate manners have grown universal. He had a strong judgment and much learning; was a consummate statesman, a wise and brave general, and an heroic prince. The activity of his spirit was such, that, as he himself said, "he thought nothing done, while there was any thing left to do." However, amidst all his concerns civil or military, he found time to be the author of many works: none of which have been preserved from the ravages of time, except seven books De bello Gallico.

CÆSAR (JULIUS), a learned civilian, was born of an ancient family near Tottenham in Middlesex, in 1557. He took the degree of B. A. May 15, 1575, as a member of Magdalen-hall, Oxford; and went afterwards to study in the university of Paris; where, in the beginning of 1581, he was created doctor of the civil law; to which degree he was also admitted in 1583 at Oxford, and two years after became doctor of the canon law. In the reign of queen Elizabeth, he was master of the court of requests,

[B] His Hortus ficcus, consisting of 768 dried specimens pasted on 166 large pages, is still in being. The titles of his writings are; 1. Κατωλπον five Speculum artis medicæ Hippocraticum. 2. De plantis libri xvi. cum appendice; printed at Flo-

rence in 1583. 3. De metallicis libri iii. 4. Questionum medicarum libri ii. 5. De medicamentorum facultatibus libri ii. 6. Praxis universæ medicinæ. 7. Demonum investigatio peripatetica. 8. Questionum peripateticarum libri v.

judge of the high court of admiralty, and master of St. Katharine's hospital near the Tower. Upon king James's accession, he was knighted by that prince at Greenwich. He was also constituted chancellor and under-treasurer of the exchequer; and, July 5, 1607, sworn of his majesty's privy-council. He obtained a reversionary grant of the office of master of the Rolls, and succeeded to it Oct. 1, 1614; upon which he resigned his place of chancellor of the exchequer. He was continued privy-counsellor by king Charles I. and appears to have been also custos rotulorum of the county of Hertford. Fuller says, he was chancellor of the duchy of Lancaster. He died April 28, 1636, aged 70, and lies buried in the church of Great St. Helen within Bishopsgate, London, under a monument designed by himself; the epitaph on which is in chancery characters, in form of a deed, and made to resemble ruffled vellum, in allusion to his office as master of the rolls [c]. He was a man of great gravity and integrity, and remarkable for his extensive bounty and charity to all persons of worth, or that were in want. He made his grants to all persons double kindness by expedition; and clothed (as Lloyd expresses it) his very denials in such robes of courtship, that it was not obviously discernible, whether the request or denial were most decent. He was also very cautious of promises, lest, becoming unable to perform them, he might multiply his enemies, whilst he intended to create friends. Besides, he observed that great men esteem better such persons they have done signal courtesies to, than those they have received great civilities from; looking upon this as their disparagement, the other as their glory [D].

CAGLIARI (PAUL), an excellent painter, was born at Verona in 1532. Gabriel Cagliari, his father, was a sculptor; and Antonio Badile, his uncle, was his master in painting. He was not only esteemed the best of all the Lombard painters, but for his copious and admirable invention, for the grandeur and majesty of his compositions, for the beauty and perfection of his draperies, and for his noble ornaments of architecture, styled by the Italians *Il pittor felice*, "The happy painter." He drew his first pieces at Mantua, and some other cities in Italy; but meeting with more employment at Venice, he settled there: and the best of his works were made, after he returned thither from Rome, and had studied the antique. There is scarcely a church in Venice, which has not some piece or other of his; and De

[c] This epitaph is accurately printed in Dr. Ducarel's History of St. Katharine's, 1782, p. 86.

[D] Sir Julius Cæsar's MSS. after having been in vain repeatedly offered to sale for 40 l. were pledged by their possessor for only 20 l. They afterwards passed through

the hands of that skilful auctioneer Mr. Samuel Paterfon; by whose judicious management they were sold by public auction, in November 1757, for more than 300 l. Many of the most valuable articles are now in the MS. library of the marquis of Lansdowne.

Piles says, that "his picture of the marriage at Cana, in the church of St. George, is to be distinguished from his other works, as being not only the triumph of Paul Veronese, but almost the triumph of painting itself." When the senate sent Grimani, procurator of St. Mark, to be their ambassador at Rome, Paul attended him, but did not stay long, having left some pieces at Venice unfinished. Philip II. king of Spain, sent for him to paint the Escorial, and made him great offers; but Paul excused himself from leaving his own country, where his reputation was so well established, that most of the princes of Europe ordered their several ambassadors to procure something of his hand at any rate. He was a person of a noble spirit, used to go richly dressed, and generally wore a gold chain, which had been presented to him by the procurators of St. Mark, as a prize he won from several artists his competitors. He had a great idea of his profession, having been often heard to say, that it was a gift from heaven; that to judge of it well, a man must understand abundance of things; and, what gives us the highest opinion of his moral make, that the sovereign quality of a true painter is probity and integrity of manners. He was highly esteemed by all the principal men of his time; and so much admired by the great masters, as well his contemporaries, as those who succeeded him, that Titian himself used to say, he was the ornament of his profession. And Guido Reni being asked, which of the masters his predecessors he would choose to be, were it in his power, after Raphael and Corregio, named Paul Veronese; whom he always called his Paoiino. He died of a fever at Venice in 1588, and had a tomb and a statue of brass erected in the church of St. Sebastian.

Paul left great wealth to his two sons, Gabriel and Charles, who were painters, and lived very happily together. They joined in finishing several pieces left imperfect by their father; and followed his manner so closely in other excellent works of their own, that the connoisseurs do not easily distinguish them from those of Paul's hand. Charles had a very fine genius for painting, and at eighteen years of age had done some rare pieces. It is thought, if he had lived, that he would have exceeded his father; but contracting an imposthume in his breast, by applying too intensely to his profession, he died of it in 1596, when he was only twenty-six years old. Gabriel had no great genius for painting; and therefore, after his brother's decease, applied himself to merchandize. Yet he did not quite lay aside his pencil, but made a considerable number of portraits, and some history-pieces of good taste. He died of the plague in 1631, aged 63.

There was also Benedict Cagliari, a painter and sculptor, who was Paul's brother, and lived and studied with him. He assisted him, and afterwards his sons, in finishing several of their com-

positions; but especially in painting architecture, in which he chiefly delighted. His style in painting was like his brother's; and not being ambitious enough of fame to keep his productions separate, they are in a great measure confounded with Paul's. He practised for the most part in fresco; and some of his best pieces are in chiaro-obscuro. He possessed moreover a tolerable stock of learning, was something of a poet, and had a peculiar talent in satire. He died in 1598, aged 66.

CAGLIOSTRO (COUNT ALEXANDER), though his true name was Joseph Balsamo, was born at Palermo the 8th of June 1743; Peter Balsamo being his father, and Felix Bracconieri his mother, both of humble parentage. He was still a child when his father died; and was therefore brought up by the relations of his mother, who caused him to be instructed in the first principles of religion and philosophy. It was not long, however, before he shewed how little he was disposed to either, by running away more than once from the seminary of St. Roche at Palermo, where he had been placed for education. In his thirteenth year his guardians delivered him to the care of the general of the friars of mercy, who took him along with him to the monastery of that order at Cartagirone; where he was entered as a novice, and committed to the tuition of the apothecary; under whom, as he says, he found means of acquiring the first elements of chemistry and physic. But neither here did he make any long stay. He continued to shew himself on his worst side, and his superiors were frequently obliged to give him correction for obliquities in his conduct. When, according to the custom of monastic foundations, it came to his turn to read during dinner time, he never read what was contained in the book, but delivered a lecture according to the dictates of his fancy. He himself confesses, that in reading from the martyrology, instead of the names of the holy women, he inserted those of the most noted courtesans of the town. At length, being weary of repeated chastisement, he threw off the cowl, and went back to Palermo.

Here he gave himself for a time to the study of drawing; but, without making any reform in his manners, he addicted himself to excesses of every kind. It was his greatest pleasure to rove about armed, and to frequent the company of the most profligate young men of the town. There was never a fray in which he was not concerned, and enjoyed nothing more than when he could resist the magistrate, and deliver the prisoner from his authority. He is said to have been in the practice of forging the tickets of admission to the theatres. From an uncle with whom he lived he stole considerable sums of money and other matters. In a love intrigue between a person of rank and a cousin of his, he made himself the letter-carrier, and occasionally de-

manded of the lover at one time money, at another a watch, and always something of value, in the name of the fair one, which he shamelessly took and appropriated to himself. He then insinuated himself into the good graces of a notary, to whom he was related; and, for the sake of a bribe, counterfeited a will in favour of a certain marchese Maurigi. The forgery was discovered some years afterwards, and the affair being brought before the judges, was fully proved; but this was at a time when the persons interested were not at Palermo. He was likewise charged with having murdered a canon, and with obtaining several sums of money from a monk for giving him written permits of absence from his convent at various times; all of which papers were found to be forged.

For such transactions as these he was several times arrested and put into prison; but either for want of sufficient evidence, or from the complicated nature of the business, or from the extensive influence of his relations, he as often found means of soon regaining his liberty. At length he was forced to take to flight for cheating a silversmith named Marano of upwards of sixty ounces of gold, under pretence of shewing him a treasure hid in a cave. On bringing him to the place, he began to exhibit a variety of fantastical mummeries, as if practising some magical rites, which terminated in the appearance of some accomplices of Balsamo, who, in the disguise of theatrical devils, belaboured the shoulders of poor Marano. The silversmith, though highly incensed at this infamous treatment, thought it not prudent to have recourse to the law, but resolved to have his revenge by murdering the impostor. This being surmised by Balsamo, he thought it expedient to decamp.

From a newspaper of the time of his being arrested at Rome it appears that he was strongly suspected of witchcraft. This suspicion was grounded on two circumstances. The former, that, under pretext of relieving one of his sisters who was possessed by a devil, he obtained from a country-vicar, named Baggio, a pledget of cotton dipped in holy oil, though none of his sisters were possessed. The other was the apparition of a lady. It was affirmed, that, being asked in a certain company, in what attitude and employment the absent lady was at the moment they were speaking of her; Balsamo, to satisfy their curiosity, immediately drew a quadrangle on the floor, and passing his hands to and fro above it, she was fairly seen upon the floor playing at cards with three other persons. A servant was directly dispatched to the lady's house; who found her exactly in the attitude and employment with the three friends as represented in the figure.

Balsamo, who had quitted his country Palermo, in the manner above mentioned, now began to roam about the world. We can
here

here only follow his own account, till we meet him at Rome, for want of other traces and informations. With the money he had procured by his fraud on the silversmith he travelled to Messina. Here he got acquainted with a certain Altotas, a Greek, or according to others a Spaniard, who was versed in several languages, possessed a number of arabic writings, and gave himself out for a great chemist. With this new friend he took ship, visited the Archipelago, and landed at Alexandria in Ægypt, where they staid about forty days, and his fellow traveller undertook a variety of chemical operations, and among the rest that of making a sort of silky stuff from hemp and flax, by which he got much money. From Alexandria they proceeded to Rodi, where they likewise obtained some money by chemical operations. Quitting the isle of Rodi they bent their course to Grand Cairo, but by contrary winds were driven to Maltha; where they remained some time, working in the laboratory of the grand-master Pinto. Here Altotas died; and Balsamo resolved to go, in company with a knight to whom he was recommended by the grand-master himself, to Naples.

It is impossible by any means to contract the numberless tricks and stratagems of this grand impostor, in almost every part of Europe, within the limits prescribed to the articles of this work. His astonishing ingenuity in every species of fiction and deceit, exceeds all that has been recorded in the annals of antient or modern roguery; inasmuch that he was held for a real prodigy by every one to whose ears his fame had reached. His impostures in each of the places he visited would fill a considerable volume; and we must content ourselves with adding that, for some enormities committed at Rome, he was thrown into the castle of St. Angelo, where he died towards the latter end of the year 1794; referring such readers as would wish to know more of him to the italian original, published at Rome by the apostolical chamber, under the title of *Compendium of the life and actions of Giuseppe Balsamo, otherwise called count Cagliostro*, extracted from the documents of the process carried on against him at Rome in the year 1790, &c.

CAHUSAC (LOUIS DE), born at Montauban, where his father attended the bar, began his studies in that town, and went to finish them at Toulouse, where he was admitted an advocate. On his return to Montauban, he obtained the post of secretary of the intendance. It was while he filled this office in 1736 that he brought out his tragedy of *Pharamond*, in which he errs against historical truth. Notwithstanding this, and various other defects of the piece, it was however attended with considerable success on its representation. The desire of enjoying the applauses of the parterre, made him quit the country to go to Paris. Here the count de Clermont gave him the title of his
secretary.

secretary. In this quality he made the campaign of 1743 with that prince, whom he afterwards left in order to devote himself entirely to literature. The opera was his principal employment; he was lucky enough not to be disappointed in this career. His versification, rather cold, and sometimes dry, is however natural; and therefore Rameau preferred Cahusac to other poets, who, with a greater stock of wit, cannot restrict themselves to simple ornaments, nor bend to their ideas. This author died at Paris in the month of June 1759. He was of a restless, lively, and arrogant temper, extremely tender about his reputation, and of so acute a sensibility that it turned his head, and in all probability shortened his days. Praise and censure equally raised his vivacity. A journalist having highly praised his opera of Zoroaster, Cahusac went to him; and, embracing him, exclaimed: Oh what obligations I owe you! You are the only man in all France who has had the courage to speak well of me[E].

CAIET (PIERRE VICTOR PALMA), born in 1525 at Montrichard in Touraine, of a poor family; at first he was a protestant divine, attached to Catherine of Bourbon, sister of Henry IV. was deposed in a synod on a charge of practising the arts of magic. This sentence accelerated his abjuration: he delivered it at Paris in 1595, and died in 1610, at the age of 85, doctor of Sorbonne, and professor of hebrew in the college royal. Caiet was of a kind and officious disposition, and was so unfortunate as to have for his enemies all whom he had obliged. His slovenly dress, his manner of life, and his fury in looking for the philosopher's stone, drew upon him no less contempt than his learning brought him respect. Notwithstanding his humble and shabby exterior, Henry IV. continued to admit him to court, not without wishing however to avoid it, which he shewed by presenting him with a small estate in the country: a philosophical retreat sufficient for satisfying the ambition of a scholar. The calvinists, whom he had deserted, did not treat him so handsomely as Henry IV.: they loaded him with injuries and calumnies. Since his abjuration he had had a conference with Du Moulin, and this was a fresh reason for putting his old friends in an ill humour. Caiet did not remain silent, but published, in 1603, against Du Moulin, the book emphatically intitled, "The fiery furnace, and The reverberatory furnace,

[E] He wrote, 1. *Grigri*, in 12mo. a little romance, prettily written. 2. *The history of the dance*, antient and modern, three small vols. in 12mo. which were well received by the public. 3. *Pharamond*, and the Earl of Warwick, two tragedies; *Zeneide*, and the *Algerine*, two comedies, the former of which properly belongs to M. Watelet (Cahusac did no

more than put it in verse), the festivities of *Polyhymnia*, the festivities of *Hymen*, *Zais*, *Nais*, *Zoroaster*, the birth of *Osiris*, and *Anacreon*, all operas; besides the *Loves of Tempè*, which is attributed to him. He left in MS. a tragedy of *Mamilius*; with two comedies, the *Mal-adroit par finesse*, and the *Dupe de soimême*.

for evaporating the pretended waters of Siloam (this was the title of Du Moulin's work), and for strengthening the fire of purgatory."—An anecdote is related of him, which, if true, is much to his honour [F]. The intimacy between the count de Soissons and the sister of Henry IV. proceeded such lengths, that they ordered Caiet to marry them immediately. On his refusal to do it, the prince threatened to kill him. "Kill me then, replied Caiet: I had much rather die by the hand of a prince than by that of the hangman [G]."

CAJETAN, a cardinal, was born in 1469, at Cajeta, a town in the kingdom of Naples. His proper name was Thomas de Vio; but he took that of Cajetan from the place of his nativity. He was entered of the order of Dominic, of which he became an illustrious ornament; and having taken a doctor's degree when he was about twenty-two years of age, he taught philosophy and divinity first at Paris, and afterwards at Rome. He went regularly through all the honours of his order, till he was made general of it; which office he exercised for ten years. He defended the authority of the pope, which suffered greatly at the council of Nice, in a work intituled, "Of the power of the pope;" and, for his zeal upon this occasion, was made bishop of Cajeta. Then he was raised to the archiepiscopal see of Palermo; and in 1517 was made a cardinal by pope Leo X. The year after he was sent a legate into Germany, to quell the commotions which Luther had raised by his opposition to Leo's indulgences: but Luther, being under the particular protection of Frederic elector of Saxony, set him at defiance; and though, in obedience to the cardinal's summons, he repaired to Augsbourg, yet he rendered his endeavours of no effect. Cajetan was employed in several other negotiations and transactions, being not only a man of letters, but having a peculiar turn for business; and at length died, in 1534, when he was 65 years old.

Sixtus Senensis tells us, that he was a most subtle logician, an admirable philosopher, and an incomparable divine. He wrote

[F] See the different testimonies respecting him, by his contemporaries, in the xxxvth vol. of the *Memoires de Nicéron*.

[G] He left behind him several controversial pieces, far less consulted than his *Chronologie septennaire*, 1606, in 8vo. from the peace of Vervins in 1558 to the year 1604. The reception this work met with obliged him to add to the history of the peace that of the war that went before it. We have this additional history in the 3 vols. of his *Chronologie novennaire*, 1608, 8vo. from 1509 to 1598. It shews us all the pains and trouble it cost Henry IV. to get possession of his kingdom. The abbé d'Argigny has collected the principal particu-

lars of it in his *Nouveaux Memoires de litterature*. Dr. Caiet enters into all the details that may furnish amusement to curiosity, and matter of reflection to philosophy. In the *Chronologie septennaire* are contained relations, poems, manifestos, instructions, letters, pleadings, and other pieces, of which the greater part would have been lost to posterity. Besides these public pieces, we find a great number of private anecdotes, unknown to other writers, which the author was enabled to pick up at the court of Catherine de Bourbon, and that of Henry IV. with whom he was on a familiar footing.

commentaries upon Aristotie's philosophy, and upon Thomas Aquinas's theology. He gave a literal translation of all the books of the old and new testaments from the originals, excepting Solomon's song and the prophets, which he had begun, but did not live to proceed far in; and the revelations of St. John, which he designedly omitted; saying, that to explain them, it was necessary for a man to be endued, not with parts and learning, but with the spirit of prophecy. Father Simon's account of him, as a translator of the bible, is critical and historical. "Cardinal Cajetan, says he, was very fond of translations of the bible purely literal; being persuaded, that the scripture could not be translated too literally, it being the word of God, to which it is expressly forbid either to add or diminish any thing. This cardinal, in his preface to the psalms, largely explains the method he observed in his translation of that book; and he affirms, that although he knew nothing of the hebrew, yet he had translated part of the bible word for word from it. For this purpose he made use of two persons, who understood the language well, the one a jew, the other a christian, whom he desired to translate the hebrew words exactly according to the letter and grammar, although their translation might appear to make no sense at all. I own, says he, that my interpreters were often saying to me, This hebrew diction is literally so; but then the sense will not be clear unless it is changed so: to whom I, when I heard all the different significations, constantly replied, Never trouble yourselves about the sense, if it does not appear to you; because it is not your business to expound, but to interpret: do you interpret it exactly as it lies, and leave to the expositors the care of making sense of it." Cardinal Pallavicini, who looked upon this as too bold, says, that Cajetan, "who has succeeded to the admiration of the whole world in his other works, got no reputation by what he did upon the bible, because he followed the prejudices of those who stuck close to the hebrew grammar." But father Simon is of opinion, that he "may in some measure be justified: for he did not, says he, pretend to condemn the antient latin translator, or the other translators of the bible; but would only have translations of the bible to be made from the original as literally as can be, because there are only these originals, which can be called the pure word of God; and because in translations, which are not literal, there are always some things, which do not thoroughly express the original."

CAILLE (NICHOLAS LEWIS DE LA), a french mathematician and astronomer, was born at Rumigny in 1714, and went through his early studies at the college of Lisieux in Paris. His turn for astronomy soon connected him with the celebrated Cassini, who procured him an apartment in the observatory; and, assisted by the counsels of this master, he soon acquired a
name

name among the astronomers. He divided with M. de Thury the immense labour of projecting the meridian line ; which, passing through the observatory, extended to the extremities of the kingdom. In 1739, he was named, without his knowledge, professor of mathematics in the college of Mazarine ; and, in 1741, admitted into the Academy of Sciences. Most of the academies in Europe did him this honour. In 1750, countenanced and protected by the court, he undertook a voyage to the cape of Good Hope, with a view of examining the southern stars which are not visible in our horizon : and, in the space of two years, determined the position of near ten thousand stars till then unknown. Upon his return to France, he continued his astronomical pursuits ; published his catalogue of the stars, and the observations on which it was drawn up ; and was every year producing new works in astronomy, mathematics, and navigation, when a malignant fever took him off in 1762, aged 48. In all his works (and, besides pieces inserted in the collections of the academy, there are several volumes in 4to and 8vo), there is an accuracy, clearness, and precision, very necessary to the abstract sciences, and peculiar to M. de la Caille.

CAIUS, or KAYES (DR. JOHN), a very eminent English physician, was born at Norwich Oct. 6, 1510 ; and after he had been well instituted in the belles lettres at a school in that city, was sent to Gonvil-hall in Cambridge Sept. 12, 1529. He took the degrees of B. and M. A. at the regular times ; and was chosen fellow of his college in 1533. To accomplish himself as much as possible, he formed a scheme of travelling ; and in 1539 he set out for Italy, making France, Flanders, and Germany in his road. He studied at the university of Padua under John Baptist Montanus, and took a degree of M. D. there in 1541. He returned to England in 1544 ; and distinguished himself so greatly by his learning and uncommon skill in his profession, that he became at length physician to king Edward VI. and was afterwards continued in that place by the queens Mary and Elizabeth, till 1568, when he was turned out, as it is said, upon a suspicion of being too much attached to the popish religion [H]. He died at Cambridge in 1573 ; and at his death gave his estate to build a new college to Gonvil-hall, and to maintain some students therein. This house is now called Gonvil and Kayes college, where the founder has a monument in the chapel, with this inscription, *Fui Caius*.

There was also another John Caius, who lived somewhat

[H] He wrote a great many books in latin, among which were, 1. De ephemera Britannica. 2. De antiquitate Cantabrigiæ academice. 3. De canibus Britannicis. 4. De antiquis Britannia urbibus.

5. De annalibus collegii Govevilli & Caii. Besides these original works, he translated a great part of Galen and Celsus into latin, and made large annotations upon these authors.

earlier, and was poet laureat to Edward IV. This Caius travelled also into Italy, and distinguished himself by some literary labours; particularly by a translation from the latin of the history of the siege of the isle of Rhodes, which he dedicated to that king.

There was likewise Thomas Caius, a Lincolnshire man, who, as Anthony Wood tells us, "was an eminent latinist, grecian, poet, orator, excellent for all kinds of worth, and at length antiquitatum oxoniensium planè helluo." He was brought up at Oxford, and elected fellow of All Souls college in 1525. He was made registrar of the university, which place he quitted about 1530, upon his becoming domestic chaplain to John Longland, bishop of Lincoln. In 1559 he was made a prebendary of Sarum, and master of University college in Oxford in 1561. All which preferments, together with the rectory of Tredington in Worcestershire, to which he was presented in 1563, he held to the day of his death; and this happened in his lodge, at University college, in May 1572. He wrote "*Affertio antiquitatis Oxoniensis academix*," which he finished in seven days, and presented it in manuscript to queen Elizabeth at Oxford, upon her being entertained by the university, in Sept. 1566. A copy of this work coming to the hands of John Caius, the physician above mentioned, he wrote an answer to it in his book, intituled, "*De antiquitate Cantabrigiensis Academix*," and published them together in 1568 under the name of *Londinensis*, and in 1574 under the name of John Caius. Thomas Caius wrote a reply, as Wood tells us, soon after the first edition of his *Affertio* was published, intituled, "*Examen judicii Cantabrigiensis cujusdam, qui se Londinensem dicit, nuper de origine utriusque academix lati*:" but this was never printed. Thomas Caius translated into english, at the request of queen Catharine Parr, Erasmus's paraphrase on St. Mark: also from english into latin, the sermons of Longland bishop of Lincoln; from greek into latin, Aristotle's book *De mirabilibus mundi*, Euripides's tragedies, Isocrates's *Nicocles*, &c. &c.

CALABER (QUINTUS), an antient poet of Smyrna, is author of the *Paralipomena* of Homer, a sort of supplement to the *Iliad*. This greek poem, composed with elegance, the best edition whereof is that of Paw, Leyden, 1734, 8vo. was found by the cardinal Bessarion in a monastery of the domain of Otranto in Calabria.

CALAMY (EDMUND), an eminent presbyterian divine, was born at London, Feb. 1600, and educated at Pembroke-hall in Cambridge, where he took the degree of B. A. in 1619, and that of B. D. in 1632. His attachment to the anti-arminian party hindered him from obtaining a fellowship, but he was at length chosen *tanquam socius* of that college. Dr. Felton, bishop of Ely,
took

took him afterwards into the number of his chaplains; in which station he pursued his studies with great vigour, employing therein 16 hours a day. He was presented by that prelate to the vicarage of St. Mary's, in Swaffham-Prior, in Cambridgeshire, which he resigned, on being chosen, after Felton's death (which happened in 1626), one of the lecturers of St. Edmundsbury in Suffolk. Here he continued ten years; and is said by some writers to have been a very strict conformist: but when bishop Wren's articles and the book of sports came to be insisted on, he thought it his duty to avoid conforming for the future, and apologized for his former conduct in a recantation sermon, preached at Bury. After this, he was presented by the earl of Essex to the rectory of Rochford in Essex; and then chosen minister of St. Mary Aldermanbury, which brought him to London in 1639. In July the same year, he was incorporated into the university of Oxford. Upon the opening of the long parliament, in Nov. 1640, he distinguished himself in defence of the presbyterian cause, and had a principal hand in writing the famous *Smectymnus*; which, himself says, gave the first deadly blow to episcopacy. The authors of this tract were five, the initial letters of whose names compose the word *Smectymnus*, viz. Stephen Marshal, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurston. It was published at London in 1641, in 4to, and intituled, *An answer to a book, intituled, An humble remonstrance, &c.* The *Smectymnus* is mentioned by bishop Wilkins, in his discourse concerning the gift of preaching, as a capital work against episcopacy. In 1641, the house of lords appointed Calamy to be a member of the sub-committee for considering of ways to accommodate ecclesiastical affairs: "in which," says Dr. Calamy, in his account of ejected members, "things were brought into a very hopeful posture; but the whole design was spoiled by bringing into the house the bill against bishops, &c."

Calamy was afterwards an active member of the assembly of divines, and often ordered to preach before the parliament. He was at the same time one of the Cornhill lecturers, and his ministerial abilities procured him very great interest in the city of London. His preaching was attended not only by his own parish, but by other eminent citizens, and even persons of quality. He was a strenuous opposer of the sectaries, and used his utmost endeavours to prevent those violences, which were committed after the king was brought from the isle of Wight. The representation of the London ministers to the general and his council of war, presented Jan. 18, 1648 (which Collier in his *Church History* styles an instance of handsome plain-dealing, and a bold reprimand of a victorious army), was drawn up to enforce what Calamy, and some other ministers of the same persuasion, had delivered

delivered in two conferences; the first with the general and his council, the second with the chief officers of the army [1].

When a favourable opportunity offered, he was very assiduous to procure the return of Charles II. and actually preached before the parliament the day they voted the king's restoration; and was one of the divines sent over to compliment him in Holland. June 1660, he was made one of his majesty's chaplains, and was offered the bishopric of Coventry and Lichfield; which he refused [κ].

Calamy was one of the commissioners for the conference at the Savoy. He was turned out of his cure of St. Mary Aldermanbury, on St. Bartholomew's day 1662, for nonconformity. Aug. 30th following, he presented a petition to the king, praying that he might be permitted to continue in the exercise of his ministerial office. Next day the matter being debated in council, his majesty was pleased to say, that he intended an indulgence, if it were at all feasible: but Dr. Sheldon, bishop of London, in a warm speech opposed it. So that, upon the whole, it was carried, that no indulgence should be granted. Calamy remained however in his parish, and came constantly to church. On Sunday, Dec. 28, 1662, the expected preacher not coming in due time, some of the principal persons in the parish prevailed upon Calamy to supply his place. Certain passages in his sermon on this occasion gave so much offence [L], that he was

[1] In Cromwell's time he lived as privately as he could. The following story, which Harry Neville, who was one of the council of state, asserted of his own knowledge, is a proof that he did not approve of his usurpation. "Cromwell having a design to set up himself, and bring the crown upon his own head, sent for some of the chief city divines, as if he made it a matter of conscience to be determined by their advice. Among these was the leading Mr. Calamy, who very boldly opposed the project of Cromwell's single government, and offered to prove it both unlawful and impracticable. Cromwell answered readily upon the first head of unlawful, and appealed to the safety of the nation being the supreme law: But, says he, pray, Mr. Calamy, why impracticable? He replied; Oh! it is against the voice of the nation; there will be nine in ten against you. Very well, says Cromwell; but what if I should disarm the nine, and put the sword in the tenth man's hand, would not that do the business?"

[κ] It was said in the city on this occasion, as we are told by Baxter in his Reliquiæ, that "if Calamy should accept of a

bishopric, who had preached and written and done so much against episcopacy, never presbyterian would be trusted for his sake; so the clamour was very loud against his acceptance of it."

[L] One of them was this. "You have had three famous successors, Dr. Taylor for seven years; Dr. Stoughton for seven years, and myself. I have been with you almost twenty-four years; and may not God now unchurch you, by suffering you to want a faithful minister to go in and out before you? This is one reason upon which account I may safely say, the ark of God is in danger, and Aldermanbury may truly feel the loss of the ark." Another passage ran thus: "I read that among the Romans, when any man was accused for his life, all his relations put on mourning apparel, and they followed him to his trial in mourning, thereby to shew their love to the party in danger. Now did you love the gospel, the ministers of the gospel, and the ordinances of Christ, you would all put on mourning, and lament for the gospel, the ark of God, that is in danger: and because you do not, it is a sign you have no love for the gospel."

committed to Newgate, by the lord mayor's warrant, for contempt of the act of uniformity; but in a few days the king discharged him. The sight of London in ashes, which he lived to see, broke his heart: he died Oct. 29, 1666.

Though a very learned man, he was a plain and practical preacher, and delivered his sentiments very freely of the greatest men; of which his grandson (after telling us that Calamy had the greatest interest at the time of the restoration, at court, in the city, and country, of any of the ministers, but saw whither things were tending) gives the following instance. Having occasion, when general Monk was his auditor in his own church, a little after the restoration, on a sacrament-day, to speak of filthy lucre: "And why (said he) is it called filthy, but because it makes men do base and filthy things? some men will betray three kingdoms for filthy lucre's sake." Saying which, he threw his handkerchief, which he usually waved up and down whilst he was preaching, towards the general's pew. Besides publishing several sermons preached by him on public occasions, and some others on practical subjects, he had a hand in drawing up the "Vindication of the presbyterial government and ministry," printed in 1650, and the *Jus divinum ministerii evangelici Anglicani*, printed in 1650. He was twice married. By his first wife he had a son and a daughter, and by his second seven children.

CALAMY (BENJAMIN), an eminent divine and excellent preacher, was son of the preceding by a second wife. From St. Paul's school in London, where he was placed when very young, he was sent to Catherine-hall, Cambridge, and successively took the degrees of B. and M. A. He became also fellow of that hall, and an eminent tutor. April 25, 1677, he was chosen minister of St. Mary Aldermanbury, and soon after appointed one of his majesty's chaplains in ordinary. In 1680 he took his degree of D. D. In 1683 he preached, in his own church, his famous sermon on Luke xi. 41, which he afterwards published under the title of *A discourse about a scrupulous conscience*. It was dedicated to sir George Jefferies, chief justice of Chester, afterwards lord Jefferies, and high chancellor of England. At the end of the sermon we find a quotation from a book of his father's, to shew, that such as were nonconformists then, were zealous for conformity when themselves were in possession of the churches. This sermon was attacked soon after its publication by Mr. Thomas Delaune, a zealous nonconformist, in a piece intituled, "Delaune's plea for the nonconformists, &c." in a letter to Dr. Benjamin Calamy, upon the sermon called, "Scrupulous Conscience, inviting hereto: to which is added, a parallel scheme of the pagan, papal, and christian rites and ceremonies." For the publishing this book Delaune was taken up,
Nov.

Nov. 29, 1683, and committed to Newgate. After his commitment, he wrote a long letter to Dr. Calamy, wherein, after having often told him, that he wrote in obedience to his call, and was imprisoned entirely on his account, he concludes thus: "All I desire is, that scrupulous consciences, who trouble not the peace of the nation, should be dealt withal, at least, as weak brethren, according to Rom. xiv. 1. and not ruined by penalties, for not swallowing what is imposed under the notion of decency and order, though excentric to the scheme we have of it in our only rule of faith. Sir, I entreat you to excuse this trouble from a stranger, who would fain be convinced by something more like divinity than Newgate, where any message from you shall be welcome to your humble servant, T. D." To this epistle Calamy answered, "that if Mr. Delaune had been imprisoned upon the account of answering his book, he would do him any service that became him." Some other letters to the same purpose were sent by the prisoner to the doctor, which did not hinder his being tried at the Old Bailey for a libel, Jan. following, and sentenced to pay a fine of one hundred marks, to remain prisoner till he paid his fine, and give security for his good behaviour for a year, and his book to be burnt at the Royal Exchange. By which sentence, himself, his wife, and children perished in Newgate, nobody thinking fit, says the Observator, to raise so small a sum for one of the best scholars in Europe. His death gave great concern to Dr. Calamy, who interceded for his discharge with sir George Jefferies, with whom he was very intimate when he was common-serjeant and recorder of London, but to no purpose.

In 1683, Calamy resigned the living of St. Mary Aldermanbury, upon his admission to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen, Milk-street, annexed. June 18, 1685, he was installed into the prebend of Harleston, in the cathedral of St. Paul. The fate of alderman Cornish, his parishioner at St. Lawrence Jewry, affected him in a very sensible manner. He had appeared for that gentleman at his trial for high treason, and visited him in Newgate; and being earnestly pressed to attend him to the place of execution, he told Mr. Cornish, that he could as well die with him, as bear the sight of his death in such circumstances as he was in. On his repeated applications to sir George Jefferies in the alderman's favour, he received this answer: "Dear doctor, set your heart at rest, and give yourself no further trouble; for I can assure you, that if you could offer a mine of gold as deep as the monument is high, and a bunch of pearls as big as the flames at the top of it, it would not purchase his life." It is thought the violent death of this gentleman, and a sense of public calamities, brought on his last illness, which carried him off in January 1686. Dr. William

Sherlock, afterwards dean of St. Paul's, preached Dr. Calamy's funeral sermon [M].

CALAMY (EDMUND), a very eminent divine among the non-conformists, grandson to Mr. Edmund Calamy minister of Aldermanbury, by his eldest son Mr. Edmund Calamy (who was ejected out of the living of Moreton in Essex, on St. Bartholomew's day, 1662), was born April 5, 1671. Having made a considerable progress in grammar learning at several private schools, and under Mr. Hartcliffe at Merchant-Tailors, where he contracted a close friendship with Mr. Dawes, afterwards sir William Dawes, and archbishop of York, as also with Mr. Hugh Boulter, the primate of Ireland; he went through a course of logic, natural philosophy, and metaphysics, under the tuition of Mr. Samuel Craddock at the academy kept by him at Wickham Brook in Suffolk. In March 1688, he went over to the university of Utrecht, where he studied philosophy under De Vries, and civil law under Vander Muyden, and attended Grævius's lectures upon Sophocles and Puffendorf's Introduction. His application to his studies at this place was so great, that he spent one whole night every week among his books; and his proficiency therein gained him the friendship of two of his countrymen at that university, who rose afterwards to very high stations in church and state, lord Charles Spencer, the famous earl of Sunderland, and his tutor Mr. Charles Trimmell, afterwards successively bishop of Norwich and of Winchester, with both of whom he kept up his acquaintance as long as he and they lived. Whilst he resided in Holland, an offer of a professor's chair in the university of Edinburgh was made him by Mr. Carstairs, principal of that university, sent over on purpose to find a person properly qualified for such an office; which he declined, and returned to England in 1691, bringing with him letters from Grævius to Dr. Pocock, canon of Christ-church, and regius professor of hebrew, and to Dr. Edward Bernard, savilian professor of astronomy, who obtained leave for him to prosecute his studies in the bodleian library. His residing at Oxford procured him the acquaintance of the learned Mr. Henry Dodwell. Having resolved to make divinity his principal study, he entered into an examination of the controversy between the conformists and nonconformists, and was led to join the latter. Coming to London in 1692, he was unanimously chosen assistant to Mr. Matthew Sylvester at Blackfriars; and on June 22, 1694, was ordained at Mr. Annesley's meeting-house in Little St. Helen's, and soon after invited to become assistant to Mr. Daniel Williams in Hand-alley. Oct. 20, 1702, he was chosen one of the lecturers at Salters-hall, and in 1703 succeeded Mr. Vincent Alsop, as pastor of a great congregation in Westminster. He drew up

[M] The pieces he printed in his life-time were, seven sermons on several occasions: thirteen others were published in one volume after his death.

the table of contents to Mr. Baxter's History of his life and times, which was sent to the press in 1696, made some remarks on the work itself, and added to it an index; and reflecting on the usefulness of the book, he saw the expediency of continuing it, for Mr. Baxter's history came no lower than 1684. Accordingly he composed an abridgment of it; with an account of many others of those ministers who were ejected after the restoration of Charles II. their apology for themselves and their adherents; containing the grounds of their nonconformity and practice, as to stated and occasional communion with the church of England; and a continuation of their history till the year 1691. This work was published in 1702. The following year Mr. Hoadly (afterwards bishop of Winchester) published the two parts of his "Reasonableness of conformity to the church of England, &c. in answer to Mr. Calamy's abridgement of Mr. Baxter's history, &c." As a reply to these treatises, Mr. Calamy published the same year, "A defence of moderate nonconformity;" and soon after Mr. Hoadly sent abroad, 'A serious admonition to Mr. Calamy,' occasioned by the first part of his "Defence of moderate nonconformity."

Next year Mr. Calamy published the second part of his "Defence of moderate nonconformity;" with an answer to Mr. Hoadly's Serious Admonition. In 1705 he sent abroad the third part of his Defence; to which was added, "A letter to Mr. Hoadly, in answer to his Defence of the Reasonableness of Conformity." In 1707 Mr. Hoadly published his Defence of Episcopal Ordination; and Mr. Calamy drew up a reply, both to the argumentative and historical part of it, but forbore printing it, as he tells us himself in his abridgment of Baxter's life, that he might not give his antagonist any disturbance in the pursuit of that political contest, in which he was so happily engaged, and so much to the satisfaction of the true lovers of his country. In 1709 Mr. Calamy made a tour to Scotland, and had the degree of D. D. conferred on him by the universities of Edinburgh, Aberdeen, and Glasgow. In 1713 he published a second edition of his abridgment of Mr. Baxter's history of his life and times; in which, among other additions, there is a continuation of the history through king William's reign, and queen Anne's, down to the passing of the occasional bill; and in the close is subjoined the reformed liturgy, which was drawn up and presented to the bishops in 1661; "that the world may judge (he says in the preface) how fairly the ejected ministers have been often represented as irreconcilable enemies to all liturgies." In 1718 he wrote a vindication of his grandfather and several other persons, against certain reflections cast upon them by Mr. archdeacon Echard in his history of England; and in 1728 appeared his continuation of the account of the mi-

nisters, lecturers, masters, and fellows of colleges, and school-masters, who were ejected and silenced after the restoration in 1660, by, or before the act of uniformity. He died June 3, 1732, greatly regretted, not only by the dissenters, but also by the moderate members of the established church, both clergy and laity, with many of whom he lived in great intimacy. Mr. Daniel Mayo, by whom his funeral sermon was preached, observes, "that he was of a candid and benevolent disposition, and very moderate with regard to differences in point of religion." Besides the pieces already mentioned, he published a great many sermons on several subjects and occasions, particularly, a vindication of that celebrated text, 1. John v. 7, from being spurious, and an explanation of it on the supposition of being genuine, in four sermons, preached at the Salters-hall lectures. He was twice married, and had thirteen children.

CALANUS, an indian philosopher who followed Alexander the Great in his expedition to the Indies. Being tormented with the colic after passing 83 years in health, he petitioned the conqueror to cause a funeral pile to be erected whereon he might finish his days according to the custom of his country. That prince, who loved and esteemed him, reluctantly yielding to his entreaties, ordered his army to range itself in order of battle round the funeral pile. Calanus, crowned with flowers, and magnificently habited, ascended the pile with a tranquil and composed countenance, saying as he went up, that, "having lost his health and seen Alexander, life had nothing more to interest him." He bore the action of the fire without discovering any signs of uneasiness or pain; and, on being asked if he had nothing to say to Alexander?—"No, returned the philosopher, I reckon soon to receive him at Babylon." The hero dying three months afterwards in that city, the brachman was thought to have been a prophet; a circumstance which added not a little of the marvellous to his history.

CALASIO (MARIUS), a franciscan, and professor of the hebrew language at Rome, of whom there is very little to be said, but that he published there, in the year 1621, a Concordance of the Bible, which consisted of four great volumes in folio. This work, which is properly a concordance of hebrew words, has been highly approved and commended by both papists and protestants, and is indeed a very admirable work. For, besides the hebrew words in the bible, which are in the body of the book, with the latin version over-against them; there are in the margin the differences between the Septuagint version and the Vulgate; so that at one view may be seen, wherein the three bibles agree, and wherein they differ. Moreover, at the beginning of every article there is a kind of dictionary, which gives the signification of each hebrew word, and affords an opportunity of comparing

It with other oriental languages, viz. with the syriac, arabic, chaldee; and this is extremely useful for determining more exactly the true meaning of the hebrew words. The plan of this hebrew concordance was taken from a concordance of rabbi Nathan, which was printed first at Venice, and afterwards at Basil, much augmented by rabbi Mordochée. Calasio's concordance was published in London by Romaine, Mores, and Lutzena, a portuguese jew, 1747, 4 vols. folio; but very incorrectly, as it is said; and there is also reason to think, that the fidelity of the principal editor, who is a follower of Hutchinson, cannot altogether be depended on. It is certain at least, that the learned in these matters greatly prefer the old edition [N].

CALCAR (JOHN DE), so called because of his being from a town of that name in the duchy of Cleves, died at Naples, at an early time of life, in 1546. Titian and Raphael were his models in the art of painting. He so completely caught their manner, that the talents of these great masters seemed to be become his own. Several good judges confessed themselves unable to distinguish the pictures of the disciple from those of Titian his master. The immortal Rubens resolved to keep to his death a Nativity by Calcar. It is to him we are indebted for the anatomical figures of the book of Vesal, and the portraits of the painters at the head of their lives by Vasari.

CALDERONI DE LA BARCA (DON PEDRO), chevalier of the order of St. James, distinguished himself as a soldier. This profession he quitted for becoming an ecclesiastic, and was made priest and canon of Toledo. There are several dramatical pieces by him in 9 vols. 4to. 1689, Madrid; not to mention several others that have not been printed. The imagination of Calderoni was too fertile for allowing him to be regular and correct. The rules of the drama are violated in almost all his works. We perceive in his tragedies the irregularity of Shakespeare, his elevation and his degradation, flashes of genius as strong, comic turns as much out of place, an inflation no less capricious, and the same bustle of action and incident. This poet flourished about the year 1640.

CALDERWOOD (DAVID), a famous divine of the church of Scotland, and a distinguished writer in behalf of the presbyterians, was descended of a good family in that kingdom. Being early designed for the ministry, he applied with great diligence to the study of the scriptures in their original tongues, the works of the fathers, the councils, and the best writers of church history. He was settled, about 1604, at Crelling, not far from Jedburgh, in the south of Scotland. James VI. of that country,

[N] See the Anecdotes of Bowyer, by Nichols, p. 130.

and the first of Great Britain, being desirous of bringing the church of Scotland to a near conformity with that of England, laboured earnestly to restore the episcopal authority, and enlarge the powers of the bishops in that kingdom: but this design was very warmly opposed by many of the ministers, and particularly by David Calderwood, who, when James Law, bishop of Orkney, came to visit the presbyteries of the Merse and Teviotdale, declined his jurisdiction, by a paper under his hand, dated May 5, 1608. The king however, having its success much at heart, sent the earl of Dunbar, then high-treasurer of Scotland, Dr. Abbot, afterwards archbishop of Canterbury, and two other divines, into that kingdom, with instructions to employ every method to persuade both the clergy and the laity, of his majesty's sincere desire to promote the good of the church, and of his zeal for the protestant religion. Calderwood did not assist at the general assembly held at Glasgow, June 8, 1610, in which lord Dunbar presided as commissioner; and it appears from his writings, that he looked upon every thing transacted in it as null and void. Exceptions were also taken by him and his party against a great part of the proceedings of another general assembly held with much solemnity at Aberdeen, Aug. 13, 1616. In May following, king James went to Scotland, and in June held a parliament at Edinburgh: at the same time the clergy met in one of the churches, to hear and advise with the bishops; which kind of assembly, it seems, was contrived in imitation of the english convocation. Mr. Calderwood was present at it, but declared publicly that he did not take any such meetings to resemble a convocation; and being opposed by Dr. Whitford and Dr. Hamilton, who were friends to the bishops, he took his leave of them in these words: "It is absurd to see men sitting in silks and fattins, and to cry poverty in the kirk, when purity is departing." The parliament proceeded mean while in the dispatch of business; and Calderwood, with several other ministers, being informed that a bill was depending to empower the king, with advice of the archbishops, bishops, and such a number of the ministry as his majesty should think proper, to consider and conclude, as to matters decent for the external policy of the church, not repugnant to the word of God; and that such conclusions should have the strength and power of ecclesiastical laws: against this they protested for four reasons[*o*]. 1. Because their church was so perfect, that, instead of needing reformation, it might be a pattern to others. 2. General assemblies, as now established by law, and which ought always to continue, might by this means be overthrown. 3. Because it might be a means of creating schism, and disturb the tranquillity of the church. 4. Because

[*o*] Spotswood's History of the church of Scotland, p. 530, 535. Biog. Brit.

they had received assurances, that no attempts should be made to bring them to a conformity with the church of England. They desired therefore that, for these and other reasons, all thoughts of passing any such law may be laid aside; but in case this be not done, they protest, for themselves and their brethren who shall adhere to them, that they can yield no obedience to this law when it shall be enacted, because it is destructive of the liberty of the church; and therefore shall submit to such penalties, and think themselves obliged to undergo such punishments, as may be inflicted for disobeying that law. This protest was signed by Archibald Simpson, on behalf of the members, who subscribed another separate roll, which he kept for his justification. It was delivered to Peter Hewet, who had a seat in parliament, in order to be presented; and another copy remained in Simpson's hands, to be presented in case of any accident happening to the other. The affair making a great noise, Dr. Spotswood, archbishop of St. Andrew's, asked a sight of the protest from Hewet, one day at court; and, upon some dispute between them, it was torn. The other copy was actually presented by Simpson to the clerk register, who refused to read it before the states in parliament. However, the protest, though not read, had its effect; for although the bill before mentioned, or, as the scottish phrase is, the article, had the consent of parliament, yet the king thought fit to cause it to be laid aside; and not long after called a general assembly at St. Andrew's. Soon after, the parliament was dissolved, and Simpson was summoned before the high commission court, where the roll of names, which he had kept for his justification, was demanded from him; and upon his declaring that he had given it to Harrison, who had since delivered it to Calderwood, he was sent prisoner to the castle of Edinburgh; and Calderwood was summoned to appear before the high commission court at St. Andrew's, on the 8th of July following, to exhibit the said protest, and to answer for his mutinous and seditious behaviour.

July 12, the king came to that city in person, and soon after Hewet and Simpson were deprived and imprisoned. After this, Calderwood was called upon, and refusing to comply with what the king in person required of him, James committed him to prison; and afterwards the privy-council, according to the power exercised by them at that time, directed him to banish himself out of the king's dominions before Michaelmas following, and not to return without licence; and upon giving security for this purpose, he was discharged out of prison, and suffered to return to his parish, but forbid to preach. Having applied to the king for a prorogation of his sentence without success, because he would neither acknowledge his offence nor promise conformity for the future, he retired to Holland. In 1623 he

he published his celebrated treatise, intituled, "*Altare Damascenum, seu ecclesiæ anglicanæ politia, ecclesiæ scoticanæ obtrusa à formalista quodam delineata; illustrata et examinata.*" The writer of the preface prefixed to Calderwood's "*True history of the church of Scotland*" tells us, that "the author of this very learned and celebrated treatise doth irrefragably and unanswerably demonstrate the iniquity of designing and endeavouring to model and conform the divinely simple worship, discipline, and government of the church of Scotland to the pattern of the pompously prelatie and ceremonious church of England: under some conviction whereof it seems king James himself was, though implacably displeased with it, when, being after the reading of it somewhat pensive, and being asked the reason by an english prelate standing by and observing it, he told him he had seen and read such a book; whereupon the prelate telling his majesty not to suffer that to trouble him, for they would answer it; he replied, not without some passion, What would you answer, man? There is nothing here but scripture, reason, and the fathers." Calderwood having in 1624 been afflicted with a long fit of sickness, and nothing having been heard of him for some time, one Patrick Scot (as Calderwood himself informs us) took it for granted that he was dead; and thereupon wrote a recantation in his name, as if before his decease he had changed his sentiments. This imposture being detected, Scot went over to Holland, and staid three weeks at Amsterdam, where he made diligent search for the author of *Altare Damascenum*, with a design, as Calderwood believed, to have dispatched him: but Calderwood had privately returned into his own country, where he remained for several years. Scot gave out that the king furnished him with the matter for the pretended recantation, and that he only put it in order.

During his retirement, Calderwood collected all the memorials relating to the ecclesiastical affairs of Scotland, from the beginning of the reformation there, down to the death of king James: which collection is still preserved in the university library at Glasgow; that which was published under the title of "*The true history of Scotland*" being only an extract from it. In the advertisement prefixed to the last edition of his *Altare damascenum*, mention is made of his being minister at Pencaitland near Edinburgh, in 1638; but we find nothing said there or any where else of his death. That he was a man of quick parts and sound learning is evident from his productions, which are highly valued by the best writers on the side of nonconformity.

CALDWALL (RICHARD), or Chaldwell, an english physician, was born in Staffordshire about 1513. He was admitted into Brazen-nose college in Oxford, of which he was
in

in due season elected fellow. When he took his degree of M. A. he entered upon the physic line; and became one of the senior students of Christ-church in 1547, which was a little after its last foundation by king Henry VIII. Afterwards he took the degrees in the said faculty, and grew into such high esteem for his learning and skill, that he was examined, approved, admitted into, and elected censor of, the college of physicians at London, all in one and the same day. Six weeks after, he was chosen one of the elects of the said college, and in 1570 made president of it. Wood tells us, that he wrote several pieces upon subjects relating to his profession; but does not say what they were. He mentions a book written by Horatio More, a florentine physician, and called, *The tables of surgery*, briefly comprehending the whole art and practice thereof; which Caldwall translated into english, and published at London in 1585. We learn from Camden, that Caldwall founded a chyrurgical lecture in the college of physicians, and endowed it with a handsome salary. He died in 1585, and was buried at the church of St. Bennet near Paul's wharf.

CALENTIUS (ELISIUS), preceptor of Frederic son of Ferdinand II. king of Naples, left behind him several estimable works both in verse and prose. He combined the precepts of philosophy with the charms of poetry. He inspired his pupil with the love of virtue. He did not approve of condemning malefactors to death. According to him, "thieves should be obliged to restore what they had stolen, after being beaten for the theft; homicides should be made slaves; and other criminals be sent to the mines and the galleys." He died about the year 1503. He was born in the kingdom of Naples; an edition of his works was given at Rome in folio, 1503; an edition more esteemed than those since given, as containing a great number of bold pieces. His poem of the battle between the rats and the frogs, imitated from Homer, was reprinted in 1738 at Rouen, in a collection, 12mo. of select fables of la Fontaine put into latin verse, published by the abbé Saas. Calentius composed this poem at 18 years of age, and finished it in seven days.

CALLIMACHUS, an antient greek poet, was born at Cyrene, a town in Africa; but when, we cannot precisely determine. We say precisely, because it is agreed, that he flourished under the Ptolemies, Philadelphus, and Euergetes; and that Berenice, queen of the latter, having consecrated her locks in the temple of Venus, and a flattering astronomer having translated them from thence into a constellation in the heavens, gave occasion to the fine elegy of this poet, which we have now only in the latin of Catullus. His common name Battiades has made the grammarians usually assign one Battus for his father;

ther ; but perhaps he may as well derive that name from king Battus, the founder of Cyrene, from whose line, as Strabo assures us, he declared himself to be descended. But whoever was his father, the poet has paid all his duties and obligations to him in a most delicate epitaph, which we find in the *Anthologia* ; and which shews that Martial had good reason to assign him, as he has done, the crown among the grecian writers of the epigram. The old gentleman is supposed thus to address the visitants at his tomb :

Stranger ! I beg not to be known, but thus,
 Father and son of a Callimachus.
 Chief of a war, the first enlarg'd his name ;
 And the last sung what envy ne'er shall damn,
 For whom the heavenly muse admir'd a child,
 On his grey hairs the goddess always smil'd.

Before Callimachus was recommended to the favour of the kings of Ægypt, he taught a school at Alexandria ; and had the honour of educating Apollonius, the author of the *Argonautics*. But Apollonius making an ungrateful return to his master for the pains he had taken with him, Callimachus was provoked to revenge himself in an invective poem, called *Ibis* ; which, it is known, furnished Ovid with a pattern and title for a satire of the same nature. Suidas relates, that Callimachus wrote above 800 pieces ; of which we have now remaining only a few hymns and epigrams. These were published at Paris in 1675, by the ingenious mademoiselle Le Fevre, afterwards madame Dacier, with notes critical and learned. Quintilian is very justifiable in having asserted, that Callimachus was the first of all the elegiac poets.

We know no more of the time of this poet's death than we do of that of his birth ; but it was probably in the reign of Ptolemy Euergetes : for Apollonius Rhodius, who was his scholar, was chosen by that prince to the care of the Alexandrian library, and after dying in that office was buried in Callimachus's grave [P].

CALLISTHENES, a native of Olinthus, disciple and relation of Aristotle, accompanied Alexander in his expeditions. Aristotle gave him to his scholar, that he might moderate the fury of his passions ; but Callisthenes was too deficient in the arts of a courtier to render truth sufficiently palatable to the

[P] For what reason this was done we cannot guess, unless to make two persons friends when dead, who were very great enemies when they were living. Besides the edition of Callimachus by Mrs. Le Fevre in 4to, there was another in 2 vols.

8vo. cum notis variorum, præsertim Ezechielis Spanhemii, Grævii, et Bentleii, L. Bat. 1697 ; which, on account of its scarceness, is not to be purchased for less than a guinea.

prince. His animadversions on him were more in the haughty style of a pedant, than in that of an amiable philosopher. He placed his writings far above the conquests of the king of Macedon, who ought, said he, "to look for immortality more from his books than from the madness of being the son of Jupiter." Puffed up with vanity himself, but detesting it in others, he became insupportable to the youthful hero. Callisthenes being accused, in the year 328 before the christian æra, of conspiring against the life of Alexander, the prince eagerly seized that opportunity for getting rid of his censor. "This conqueror (says the historian Justin), irritated against the philosopher Callisthenes for boldly disapproving his resolution to make himself adored after the manner of the kings of Persia, pretended to believe that he had engaged in a conspiracy against him; and made use of this pretext for cruelly causing his lips, his nose, and his ears to be cut off. In this mutilated condition he had him drawn in his retinue, shut up with a dog in an iron cage, to make him an object of horror and affright to his army. Lyfimachus, a disciple of this virtuous man, moved at beholding him languish in a misery he had brought on himself only by a laudable frankness, procured him poison, which at once delivered him from his exquisite torments and such unmerited indignity. Alexander, being informed of it, was so transported with rage, that he caused Lyfimachus to be exposed to the fury of a hungry lion. The brave man, on seeing the beast approach to devour him, folded his cloak round his arm, plunged it down his throat, and, tearing out his tongue, stretched him dead upon the spot. An exploit so courageous struck the king with an admiration that disarmed his wrath, and made Lyfimachus more dear to him than ever." It is reported that Alexander caused these words to be engraved on the tomb of Callisthenes: ODI SOPHISTAM QUI SIBI NON SAPIT. In the viith vol. of memoirs of the academy of belles lettres of Paris may be seen some curious researches on the life and writings of this philosopher by the abbé Sevin. The philosophers that succeeded Callisthenes thought it their duty (says M. Hardion) to avenge their brother by launching out into furious declamations against the memory of Alexander, whose criminality, according to Seneca, was never to be effaced. Let historians particularize as they will the brilliant actions of the macedonian conqueror, Seneca will always make this the burthen of the panegyric: But he was the murderer of Callisthenes!

CALLISTUS (JOHANNES ANDRONICUS), was one of those learned Greeks, to whom we are obliged for bringing learning into the West, after Constantinople was taken by the Turks in 1453. He is said to have been a native of Thessalonica, and afterwards to have settled in Constantinople; where he was a professor

professor of the peripatetic philosophy, and acquired a high reputation for learning. When that city was taken, he fled with many others into Italy, and fixed his residence first at Rome, where he professed to teach the greek language, and to read lectures upon Aristotle's philosophy. But, not meeting with encouragement sufficient to maintain him, he moved next to Florence, where he had a vast concourse of disciples; among whom were Angelus Politianus, Janus Pannonius, Georgius Valla, and others of the same rank. When he had spent several years in Italy, he went into France, hoping for greater advantages there than he had yet obtained; but being very old when he went, he died in a short time after he arrived. Pannonius speaks of him in a poem, as teaching Homer, Demosthenes, and reading lectures upon Aristotle's philosophy, at Florence; and others have represented him, as not only a learned, but as an honest, good-natured, and worthy man. There are some greek manuscripts in being with his name upon them; one particularly was in the king of France's library at Paris intituled, A monody upon the miseries of Constantinople. There are some philosophical and moral pieces in manuscript, which are also ascribed to him.

CALLOT (JAMES), a famous engraver, son of John Callot, herald of arms in Lorrain, was descended from an antient and noble family, and born at Nancy in 1593. He did not intend, however, that the antiquity and nobleness of his family should supply the necessary accomplishments of a gentleman; and therefore we find him cherishing, from almost his infancy, a taste and spirit for the belles lettres, as well as for the fine arts. When he was only twelve years old he set off for Rome, without acquainting any body, in order to see the many curiosities there he had heard so much talk of; but his cash failing, he joined himself to a party of Bohemians, who were going into Italy, and went with them to Florence. There he was taken under the protection of an officer of the great duke, who put him out to learn designing under a skilful painter and engraver. Afterwards he got to Rome, where he was known by a merchant of Nancy, and sent immediately home to his parents. When he was about 14 years of age he gave them the slip again, and directed his course towards Rome; but he happened upon his elder brother, who was at Turin about business, and was brought back a second time to Nancy. His passion, however, for seeing Rome being still as warm as ever, his father at length gave him leave to go; and he went in the train of a gentleman, whom the duke of Lorrain sent to the pope.

When he arrived at Rome, he learned to design and engrave from Philip Thomassin of Troyes in Champagne, who had settled in that city. Afterwards he removed to Florence, where

the great duke employed him with several other excellent workmen. Callot at that time began to design in miniature, and had so happy a genius for it, that he became incomparable in that way. He quitted his graver, and used aquafortis, because this was both the quickest way of working, and gave more strength and spirit to the performance. After the great duke's death, he began to have thoughts of returning to his own country; and about that very time, prince Charles, coming through Florence, and being uncommonly struck with some of his curious pieces, persuaded Callot to go along with him to Lorrain, and promised him a good salary from his father-in-law Henry, the reigning duke. Callot attended him, and had a considerable pension settled upon him; and, being in his 32d year, he took a wife, who was a woman of family. His reputation was now spread all over Europe, insomuch that the infanta of Spain sent for him to Brussels, when the marquis of Spinola was laying siege to Breda, that he might first draw, and afterwards engrave, as he did, the siege of that town. He went to France in 1628, when Louis XIII. made him design and engrave the siege of Rochelle and the isle of Rhé. After he had been amply recompensed by that monarch, he returned to Nancy; where he continued to follow the business of engraving so assiduously, that he is said to have left 1380 pieces of his own doing: a prodigious number for so short a life as his! When the duke of Orleans, Gaston of France, withdrew into Lorrain, he made him engrave several silver stamps, and went to his house two hours every day to learn to draw. In 1631, when the king of France had reduced Nancy, he sent for Callot to engrave that new conquest, as he had done Rochelle; but Callot begged to be excused, because that being a Lorrainer he could not do any thing so much against the honour of his prince and country. The king was not displeased at his answer, but said, "The duke of Lorrain was very happy in having such faithful and affectionate subjects." Some of the courtiers insinuated, that he ought to be forced to do it; to which Callot, when it was told him, replied with great firmness, "That he would sooner cut off his thumb than be obliged to do any thing against his honour." But the king, instead of forcing him, endeavoured to draw him into France, by offering to settle upon him a very large pension; to which Callot answered, "That he could not leave his country and birth-place, but that there he would always be ready to serve his majesty." Nevertheless, when he afterwards found the ill condition Lorrain was reduced to by the taking of Nancy, he projected a scheme of returning with his wife to Florence; but was hindered from executing it by his death, which happened on the 28th of March 1636, when he was only 43 years of

of age [Q] He was buried in the cloister of the cordeliers at Nancy, where his ancestors lay; and had an epitaph inscribed upon a piece of black marble, on which was engraved a half portrait of himself.

CALMET (AUGUSTIN), a Frenchman, born in 1672. He became a benedictine monk of the order of St. Vannes in 1688, and discovered early a strong disposition towards the oriental languages. After having taught philosophy and theology to his younger brethren, he was sent, in 1704, as sub-prior to the abbey of Munster; and there formed a society of eight or ten, whose sole object was to be the study of the holy scriptures. Here he composed part of his commentaries, which father Mabillon and the abbé Duguet prevailed on him to publish in french rather than latin [R]. His labours were recompensed by his being nominated abbot of St. Leopold de Nanci in 1718, and afterwards of Senones in 1728; in which last house he died in 1757.

Calmet, as may easily be imagined, collected every thing that had any relation to the subject he was upon, but it is seldom that he makes his reader think. He deals abundantly more in facts than in reflections; and it must be owned, that many of his facts are curious and interesting. Indeed, a man who wrote so much could scarcely have any time to think.

[Q] Our countryman Evelyn, who was a very good judge of his merit, speaks of him as one who "gave the utmost reputation to his art of which it is capable, and attained, if ever any did, to its sublimity; and beyond which it seems not possible for human industry to reach, especially for figures in little: though he has likewise published some in great, as boldly and masterly performed as can possibly be imagined. What a loss, says he, it has been to the virtuosi, that he did not more delight in those of a greater volume! such as once he graved at Florence, do sufficiently testify, and which likewise have exalted his incomparable talent to the supremest point." Then enumerating some of his principal performances, as his St. Paul; the demoniac cured, after Andrea Roscoli; a madonna after Andrea del Sarto; St. Luke's fair dedicated to Cosmo di Medicis; the murderer of the holy innocents; the duke of Lorraine's palace and garden at Nancy; the entrance of the great duke, with all the scenes and representations at the duke of Florence's nuptials; the catafalco erected at the emperor Matthias's death; the famous siege of Rochelle, &c. &c. he concludes his account of the stupendous works of this inimitable master, with observing, "that his point and manner of

etching was nothing inferior, nay sometimes even exceeded, the most skilful burin. Sculptura, or the history and art of chalcography, p. 87.

[R] He was a man of vast erudition, and a most voluminous writer: as witnesseth the following list. 1. A literal commentary upon all the books of the old and new testament, 23 vols. 4to. These were printing from 1707 to 1716, and afterwards abridged into 14 vols. 4to. 2. Dissertations and prefaces of his commentaries, printed separately with 19 new dissertations, 3 vols. 4to. Perhaps there are none of his writings more useful than these. 3. The history of the old and new testament, 4 vols. 4to. This was intended for an introduction to Fleury's ecclesiastical history. 4. An historical, critical, and chronological dictionary of the bible. Here every thing in his commentaries is reduced to alphabetical order. 5. Ecclesiastical and civil history of Lorraine, 3 vols. folio. 6. Bibliotheque of the writers of Lorraine, folio. 7. Universal history, sacred and profane, 15 vols. 4to. of which eight only were printed. 8. Dissertations upon apparitions, demons, witches, &c. 9. Literal, historical, and moral commentary upon the rules of St. Benedict, 4to. All these works are written in the french language.

CALMO

CALMO (ANDREW), born at Venice about the year 1510, was famous both as a comedian and an author. He composed several comedies in prose, of which the best is his *Rodiana*, which in fact belongs to him, though printed under the name of Ruzzante. There is also by him a volume of letters, intituled, *Lettre piacevoli*, Venice, 1684, 8vo. which had a great run in their day. These letters, as well as almost all his other works, are written in the venetian dialect. Calmo died at Venice in 1571.

CALPRENEDE (GAUTIER DE LA), was born at Cahors about the year 1612. He was gentleman in ordinary to the king. He was the first that brought into taste long romances. The merit of those romances lay in the adventures, the intrigue whereof was not without art, and which were not impossible, though they were almost incredible. On the contrary, Boiardo, Ariosto, and Tasso had loaded their poetical romances with fictions altogether unnatural. But the charms of their poetry, the innumerable beauties of the episodes, and their marvellous allegories, especially in Ariosto's performances, make them immortal; whereas the works of La Calprenede, as well as the other large romances, are fallen into discredit on account of the improvement of the stage. The good tragedies and operas are filled with much more sentiments than those voluminous performances: these sentiments are better expressed, and the knowledge of the human heart better searched into. Thus Racine and Quinault, who have imitated a little the style of those romances, have made them forgotten, in speaking to the heart a language more true, more affecting, and more harmonious. La Calprenede died in 1663.

CALPURNIUS, a native of Sicily, who flourished in 281, was the reputed author of seven eclogues addressed to Nemesian, under the name of Melibœus, of which the first, the fourth, and seventh turn chiefly upon politics, the others are pastoral fictions. Specimens of his poetry may be seen in the 9th vol. of Crevier's *Roman History*.

CALVART (DENYS), a painter, born at Antwerp in 1552, opened a school at Bologna in Italy, from whence proceeded Guido, Albano, Dominichino, and many other masters worthy of being his disciples. Calvart possessed all the sciences that were either necessary or useful to the art of painting; such as architecture, perspective, and anatomy. His most remarkable pictures are at Bologna, at Rome, and at Reggio. They are highly valued for disposition, ordonnance, dignity and colouring. Calvart died at Bologna in 1619, at the age of 67.

CALVERT (GEORGE), descended from the antient and noble house of Calvert, in the earldom of Flanders, and afterwards created lord Baltimore, was born at Kipling in Yorkshire, about

1582. In 1593 he became a commoner of Trinity college in Oxford, and in Feb. 1597 he took the degree of B. A. At his return from his travels he was made secretary to Robert Cecil, one of the principal secretaries of state to James I. who continued him in his service, when he was raised to the office of lord high-treasurer. Aug 30, 1603, when James was entertained by the university of Oxford, he was created M. A. with several noblemen and gentlemen. Afterwards he was made one of the clerks of the privy council, and in 1617 received the honour of knighthood. Feb. 1619 he was appointed to be one of the principal secretaries of state. Thinking the duke of Buckingham had been the chief instrument of his preferment, he presented him with a jewel of great value: but the duke returned it, acknowledging he had no hand in his advancement, for that his majesty alone had made choice of him on account of his great abilities. May 1620 the king granted him a yearly pension of 1000 l. out of the customs. After having held the seals about five years, he resigned them in 1624, frankly owning to the king, that he was become a roman catholic. The king, nevertheless, continued him a privy counsellor all his reign; and in Feb. 1625 created him (by the name of sir George Calvert of Danbywiske in Yorkshire, knight) baron of Baltimore in the county of Longford in Ireland. He was at that time a representative in parliament for the university of Oxford.

While he was secretary of state, he had obtained a patent for him and his heirs to be absolute lord and proprietor (with the royalties of a count-palatine) of the province of Avalon in Newfoundland. This name he gave it from Avalon in Somersetshire, whereon Glastonbury stands, the first-fruits of christianity in Britain, as the other was in that part of America. He laid out 2500 l. in advancing this new plantation, and built a handsome house in Ferryland. After the death of king James, he went twice to Newfoundland. When M. de l'Arade, with three french men of war, had reduced the english fishermen there to great extremity, lord Baltimore, with two ships manned at his own expence, drove away the French, taking 60 of them prisoners, and relieved the English. Nevertheless, finding his plantation very much exposed to the insults of the French, he at last determined to abandon it. He went to Virginia; and having viewed the neighbouring country, returned to England, and obtained from Charles I. (who had as great a regard for him as James had) a patent to him and his heirs for Maryland on the north of Virginia. He died at London April 15, 1632, before the grant was made out; but his son Cecil Calvert, lord Baltimore, who had been at Virginia, took it out in his own name, and the patent bears date, June 20, 1632. He was to hold

hold it of the crown of England in common soccage, as of the manor of Windsor; paying yearly, on Easter Tuesday, two indian arrows of those parts at the castle of Windsor, and the fifth part of the gold and silver ore that should be found therein. King Charles himself gave that province the name of Maryland, in honour of his queen Henrietta Maria. The first colony sent thither consisted of about 200 people, roman catholics, the chief of whom were gentlemen of good families. Since the first planting of this colony, in 1634, it is become very considerable and flourishing, being chiefly peopled with roman catholics, who have transplanted themselves thither, in order to avoid the penal laws made against them in England. The Baltimore family were in danger of losing their property on account of their religion, by the act which requires all roman catholic heirs to profess the protestant religion, on pain of being deprived of their estates: but this was prevented by their professing the protestant religion.

George, the first lord, was buried in the chancel of St. Dunstan's in the west, in Fleet-street. As to his character, Lloyd says, "he was the only statesman, that, being engaged to a decried party [the roman catholics], managed his business with that great respect for all sides, that all who knew him applauded him, and none that had any thing to do with him complained of him [s].

CALVERT (JAMES), the son of Robert Calvert, a grocer and sheriff of York, was born on the Pavement in that antient city: he was of Clare-hall in Cambridge, contemporary with the famous archbishop Tillotson. He was bred up under Mr. David Clarkson, and was a graduate in the university. He had been for several years at Topcliff, when he was silenced by the act of uniformity; after which he retired to York, lived privately, but studied hard; and there it was that he wrote his learned book concerning the ten tribes, intituled *Naphthali, seu colluctatio theologica de reditu decem tribuum, conversione Judæorum et mens. Ezekielis*, Lond. 4to. 1672. This book he dedicated to bishop Wilkins, on whom he waited at Scarborough Spaw, together with Mr. Williams of York. Bishop Wilkins received him with much respect, and encouraged him to live in hopes of a comprehension. About the year 1675 he became chaplain to sir William Strickland of Boynton, where he continued several years, preaching and educating his son, till both he and his lady died; then he removed to Hull, and from thence into Northumberland, to sir William Middleton's, where he constantly exer-

[s] He wrote, 1. *Carmen funebre in D. Hen. Untonum ad Gallos bis legatum, ibique nuper fato functum.* 2. *Speeches in parliament.* 3. *Various letters of state.*

4. *The answer of Tom Tell Truth.* 5. *The practice of princes, and* 6. *The lamentation of the kirk.*

cised his function as chaplain, educated his only son, was left tutor to him when his father died, and was very careful of his education both at home and in Cambridge. He died in December 1698.

CALVIN (JOHN), one of the chief reformers of the church in the xvth century, was born at Noyon in Picardy, July 10, 1509. He was instructed in grammar learning at Paris under Maturinus Corderius, and studied philosophy in the college of Montaigu under a spanish professor. His father, who discovered many marks of his early piety, particularly in his reprehensions of the vices of his companions, designed him for the church, and got him presented, May 21, 1521, to the chapel of Notre Dame de la Geline, in the church of Noyon. In 1527 he was presented to the rectory of Marteville, which he exchanged in 1529 for the rectory of Pont l'Eveque near Noyon. His father afterwards changed his resolution, and would have him study law; to which Calvin, who, by reading the scriptures, had conceived a dislike to the superstitions of popery, readily consented, and resigned the chapel of Geline and the rectory of Pont l'Eveque in 1534: he had never been in priest's orders, and belonged to the church only by having received the tonsure. He was sent to study the law first under Peter de l'Etoile (Petrus Stella) at Orleans, and afterwards under Andrew Alciat at Bourges. He made a great progress in that science, and improved no less in the knowledge of divinity by his private studies. At Bourges he applied to the greek tongue, under the direction of professor Wolmar. His father's death having called him back to Noyon, he staid there a short time, and then went to Paris, where he wrote a commentary on Seneca's treatise de Clementia, being at this time about 24. Having put his name in latin to this piece, he laid aside his surname Cauvin, for that of Calvin, styling himself in the title-page Lucius Calvinus civis romanus. He soon made himself known at Paris to such as had privately embraced the reformation. A speech of Nicholas Cop, rector of the university of Paris, of which Calvin furnished the materials, having greatly displeased the Sorbonne and the parliament, gave rise to a persecution against the protestants; and Calvin, who narrowly escaped being taken in the college of Forteret, was forced to retire to Xaintonge, after having had the honour to be introduced to the queen of Navarre, who laid this first storm raised against the protestants. Calvin returned to Paris in 1534. This year the reformed met with severe treatment, which determined him to leave France, after publishing a treatise against those who believe that departed souls are in a kind of sleep. He retired to Basil, where he studied hebrew: at this time he published his Institutions of the christian religion; a work well adapted to spread his fame,

though he himself was desirous of living in obscurity. It is dedicated to the french king, Francis I. This prince being solicitous, according to Beza, to gain the friendship of the protestants in Germany, and knowing that they were highly incensed by the cruel persecutions which their brethren suffered in France, he, by advice of William de Bellay, represented to them, that he had only punished certain enthusiasts, who substituted their own imaginations in the place of God's word, and despised the civil magistrate. Calvin, stung with indignation at this wicked evasion, wrote this work as an apology for the protestants who were burnt for their religion in France. The dedication to Francis I. is one of the three that have been highly admired: that of Thuanus to his history, and Casaubon's to Polybius, are the two others. This treatise, when first published in 1535, was only a sketch of a larger work. The complete editions, both in latin and in french, with the author's last additions and corrections, did not appear till 1558. After the publication of this work, Calvin went to Italy to pay a visit to the duchess of Ferrara, a lady of eminent piety, by whom he was very kindly received. From Italy he came back to France, and having settled his private affairs, he purposed to go to Strasbourg or Basil, in company with his sole surviving brother Antony Calvin; but as the roads were not safe on account of the war, except through the duke of Savoy's territories, he chose that road. "This was a particular direction of Providence," says Bayle; "it was his destiny that he should settle at Geneva, and when he was wholly intent on going farther, he found himself detained by an order from heaven, if I may so speak." William Farel, a man of a warm enthusiastic temper, who had in vain used many entreaties to prevail with Calvin to be his fellow-labourer in that part of the Lord's vineyard, at last solemnly declared to him, in the name of God, that if he would not stay, the curse of God would attend him wherever he went, as seeking himself and not Christ. Calvin therefore was obliged to comply with the choice which the consistory and magistrates of Geneva made of him, with the consent of the people, to be one of their ministers, and professor of divinity. He wanted to undertake only this last office, and not the other; but in the end he was obliged to take both upon him, in August 1536. The year following he made all the people declare, upon oath, their assent to a confession of faith, which contained a renunciation of popery; and because this reformation in doctrine did not put an entire stop to the immoralities that prevailed at Geneva, nor banish that spirit of faction which had set the principal families at variance, Calvin, in concert with his colleagues, declared, that they could not celebrate the sacrament whilst they kept up their animosities, and trampled on the discipline

of the church. He also intimated, that he could not submit to the regulation which the synod of the canton of Berne had lately made [τ]. Whereupon the syndics of Geneva summoned an assembly of the people; and it was ordered that Calvin, Farel, and another minister, should leave the town in two days, for refusing to administer the sacrament. Calvin retired to Strasbourg, and established a french church in that city, of which he was the first minister: he was also appointed to be professor of divinity there. During his stay at Strasbourg, he continued to give many marks of his affection for the church of Geneva; as appears, amongst other things, by the answer which he wrote in 1539, to the beautiful but artful letter of cardinal Sadolet, bishop of Carpentras, inviting the people of Geneva to return into the bosom of the romish church. Two years after, the divines of Strasbourg being very desirous that he should assist at the diet, which the emperor had appointed to be held at Worms and at Ratisbon, for accommodating the religious difference, he went thither with Bucer, and had a conference with Melancthon. Meanwhile the people of Geneva (the syndics who promoted his banishment being now some of them executed, and others forced to fly their country for their crimes) entreated him so earnestly to return to them, that at last he consented. He arrived at Geneva Sept. 13, 1541, to the great satisfaction both of the people and the magistrates; and the first thing he did, after his arrival, was to establish a form of church discipline, and a consistorial jurisdiction, invested with the power of inflicting censures and canonical punishments, as far as excommunication inclusively. This step was exclaimed against by many, as a revival of romish tyranny: nevertheless it was carried into execution, the new canon being passed into a law, in an assembly of the whole people, held on Nov. 20, 1541; and the clergy and laity solemnly promised to conform to it for ever. Agreeably to the spirit of this consistorial chamber, which some considered as a kind of inquisition, Calvin proceeded to most unwarrantable lengths; to which indeed he was but too easily impelled by a natural warmth and unrelenting hardness of temper. Michael Servetus, a physician, having written to him some letters upon the mystery of the trinity, which appeared to contain heterodox notions, he actually made them the ground-work of a persecution against him; and this persecution did not cease, or stop in its progress, till the unhappy culprit was consigned to the flames. This pious reformer forgot that he was exercising

[τ] The church of Geneva made use of leavened bread in the holy communion, had removed all the baptismal fonts out of the churches, and observed no holidays but Sundays. These three things were disapproved by the churches of the canton of Berne, who made an act in a synod held

at Lausanne, that the church of Geneva should be required to restore the use of unleavened bread, the baptismal fonts, and the observation of the feasts. These were the regulations to which Calvin refused to submit.

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that spirit of intolerance in the church of Geneva, which had so much contributed to drive him from the church of Rome; and he is a strong example to countenance the well-known aphorism, that "Priests of all religions are the same;" that is, will be persecutors when they can. The inflexible rigour with which Calvin asserted, on all occasions, the rights of his consistory, procured him many enemies: but nothing daunted him; and one would hardly believe, if there were not unquestionable proofs of it, that, amidst all the commotions at home, he could take so much care as he did of the churches abroad, in France, Germany, England, and Poland, and write so many books and letters[u]. He did more by his pen than by his presence; nevertheless, on some occasions he acted in person, particularly at Francfort in 1556, whither he went to put an end to the disputes which divided the french church in that city. He was always employed; having almost constantly his pen in his hand, even when sickness confined him to his bed; and he continued the discharge of all those duties, which his zeal for the general good of the churches imposed on him, till the day of his death, May 27, 1564. He was a man whom God had endowed with very eminent talents; a clear understanding, a solid judgment, and a happy memory[x]: he was a judicious, elegant, and indefatigable writer, and possessed of very extensive learning, and a great zeal for truth. Joseph Scaliger, who was not lavish of his praise, could not forbear admiring Calvin: none of the commentators, he said, had hit so well the sense of the prophets; and he particularly commended him for not attempting to comment the book of the Revelation. We learn from Guy Patin, that many of the roman catholics would do justice to Calvin's merit, if they dared to speak their minds. One cannot help laughing at those who have been so stupid as to accuse him of having been a lover of wine, good cheer, money, &c. Artful slanderers would have owned that he was sober by constitution, and that he was not solicitous to heap up riches. That a man who had acquired so great a reputation and such an authority, should yet have had but a salary of 100 crowns, and refuse to accept of more; and after living 55 years with the utmost frugality, should leave but 300 crowns to his heirs, including the value of his library, which sold very dear, is something so heroic, that one must have lost all feeling not to admire it. When Calvin took his leave of the people of Strasbourg, to return to

[u] The edition of his works published at Geneva, contains 12 volumes in folio; which have been brought into 9 vols. in the edition printed at Amsterdam, in 1667.

[x] We are told by Beza, who wrote his life both in latin and french, that he knew men again, after many years, whom

he had seen but once; and that when he was interrupted for several hours, whilst he was dictating any thing, he would resume the thread of his discourse, without being told where he broke off; and never forgot what he had once committed to memory.

Geneva, they wanted to continue to him the privileges of a freeman of their town, and the revenues of a prebend, which had been assigned to him; the former he accepted, but absolutely refused the other. He carried one of his brothers with him to Geneva, but he never laboured to raise him to an honourable post, as any other possessed of his credit would have done. He took care indeed of the honour of his brother's family by getting him loosened from an adulteress, and obtaining leave for him to marry again: but even his enemies relate, that he made him learn the trade of a bookbinder, which he followed all his life.

Calvin, when he was about thirty, by the advice of his patron Martin Bucer, married at Strasbourg Ideletta de Bure, widow of an anabaptist, whom he had converted. She had some children by her first husband, and bore Calvin one son, who died soon after his birth. The mother died in 1549. Calvin appears, by his letters, to have been extremely afflicted for the loss of her, and never married again.

CALVISIUS (SETHUS), a learned German, was born at Grosleb, a little town in Thuringia, in 1556. He was famous for his skill in chronology, and published a system of it in 1605, upon the principles of Joseph Scaliger, for which he was not a little commended by Scaliger. Isaac Casaubon also, a better judge in this case than Scaliger, as being under less temptation to be partial, has said very high things of Calvisius. In 1611, Calvisius published a work against the gregorian calendar, under the title of *Elenchus calendarii a papa Gregorio XIII. comprobati*; or, a Confutation of the calendar, approved and established by pope Gregory XIII. Vossius tells us, that he not only attempts in this work to shew the errors of the gregorian calendar, but offers also a new and more concise, as well as truer method of reforming the calendar. He prepared a more correct edition of his chronology, but did not live to publish it himself; for he died in 1617, and it was not published till 1620. This work is said to have cost him twenty years pains and study.

CAMBERT, a french musician, was first made superintendant of music to the queen-mother Ann of Austria. He was the first that gave operas in France, conjointly with the abbé Perrin, who associated him in the privilege granted him by the king for that species of performance. Lulli having eclipsed him, and obtaining the privilege in 1672, Cambert went over to England; where Charles II. appointed him master of his band, which post he filled till his death, which happened in 1677. His genius was not equal to that of Lulli; but he took better care of his conduct; and his disposition was less satirical. There are some operas of his, several divertisements, and various small pieces of music. He first made himself talked of by his exquisite talent in touching the organ,

CAMDEN (WILLIAM), one of the most illustrious men of his age, was born at London, May 2, 1551. His father was a native of Lichfield in Staffordshire, but settling at London became a member of the company of painter-stainers. His mother was descended from the ancient family of the Curwens of Wirkington in Cumberland. He received the first tincture of learning in Christ's hospital; was afterwards sent to St. Paul's school; and at fifteen entered as a servitor at Magdalen college in Oxford: he perfected himself in grammar learning in the school adjoining, under Dr. Thomas Cooper, afterwards bishop of Lincoln. Upon missing a demi's place, he went from thence to Broadgate-hall, now Pembroke college, in the same university; where he remained two years and a half, under the tuition of Dr. Thomas Thornton, who being advanced to a canonry of Christ-church, carried Camden along with him, and entertained him in his own lodgings [y]. At this time it was that his friendship commenced with the two Carews [z], Richard and George; the latter of whom was afterwards created earl of Totness. By the interest of the popish party, he lost a fellowship in the college of All Saints. In 1570 he was desirous of being admitted B. A. but in this also he miscarried. The year following he came up to London, to prosecute his studies; Dr. Gabriel Goodman, dean of Westminster, and Dr. Godfrey Goodman his brother, supplying him both with money and books. In 1573 he returned to Oxford, where he supplicated again for the degree that had been refused him; and his request being now granted, he took, but did not complete, it by determination. In 1575 Dr. Gabriel Goodman procured him to be chosen second master of Westminster-school. While he discharged this laborious office with diligence and faithfulness, he was very attentive to whatever might contribute to the perfection of the work he had in view, namely, "A history of the ancient inhabitants of Britain, their origin, manners, and laws," which appeared in 1586, in latin. The author himself tells us, that he spent ten years in compiling it; and that he was first put upon it by

[y] Among the rest of the proofs which Camden afforded of his early attention to the study of antiquities, one was, that when he was an undergraduate at Christ-church, he surveyed all the churches and chapels in Oxford, and gave a description of the monuments and arms in each of them. Wood often told Dr. Smith, that he had seen these church-notes, but never would say where; and they are probably by this time entirely lost.

[z] As they were both antiquaries, it has been supposed that their conversation might give Camden a turn that way. This

is the more probable, because we learn from himself, that before he left Oxford, he had a strong inclination to these studies; and that he could never hear any thing mentioned, relating to that subject, without more than ordinary attention. After he quitted the university, and before he was settled at Westminster, he made frequent excursions, for the sake of informing himself in matters of this nature; and began very early to form those collections, out of which he afterwards drew his learned and laborious performance. Biog. Brit.

Abraham Ortelius, the most learned geographer of his age; who coming over to England, made an acquaintance with Camden, and corresponded with him constantly. He began to digest his collections the year after he came to Westminster, devoting to it his spare hours and holidays. It was reprinted in 1587 and a third edition appeared in 1590. In 1588 Dr. John Piers, bishop of Salisbury, conferred on Camden the prebend of Issarcomb, which he enjoyed during his life without residence, and without having been promoted to holy orders. In June, the same year, he supplicated the university of Oxford for the degree of M. A. which desire of his was granted on condition that he should stand in the act following; but his admission occurs not in their register. In 1593 he succeeded Dr. Edward Grant, as head master of Westminster-school. The year following he published the fourth edition of his *Britannia*, corrected and very much enlarged. In 1597 he published a new greek grammar, intituled, *Grammatices Græcæ Institutio compendiaria, in usum regię Scholæ Westmonasteriensis*; which was received in all the public schools in England. Dr. Smith says, that this grammar had at that time run through very near 100 impressions [A]. Its author was taken from the life of a pedagogue the same year, and promoted to be Clarenceux king at arms. In 1600 he sent abroad an account of all the monuments of the kings, queens, nobles, and others, in Westminster-abbey, with their inscriptions [B]. This year also came out the fifth edition of his *Britannia*; to which was annexed, an apology to the reader, in answer to what had been published by Rafe Brooke to the prejudice of his work [C]. In 1603 a collection

[A] Mr. Camden's greek grammar was not strictly and originally his own. His predecessor in Westminster-school, Dr. Edward Grant, composed a copious one, of which Camden's is only an abridgement.

[B] It was again published in 1603, and a third time in 1606.

[C] Upon the publication of the 4th edition of Camden's work, it was warmly attacked by Rafe Brooke, York-herald, who pretended to discover in it many errors, in relation to descents; on which article the author had enlarged very much in that edition. Camden, in his defence, shews, from various authorities both of history and records, that in many of the places objected to, himself was in the right, and his adversary, notwithstanding the many years he had spent in the office of herald, in the wrong. He acknowledges, that by following one of his predecessors, Robert Cook, Clarenceux king at arms, he had fallen into some mistakes, which he thinks were excusable, on account of

the authority by which he was misled. He concludes this short discourse with some very quick and lively strokes of learned raillery upon his opponent. It is a circumstance to the honour of our great author, that in Dr. Smith's interleaved copy of the "*Britannia*" at Oxford, is a formal recantation by Brooke. The duchess of Newcastle, however, above 50 years after, took up the quarrel. In one of her plays, justly called, "*The Unnatural Tragedy*," is a whole scene against the *Britannia*. Three or four virgins and matrons criticising on the speeches in ancient historians, one of the ladies in the dialogue proceeds to charge our later chronologers, and especially Camden, with writing not only partially, but falsely. The immediate object of the charge is his account of families. The criticism of this famous duchess, who might probably be disgusted at some supposed omission or neglect in our author, can be of little injury to his reputation.

of our ancient historians appeared at Francfort, by Camden's care, under the title of "*Anglica, Normannica, Hibernica, Cambrica, a veteribus descripta; ex quibus Afler Menevensis, anonymus de vita Gulielmi Conquæstoris, Thomas Walsingham, Thomas de la More, Gulielmus Gemiticensis, Giraldus Cambrensis; plerique nunc in lucem editi, ex bibliotheca Gulielmi Camdeni.*" Having laid aside the design he once formed of writing a civil history of England, he thought himself obliged in justice, to add to the small stock of materials already prepared by these original and valuable authors. This account he himself gives in his epistle to sir Fulke Grevile, to whom he dedicated this collection in acknowledgment of the good offices he had done him, in procuring him to be made king at arms. In the year following he published his "*Remaines of a greater work concerning Britain, the inhabitants thereof, their languages, names, surnames, empreses, wise speeches, poesies, and epitaphes*[D]." This was a collection of things which had been communicated to him, whilst he was gathering materials for his *Britannia*. After the discovery of the gunpowder plot, king James, being desirous to put the reformed churches abroad upon their guard against the enemies of the protestant religion, and to satisfy foreign princes of the justice of his proceedings, made choice of Camden as best qualified to draw up the whole case in latin. In 1607 Camden published the complete edition of his *Britannia*, in folio, amended, enlarged, and adorned with maps and cuts; a translation of which was published in 1695, by Edmund Gibson, of Queen's college, in Oxford, afterwards bishop of London. Dr. Holland, a physician of Coventry, who published a translation of Camden's *Britannia* in 1611, had inserted therein several things of his own. These interpolations, which a great many readers could not distinguish, occasioned some writers to allege the authority and testimony of Camden to prove facts which he never advanced. To prevent this mistake for the future, Gibson resolved to give a new translation of Camden, purged from all foreign interpolations: but because Holland's additions were sometimes good, and it was generally believed that he had consulted Camden himself, when he met with any obscurities, Gibson preserved them, and placed them at the bottom of the page. He also added remarks at the end of each county, either to confirm what Camden had advanced, or to give a more particular account of places which he had described, or description of places omitted by him; with a list of the per-

[D] Mr. Granger takes notice, that Camden is one of those writers who have subjoined the final letters for their names to some of their works. This appears from

the end of his dedication to his *Remaines* concerning Great Britain. The same fancy was adopted by several authors of the last century.

sons by whom he was furnished with his materials [E]. In 1615 Camden published in latin his annals of queen Elizabeth, under the following title, "*Annales rerum Anglicarum & Hibernicarum, regnante Elisabetha, ad annum salutis MDLXXXIX.*" The continuation of these annals was finished about 1617; but he never would consent to its being published in his life-time.

Camden, not contented with having employed his pen in the service of the republic of letters, resolved also to bestow part of his property in founding a lecture on history in the university of Oxford. By a deed executed in due form, March 5, 1622, he made over all his right in the manor of Beasley in Kent, with all profits, &c. arising therefrom, to the chancellor, masters, and scholars of the university of Oxford, and their successors, with this proviso, that the profits of the said manor, which were computed to be of the yearly value of 400*l.* should be enjoyed by Mr. William Heather, his heirs and executors, for the space of 99 years from the death of the donor, during which time the said William Heather was to pay to the professor of history in Oxford 140*l.* per annum, by half-yearly payments; and after the expiration of that term, the whole estate to be vested in that university: for which ample donation he was unanimously declared and received into the number of benefactors to the university [F]. He appointed Degory Wheare, M. A. fellow of Exeter college, to be his first professor. He died Nov. 9, 1623, at his house at Chislehurst in Kent; where, from 1609, he had passed all the time that he could be absent from London. By his will, written by himself upon his last birth-day, May 2, 1623 (which day, it appears by his diary, was constantly spent by him in good works and pious meditations), he bequeathed eight pounds to the poor of the parish in which he should happen to die; a piece of plate of ten pounds value to sir Fulke Grevile, lord Brooke, who preferred him gratis to his office; sixteen pounds to the company of painter-stainers of London, to buy them a piece of plate, upon which he directed this inscription, "*Gul. Camdenus Clarenceux, filius Samsonis pictoris Londinensis, dono dedit;*" twelve pounds to the Cordwainers com-

[E] This edition of the *Britannia* was published, 1722, in 2 vols. folio, under Gibson's own inspection; and was reprinted in 1772, under the direction of George Scott, esq. the bishop's son-in-law, in two handsome folio volumes; but without any material improvements, Mr. Scott having professedly declined the use of any corrections but such as he found among the bishop's papers.—The writer of this note congratulates the learned world on the appearance of a still more useful translation

of Camden's invaluable labours, enriched with the result of every more recent discovery, and digested by the very person to whom Camden (if he could have foreseen the existence of so intelligent and indefatigable a topographer) would have delegated the important trust.

[F] When Camden went to Oxford in 1613, on account of sir Thomas Bodley's funeral, he was offered the degree of M. A. but declined it, as he did afterwards the title of knight.

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pany [G] to purchase them a piece of plate, on which the same inscription was to be engraved; several legacies to his relations, and some small memorials to his particular acquaintances. His books and papers he bequeathed to sir Robert Cotton of Conington [H]. He also directed by his will, that he should be buried where he died; but his executors did not follow his intention in that particular: they interred him with great pomp in the south aisle in Westminster-abbey, near the learned Casaubon, and over-against the celebrated Chaucer [I]. He was not less illustrious for his virtues than for his learning. In his writings he was candid and modest, in his conversation easy and innocent, and in his whole life even and exemplary. With these good qualities it is no wonder that he had so great a number of illustrious friends in England, and in foreign countries. To be particular in his acquaintance (says the learned bishop Gibson) would be to reckon up all the learned men of his time. When he was young, learned men were his patrons; when he grew up, the learned men were his intimates, and when he came to be old, he was a patron to the learned. So that learning was his only care, and learned men the only comfort of his life. What an useful and honourable correspondence he had settled both at home and abroad, doth best appear from his letters; and with what candour and easiness he maintained it, the same letters may inform us. The work he was engaged in for the honour of his native country, gained him respect at home and admiration abroad, so that he was looked upon as a common oracle; and for a foreigner to travel into England, and return without seeing Camden, was thought a very gross omission. He was visited by six german noblemen at one time, and at their request wrote his lemma in each of their books, as a testimony that they had seen him [K].

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[G] In the hall belonging to this company is a fine original picture of Camden.

[H] His collections in support of his history, with respect to civil affairs, were before this time deposited in the Cotton library; for as to those that related to ecclesiastical matters, when asked for them by Dr. Goodman, son to his great benefactor, he declared, he stood engaged to Dr. Bancroft, archbishop of Canterbury; who, upon his death, transferred his right to them to his successor, Dr. Abbot, who actually had them, and intended to have published them. They came afterwards into the hands of archbishop Laud, and are supposed to have been destroyed, when his papers fell into the hands of Prynne, Scott, and Hugh Peters; for upon a diligent search made by Dr. Sancroft, soon after his promotion to the see of Canterbury,

there was not a line of them to be found. *Biog. Brit.*

[I] Near the place a handsome monument of white marble was erected, with his effigies, and in his hand a book with "Britannia" inscribed on the leaves. According to Dr. Smith, a certain young gentleman, who thought the reputation of his mother hurt by something that Camden has delivered of her in history, could find no other way to be revenged, than by breaking off a piece from the nose of his statue in Westminster-abbey.

[K] Dr. Smith published some small pieces, written by Camden, and in the same volume with his life and letters. The most considerable is in latin, and bears the title of "Gulielmi Camdeni annales ab anno 1613, ad ann. 1623;" but the running is, "Gulielmi Camdeni regni regis Jacobi,

CAMERARIUS (JOACHIMUS), an exceedingly learned German, was born at Bamberg in 1500, and sent to a school at Leipzig when he was 13 years of age. Here he soon distinguished himself by his hard application to greek and latin authors, which he read without ceasing; and there goes a story, that when Leipzig was in a tumult on some account or other, Camerarius shewed no concern about any thing, but an Aldus's Herodotus, which he carried under his arm; and which indeed to a scholar at that time was of some consequence, when printing was but lately introduced, and greek books were not easy to be come at. In 1517 he studied philosophy under Mosellanus; and this was the year, when the indulgences were preached, which gave occasion to the reformation. Camerarius was at St. Paul's church in Leipzig with Heltus, who was his master in greek and latin literature, when these notable wares were exposed from the pulpit; but Heltus was so offended with the impudence of the dominican who obtruded them, that he went out of the church in the middle of the sermon, and ordered Camerarius to follow him. When he had staid at Leipzig five years, he went to Erford; and three years after to Wittemberg, where Luther and Melancthon were maintaining and propagating the business of the reformation. He knew Melancthon before; lived afterwards in the utmost intimacy with him; and, after Melancthon's death, wrote his life, as is well known, in a very copious and particular manner. He was also soon after introduced to Erasmus; and in short, his uncommon abilities, but more uncommon application to letters, made him known to all the eminent men of his time.

In 1525 there was such an insurrection and tumult among the common people through all Germany, that Camerarius thought it proper to make an excursion into Prussia; but he returned very soon, and was made professor of the belles lettres in an university which the senate of Nuremberg had just founded under the direction and superintendency of Melancthon. In 1526, when the diet of Spire was held, Albert earl of Mansfeldt was appointed ambassador to Charles V. of Spain, and Camerarius to attend him as his latin interpreter: but this embassy dropping through, and Camerarius having no more views of travelling, he settled at home, and was married the year after

Jacobi I. annalium apparatus." Wood (Ath. Oxon. vol. i. c. 481.) thought these were Camden's materials for writing annals of king James's reign: but what they really were we learn from bishop Gibson. From the end of queen Elizabeth to his own death, Camden kept a diary of all (rather of many of) the remarkable passages in the reign of king James. Not that

he could so much as dream of living to make use of them himself at that age, and under those many infirmities which a laborious life had drawn upon him; but he was willing however to contribute all the assistance he could to any that should do the same honour to the reign of king James, which he had done to that of queen Elizabeth. Biog. Brit.

to a gentlewoman of an ancient and noble family. He lived 46 years with this wife in a most happy manner, and had four daughters and five sons by her, who all grew up and did honour to their family. In 1534 he was offered the place of secretary to the senate of Nuremberg; but, preferring the ease and freedom of a studious life to all advantages of a pecuniary nature, he refused it. Two years after, Ulric prince of Wittemberg sent him to Tubingen, to restore the discipline and credit of that university; and when he had been there above five years, Henry duke of Saxony, and afterwards Maurice his son, invited him to Leipsic, whither he went, to direct and assist in founding an university there.

When Luther was dead, and Germany all in war, Camerarius experienced very great hardships; which yet he is said to have borne like a philosopher. Leipsic was besieged by the elector of Saxony; on which account he removed all his effects with his family to Nuremberg, not however without considerable loss, and did not return till the war was at an end. In 1556 he went with Melancthon to the diet of Nuremberg; and attended him the year after to that of Ratisbon. After spending a life of letters and happiness, he died, full of years and honour, at Leipsic, April 17, 1575, surviving his beloved wife not quite a year; and Melchior Adam relates, that he was so deeply afflicted with her death, as never to be perfectly well after. Among his friends were Jerome Baumgartner, Carlowitch, Melancthon, Petrus Victorius, Turnebus, Hieronymus Wolfius, and, in short, almost all the great men of his time. He is said to have been to Melancthon, what Atticus was to Cicero, an adviser, counsellor, assistant, and friend upon all occasions; and accordingly we find, that, when Melancthon's wife died during his absence at the diet of Worms, Camerarius quitted all his concerns at home, however necessary and requiring his presence, and immediately set off on purpose to comfort him.

His labours in the literary republic were prodigious. He wrote a vast number of books; and, which in those days was no small service, translated as many. Greek was but little understood; so that to facilitate the learning of that language, he translated several authors of antiquity: Herodotus, Demosthenes, Xenophon, Euclid, Homer, Theocritus, Sophocles, Lucian, Theodoret, Nicephorus, &c. Melchior Adam says, that "he studied evermore, within doors and without, up and in bed, on a journey and in hours even of recreation: that he learned french and italian when he was old; that he had but a smattering of hebrew; that he understood greek well; and that in latin he was inferior to none." Thuanus speaks of him in the highest terms, and Vossius calls him "The phoenix of Germany." However, though we are very ready to allow abilities to Camerarius,

yet we think Erasmus did him no wrong, when he said, "That he shewed more industry than genius in what he wrote." He was a man of great goodness of disposition, great humanity, candour, and sincerity in his searches after truth; and for these and such like qualities we suppose it was that he was ranked, with his friend Melancthon and others, amongst heretics of the first class at Rome.

CAMERARIUS (JOACHIM), son of the foregoing, and deeply versed in several arts, particularly that of medicine, was born at Nuremberg in 1534. He rejected the invitations of several princes, who were desirous of having him about them; that he might devote himself entirely to chemistry and botany [L]. He died in 1598, aged 68.

CAMOENS (LEWIS), a celebrated portuguese poet, called the Virgil of Portugal, from his much admired poem the *Lusiadas*, or conquest of the Indies by the Portuguese, was born of a good family at Lisbon, about 1527. He studied in the university of Coimbra, and gave proofs of his genius for poetry while he was very young. However, not being born to a fortune, he was obliged to quit books, and have recourse to arms. He was sent to Ceuta in Africa, which the Portuguese were in possession of at that time, and acquitted himself like a good soldier upon many occasions, but at last had the misfortune to lose one of his eyes, in defence of that town against the Moors. From thence he returned to Portugal, but did not yet find himself in a condition to live as he would, and therefore went next in an expedition to the East-Indies. In this absence he composed a great many poems, which gained him the good-will and affection of the commanding officer and others, who had a tincture of polite literature; but happening unluckily to be severe upon one who did not understand the privilege of poets, he was forced to withdraw to be out of the reach of his anger. He went to the frontiers of China, where he found means of being conveyed to Goa, and thence to Portugal. In his passage thither, he was shipwrecked by a storm, lost all his effects, and with great difficulty saved his life. He did not lose however, says Ballet, his senses in the midst of all this danger; but had the presence of mind to preserve his *Lusiadas*, which he held in his left hand, while he swam with his right. As soon as he was settled again in his own country, he put the finishing hand to this poem, and dedicated it in 1569 to don Sebastian, king of Portugal, in hopes of making his fortune by it. But that prince being very young, and the courtiers no ad-

[L] His works in the latter department are, 1. *Hortus medicus* Nuremberg, 1654, 4to. 2. *De plantis*, 1586, 4to. 3. *Epistola*. 4. *Electa georgica, sive opuscula de re rustica*, ibid. 1596, 8vo. This last book is in great request. 5. The life of Philip Melancthon, also in latin, 1657, 8vo.

mirers of poetry, the unfortunate Camoens was entirely disappointed. He did not however travel again in search of farther adventures, but spent the remainder of his life at Lisbon; where, to the eternal reproach of his countrymen, he died miserably poor and unregarded in 1579.

It is generally agreed, that Camoens had a most extraordinary genius for poetry; that he had an abundance of that *vivida vis animi* which is necessary to constitute a poet; that he had a fertile invention, a sublime conception, and an ease and aptitude in his temper, which could accommodate itself to any subject. Nicholas Antonio, from whom we collected the above circumstances of his life, says, that "he perfectly succeeded in all subjects of the heroic kind; that he had a peculiar talent in describing persons and places; that his comparisons were great and noble, his episodes very agreeable and diversified, yet never leading his reader from the principal object of his poem; and that he had mixed a great deal of learning in it, without the least appearance of affectation and pedantry." Rapin has criticised the *Lusiadas* somewhat severely, and tells us, that as divine a poet as Camoens may pass for with the Portuguese, yet he is exceptionable on many accounts. His verses are often so obscure, that they may seem rather to be mysteries or oracles. The design is too vast, without proportion or justness; and, in short, it is a very bad model for an epic poem." He adds, that "Camoens has shewn no judgment in composition; that he has mixed indiscriminately Venus, Bacchus, and other heathen divinities in a christian poem; and that he has conducted it no better in many other respects."

But notwithstanding Rapin's dislike of this poem, it has been often reprinted and translated into several languages. It has been translated once into french, twice into italian, four times into spanish: and lately, with uncommon excellence, into english by Mr. Mickle. It was translated into latin by Thomas de Faria, bishop of Targa in Africa; who, concealing his name, and saying nothing of its being a translation, made some believe that the *Lusiadas* was originally in latin. Large commentaries have been written upon the *Lusiadas*; the most considerable of which are those of Emanuel Faria de Sousa, printed in 2 vols. folio, at Madrid, 1639. These commentaries were followed the year after with the publication of another volume in folio, written to defend them; besides eight volumes of observations upon the Miscellaneous Poems of Camoens, which this commentator left behind him in manuscript. We cannot conclude our account of this poet, without lamenting, that his great merit was not known; or, which is the same thing, or rather worse, not acknowledged till after his death.

CAMPANELLA (THOMAS), a celebrated italian philosopher,
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pher, was born at Stilo, a small village in Calabria, Sept. 5, 1568. At thirteen he understood the antient orators and poets, and wrote discourses and verses on various subjects; and the year after, his father purposed to send him to Naples to study law: but young Campanella, having other views, entered himself into the order of the dominicans. Whilst he was studying philosophy at San Giorgio, his professor was invited to dispute upon some theses which were to be maintained by the franciscans; but finding himself indisposed, he sent Campanella in his room, who argued with so much subtilty and force, that every body was charmed with him. When his course of philosophy was finished, he was sent to Cosenza to study divinity: but his inclination led him to philosophy. Having conceived a notion that the truth was not to be found in the peripatetic, he anxiously examined all the greek, latin, and arabian commentators upon Aristotle, and began to hesitate more and more with regard to their doctrines. His doubts still remaining, he determined to peruse the writings of Plato, Pliny, Galen, the stoics, the followers of Democritus, and especially those of Telesius; and he found the doctrine of his masters to be false in so many points, that he began to doubt even of uncontroverted matters of fact. At the age of 22 he began to commit his new system to writing, and in 1590 he went to Naples to get them printed. Some time after he was present at a disputation in divinity, and took occasion to commend what was spoken by an antient professor of his order, as very judicious; but the old man, jealous perhaps of the glory which Campanella had gained, bade him in a very contemptuous manner be silent, since it did not belong to a young man, as he was, to interpose in questions of divinity. Campanella fired at this, and said, that, young as he was, he was able to teach him; and immediately confuted what the professor had advanced, to the satisfaction of the audience. The professor conceived a mortal hatred to him on this account, and accused him to the inquisition, as if he had gained by magic that vast extent of learning which he had acquired without a master. His writings made a prodigious noise in the world, and the novelty of his opinions stirring up many enemies against him at Naples, he removed to Rome; and not meeting with a better reception in that city, he proceeded to Florence, and presented some of his works to the grand duke, Ferdinand I. the patron of learned men. After a short stay there, as he was passing through Bologna, in his way to Padua, his writings were seized, and carried to the inquisition at Rome. This gave him little disturbance, and he continued his journey. At Padua, he was employed in instructing some young Venetians in his doctrines, and composing some pieces. Returning afterwards to Rome, he met with a better reception than before, and was honoured with

with the friendship of several cardinals. In 1598 he went to Naples, where he staid but a short time, then visited his own country. Some expressions which he dropped, with regard to the government of the Spaniards and the project of an insurrection, being reported to the Spaniards, he was seized and carried to Naples in 1599, as a criminal against the state, and put seven times to the rack, and afterwards condemned to perpetual imprisonment. At first he was not permitted to see any person, and denied the use of pen, ink, and paper; but, being afterwards indulged therewith, he wrote several of his pieces in prison; some of which Tobias Adamus of Saxony procured from him, and published in Germany. Pope Urban VIII. who knew him from his writings, obtained his liberty from Philip IV. of Spain, in May 1626: he went immediately to Rome, where he continued some years in the prisons of the inquisition, but was a prisoner only in name. In 1629 he was discharged, but the resentment of the Spaniards was not abated. The friendship shewn him by the pope, who settled a considerable pension, and conferred many other favours on him, excited their jealousy; and his correspondence with some of the french nation, gave them new suspicions of him. Being informed of their designs against him, he went out of Rome, disguised like a minime, in the french ambassador's coach, and, embarking for France, landed at Marseilles in 1634. Mr. Peiresc, being informed of his arrival, sent a letter to bring him to Aix, where he entertained him some months. The year following he went to Paris, and was graciously received by Lewis XIII. and cardinal Richelieu; the latter procured him a pension of 2000 livres, and often consulted him on the affairs of Italy. He passed the remainder of his days in a monastery of the dominicans at Paris, and died March 21, 1639. A list of his writings may be seen in Moreri.

CAMPBELL (ARCHIBALD), earl and marquis of Argyle, was the son of Archibald, earl of Argyle, by the lady Anne Douglas, daughter of William, earl of Morton. He was born in the year 1598, and educated in the profession of the protestant religion. He all along acted the part of a patriot, and of a good subject, though he could not come into all the measures of the king's ministers; he particularly opposed Laud's scheme for changing the constitution of the church; however, in 1641, he was created marquis: he exerted himself in defence of king Charles I. opposed Cromwell on his entering Scotland; and on the coronation of Charles II. at Scone, in January 1651, set the crown upon his head, and was the first nobleman that did homage, and swore allegiance to him. Nevertheless, after the restoration, coming to London to congratulate his majesty upon his return, he was committed to the Tower without being allowed to see the king, and afterwards sent down to Scotland.

The earl of Middleton, his most inveterate enemy, was appointed lord high commissioner, in order to try him. He was condemned for high treason, on account of his compliance with the usurpation; and was beheaded at the cross of Edinburgh, May 27, 1661. He behaved on the scaffold with the intrepidity of an hero: his last words were, "I desire you, gentlemen, and all that hear me, to take notice and remember, that now, when I am entering on eternity, and am to appear before my judge, and as I desire salvation, and expect eternal happiness from him, I am free from any accessions, by knowledge, contriving, counsel, or any other way, to his late majesty's death; and I pray the Lord to preserve his majesty, the present king, and to pour his best blessings upon his person and government, and the Lord give him good and faithful counsellors!" He wrote, 1. Instructions to a Son; and, 2. Defences against the grand indictment of high treason.

The Rev. Mr. Granger, in his Biographical History of England, observes, that "the marquis of Argyle was, in the cabinet, what his enemy the marquis of Montrose was in the field, the first character of his age and country for political courage and conduct. He was the champion of the Covenant, or, in other words, of the religion of his country, which he zealously and artfully defended. Such were his abilities, that he could accommodate himself to all characters and all times; and he was the only man in the kingdom of Scotland who was daily rising in wealth and power amidst the distractions of a civil war."

CAMPBELL (GEORGE, D. D.), was born in Argyleshire, 1696, and educated in St. Salvator's college, St. Andrew's, where he took his degrees, and obtained a small living in the highlands of Scotland. In 1728 he was appointed by letters patent professor of church history in the new college, St. Andrew's, and soon after published his celebrated discourse on miracles. In 1736 he published a vindication of the christian religion, which gave great offence to his brethren, because it was contrary to the calvinistical system. He afterwards published a treatise on moral virtue, and died in 1757, aged 61.

CAMPBELL (COLIN), the author of *Vitruvius Britannicus*, 3 vol. fol. was a north Briton. The best of his designs are Wanstead, the Rolls, and Mereworth in Kent: this is copied from Palladio. He was surveyor of the works at Greenwich hospital, and died in 1734.

CAMPBELL (JOHN), an eminent historical, biographical, and political writer, was born at Edinburgh, March 8, 1708. His father was Robert Campbell of Glenlyon, esq; and captain of horse in a regiment commanded by the then earl of Hyndford; and his mother, Elizabeth, daughter of ——— Smith, Esq. of Windsor, in Berkshire, had the honour of claiming a descent
from

from the poet Waller. Our author was their fourth son; and, at the age of five years, was brought to Windsor, from Scotland, which country he never saw afterwards. At a proper age he was placed out as clerk to an attorney, being intended for the law; but whether it was that his genius could not be confined to that dry study, or to whatever causes besides it might be owing, it is certain that he did not pursue the line of his original designation: neither did he engage in any other particular profession, unless that of an author should be considered in this light. One thing we are sure of, that he did not spend his time in idleness and dissipation, but in such a close application to the acquisition of knowledge of various kinds, as soon enabled him to appear with great advantage in the literary world. What smaller pieces might be written by Mr. Campbell, in the early part of his life, we are not capable of ascertaining; but we know that, in 1736, before he had completed his 30th year, he gave to the public, in two volumes folio, "The military history of prince Eugene, and the duke of Marlborough; comprehending the history of both those illustrious persons, to the time of their decease." This performance was enriched with maps, plans, and cuts, by the best hands, and particularly by the ingenious Claude de Bosc. The reputation hence acquired by our author occasioned him soon after to be solicited to take a part in the "Ancient Universal History." Whilst employed in this capital work, Mr. Campbell found leisure to entertain the world with other productions. In 1739 he published the "Travels and adventures of Edward Brown, esq;" 8vo. In the same year appeared his "Memoirs of the bashaw duke de Ripperda," 8vo. reprinted, with improvements, in 1740. These memoirs were followed, in 1741, by the "Concise history of Spanish America," 8vo. In 1742 he was the author of "A letter to a friend in the country, on the publication of Thurloe's state papers;" giving an account of their discovery, importance and utility. The same year was distinguished by the appearance of the 1st and 2d volumes of his "Lives of the english admirals, and other eminent british seamen." The two remaining volumes were completed in 1744; and the whole, not long after, was translated into german. This, we believe, was the first of Mr. Campbell's works to which he prefixed his name; and it is a performance of great and acknowledged merit. The good reception it met with, was evidenced in its passing through three editions [M] in his own life-time; and a fourth has lately been given to the public, under the inspection

[M] When our author had finished the third edition, which is more correct and complete than the former ones, he thus wrote to his ingenious and worthy friend, the reverend Mr. Hall: "I am certain the Lives of the Admirals cost me a great deal

of trouble; and I can with great veracity affirm, that they contain nothing but my real sentiments, arising from as strict an enquiry into the matters which they relate, as was in my power."

of Dr. Berkenhout. In 1743 he published "*Hermippus Revivus*;" a second edition of which, much improved and enlarged, came out in 1749, under the following title: *Hermippus Redivivus: or, the sage's triumph over old age and the grave. Wherein a method is laid down for prolonging the life and vigour of man. Including a commentary upon an ancient inscription, in which this great secret is revealed; supported by numerous authorities. The whole interspersed with a great variety of remarkable and well-attested relations.*" This extraordinary tract had its origin in a foreign publication [N]; but it was wrought up to perfection by the additional ingenuity and learning of Mr. Campbell. In 1744 he gave to the public, in two volumes, folio, his "*Voyages and travels*," on Dr. Harris's plan, being a very distinguished improvement of that collection, which had appeared in 1705. The work contains all the circumnavigators from the time of Columbus to lord Anson; a complete history of the East-Indies; historical details of the several attempts made for the discovery of the north-east and north-west passages; the commercial history of Corea and Japan; the russian discoveries by land and sea; a distinct account of the spanish, portuguese, british, french, dutch, and danish settlements in America; with other pieces not to be found in any former collection. The whole was conducted with eminent skill and judgment, and the preface is acknowledged to be a master-piece of composition and information. The time and care employed by Mr. Campbell in this important undertaking did not prevent his engaging in another great work, with regard to which we have reason to record his learned labours with particular pleasure. The work we mean is the *Biographia Britannica*, which began to be published in weekly numbers in 1745, and the first volume of which was completed in 1746, as was the second in 1748 [O].

When the late Mr. Doddsley formed the design of "*The preceptor*," which appeared in 1748, Mr. Campbell was applied to, to assist in the undertaking; and the parts written by him were the *Introduction to chronology*, and the *Discourse on trade and*

[N] Under the title of *Hermippus Redivivus*, Coblenz, 1743; of which see a curious account in *Biog. Brit.* vol. iii. p. 210.

[O] By one of those revolutions to which the best designs are subject, the public attention to the *Biographia* seemed to flag when about two volumes had been printed; but this attention was soon revived by the very high encomium that was passed upon it by Mr. Gilbert West, at the close of his poem on Education; from which time the undertaking was carried on with increasing reputation and success. We need not say, that its reputation and success were greatly owing to our author. It is no disparage-

ment to the abilities and learning of his coadjutors to assert, that his articles constitute the prime merit of the four volumes through which they extend. He was not satisfied with giving a cold narration of the personal circumstances relative to the eminent men whose lives he drew up, but was ambitious of entering into such a copious and critical discussion of their actions or writings, as should render the *Biographia Britannica* a most valuable repository of historical and literary knowledge. This end he has admirably accomplished, and herein has left an excellent example to his successors. Dr. KIPPIS.

commerce, both of which displayed an extensive fund of knowledge upon these subjects. In 1750 he published the first separate edition of his *Present state of Europe*; a work which had been originally begun in 1746, in the *Museum*, a very valuable periodical performance, printed for Doddsley. There is no production of our author's that has met with a better reception. It has gone through six editions, and fully deserved this encouragement. The next great undertaking which called for the exertion of our author's abilities and learning, was "The modern universal history." This extensive work was published, from time to time, in detached parts, till it amounted to 16 volumes folio; and a 2d edition of it, in 8vo. began to make its appearance in 1759. The parts of it written by Campbell were the histories of the portuguese, dutch, spanish, french, swedish, danish, and ostend settlements in the East-Indies; and the histories of the kingdoms of Spain, Portugal, Algarve, Navarre, and that of France, from Clovis to 1656. As our author had thus distinguished himself in the literary world, the degree of LL. D. was very properly and honourably conferred upon him, June 18, 1754, by the university of Glasgow. With regard to his smaller publications, there are several, Dr. Kippis apprehends, that have eluded his most diligent enquiry: of some others an account is given below [P].

His

[P] In early life, he wrote 1. A discourse on providence, 8vo, the third edition of which was printed in 1748. In 1742 he published, 2. The case of the opposition impartially stated, 8vo. In Mr. Reed's copy of this pamphlet are various corrections and additions in Dr. Campbell's own hand, which appear evidently written with a view to a second impression. He published, in 1746, 3. The sentiments of a dutch patriot. Being the speech of Mr. V. H***n, in an august ASSEMBLY, on the present state of affairs, and the resolution necessary at this juncture to be taken for the safety of the republic, 8vo. The history of this little tract, the design of which was to expose the temporising policy of the states of Holland, is somewhat amusing. His amanuensis, when he was going to write the pamphlet, having disappointed him, he requested, after tea in the afternoon, that Mrs. Campbell, when she had ordered a good fire to be made, would retire to bed as soon as possible, with the servants; and, at the same time, leave him 4 ounces of coffee. This was done, and he wrote till 12 o'clock at night, when, finding his spirits flag, he took 2 ounces. With this assistance, he went on till 6 in the morning, when again beginning to grow weary, he drank the remainder of

the coffee. Hence he was enabled to proceed with fresh vigour, till nine or ten o'clock in the morning, when he finished the pamphlet, which had a great run, and was productive of considerable profit. Mr. Campbell having succeeded so well in a performance hastily written, expected much greater success from another work, about which he had taken extraordinary pains, and which had cost him a long time in composing. But when it came to be published, it scarcely paid the expence of advertising. Some years afterwards, a book in french was brought to him, that had been translated from the german; and he was asked, whether a translation of it into english would not be likely to be acceptable. Upon examining it, he found that it was his own neglected work, which had made its way into Germany, and had there been translated and published, without any acknowledgment of the obligation due to the original writer.

In 1749, he printed, 4. Occasional thoughts on moral, serious, and religious subjects, 8vo. In 1754, he was the author of a work, intitled, 5. The rational amusement, comprehending a collection of letters on a great variety of subjects, interspersed with essays, and some little pieces of humour, 8vo. 6. An exact

His last grand work was "A political survey of Britain: being a series of reflections on the situation, lands, inhabitants, revenues, colonies, and commerce of this island. Intended to shew that they have not as yet approached near the summit of improvement, but that it will afford employment to many generations, before they push to their utmost extent the natural advantages of Great Britain." This work, which was published in 1774, in two volumes, royal 4to. cost Dr. Campbell many years of attention, study, and labour. As it was his last, so it seems to have been his favourite production, upon which he intended to erect a durable monument of his sincere and ardent love to his country. A more truly patriotic publication never appeared in the english language. The variety of information it contains is prodigious; and there is no book that better deserves the close and constant study of the politician, the senator, the gentleman, the merchant, the manufacturer; in short, of every one who has it in any degree in his power to promote the interest and welfare of Great-Britain. Among other encomiums produced by Dr. Kippis on the literary merit of his predecessor, that of the author of the "Account of the European settlements in America" is perhaps the most honourable [Q]. Dr. Campbell's reputation

and authentic account of the greatest white-herring-fishery in Scotland, carried on yearly in the island of Zetland, by the Dutch only, 1750, 8vo. 7. The Highland Gentleman's Magazine, for Jan. 1751, 8vo. 8. A letter from the prince of the infernal legions, to a spiritual lord on this side the great gulph, in answer to a late invective epistle levelled at his highness, 1751, 8vo. 9. The naturalization bill confuted, as most pernicious to these united kingdoms, 1751, 8vo. 10. His royal highness Frederick late prince of Wales deciphered: or a full and particular description of his character, from his juvenile years, until his death, 1751, 8vo. 11. A Vade Mecum: or companion for the unmarried ladies: wherein are laid down some examples whereby to direct them in the choice of husbands, 1752, 8vo. 12. A particular but melancholy account of the great hardships, difficulties, and miseries, that those unhappy and much to be pitied creatures, the common women of the town, are plunged into at this juncture, 1752, 8vo. 13. A full and particular description of the Highlands of Scotland, 1752, 8vo. 14. The case of the publicans, both in town and country, laid open, 1752, 8vo. 15. The shepherd of Banbury's rules, a favourite pamphlet with the common people; and the history of the war in the East-Indies, which appeared in 1758 or 1759, under the name of Mr. Watts, are supposed to have been of Mr. Campbell's composition. Upon the con-

clusion of the peace of Paris, our author was requested by lord Bute to take some share in the vindication of that peace. Accordingly, he wrote a description and history of the new Sugar Islands in the West-Indies, 8vo, the design of which was to shew the value and importance of the neutral islands that had been ceded to us by the French. The only remaining publication of Dr. Campbell's, that hath hitherto come to our knowledge, is, a treatise upon the trade of Great-Britain to America, printed in quarto, in 1772.

[Q] "Having spoken, perhaps, a little too hardly of my materials, I must except the assistance I have had from the judicious collection called Harris's Voyages. There are not many finer pieces than the history of Brazil in that collection. The light in which the author sets the events in that history is fine and instructive; an uncommon spirit prevails through it; and his remarks are every where striking and deep. The little sketch I have given in the part of portuguese America, if it has any merit, is entirely due to that original. — Where I differ from him in any respect, it is with deference to the judgment of a writer, to whom this nation is much obliged, for endeavouring every where, with so much good sense and eloquence, to rouse that spirit of generous enterprise, that can alone make any nation powerful or glorious."

was not confined to his own country, but extended to the remotest parts of Europe. As a striking instance of this, we may mention, that in the spring of 1774 the empress of Russia was pleased to honour him with the present of her picture, drawn in the robes worn in that country in the days of Ivan Vassillievitch, grand duke of Russia, who was contemporary with queen Elizabeth. To manifest the doctor's sense of her imperial majesty's goodness, a set of the "Political survey of Britain," bound in Morocco, highly ornamented, and accompanied with a letter descriptive of the triumphs and felicities of her reign, was forwarded to St. Petersburg, and conveyed into the hands of that great princess, by prince Gregory Orloff, who had resided some months in this kingdom. The empress's picture, since the death of our author, has been presented by his widow to Lord Macartney.

Let us now advert a little to Dr. Campbell's personal history [R]. May 23, 1736, he married Elizabeth, daughter of Benjamin Vobe, of Leominster, in the county of Hereford, gentleman, with which lady he lived nearly 40 years in the greatest conjugal harmony and happiness. So wholly did he dedicate his time to books, that he seldom went abroad: but to relieve himself, as much as possible, from the inconveniencies incident to a sedentary life, it was his custom, when the weather would admit, to walk in his garden; or, otherwise, in some room of his house, by way of exercise. By this method, united with the strictest temperance in eating, and an equal abstemiousness in drinking, he enjoyed a good state of health, though his constitution was delicate. His domestic manner of living did not preclude him from a very extensive and honourable acquaintance. His house, especially on a Sunday evening, was the resort of the most distinguished persons of all ranks, and particularly of such as had rendered themselves eminent by their knowledge, or love of literature. He received foreigners, who were fond of learning, with an affability and kindness, which excited in them the highest respect and veneration; and his instructive and cheerful conversation made him the delight of his friends in general. On March 5, 1765, Dr. Campbell was appointed his majesty's agent for the province of Georgia, in North America, which employment he held till his decease. His last illness was a decline, the consequence of a life devoted to severe study, and which resisted every attempt for his relief that the most skilful in the medical science could devise. By this illness he was carried off, at his house in Queen-square, Ormond-street, on Dec. 28, 1775, when he had nearly completed the 68th year of his age. His end was tranquil and easy, and he preserved the full use of all his faculties to the latest moment of his life. On Jan. 4th following his decease,

[R] Literally transcribed from Dr. Kippis.

he was interred in the new burying-ground, behind the Foundling-hospital, belonging to St. George the Martyr, where a monument, with a plain and modest inscription, has been erected to his memory. Dr. Campbell had by his lady seven children, one of whom only survived him. Dr. Campbell's literary knowledge was by no means confined to the subjects on which he more particularly treated as an author. He was well acquainted with the mathematics, and had read much in medicine. It has been with great reason believed, that, if he had dedicated his studies to the last science, he would have made a very conspicuous figure in the physical profession. He was eminently versed in the different parts of sacred literature; and his acquaintance with the languages extended not only to the hebrew, greek, and latin among the ancient, and to the french, italian, spanish, portuguese, and dutch, among the modern; but, likewise, to the oriental tongues. He was particularly fond of the greek language. His attainment of such a variety of knowledge was exceedingly assisted by a memory surprisingly retentive, and which, indeed, astonished every person with whom he was conversant. A striking instance of this has been given by the honourable Mr. Daines Barrington, in his tract, intituled, "The probability of reaching the north pole discussed [s]." In communicating his ideas, our author had an uncommon readiness and facility; and the style of his works, which had been formed upon the model of that of the celebrated bishop Sprat, was perspicuous, easy, flowing, and harmonious. Should it be thought that it is sometimes rather too diffusive, it will, notwithstanding, indubitably be allowed, that it is, in general, very elegant and beautiful.

To all these accomplishments of the understanding, Dr. Campbell joined the more important virtues of a moral and pious character. His disposition was gentle and humane, and his manners kind and obliging. He was the tenderest of husbands, a most indulgent parent, a kind master, a firm and sincere friend. To his great Creator he paid the constant and ardent tribute of devotion, duty, and reverence; and in his correspondences he shewed, that a sense of piety was always nearest his heart. It was our author's custom every day, to read one or more por-

[s] The instance mentioned by Mr. Barrington regards the accuracy where-with Dr. Campbell, at the distance of 30 years, remembered the facts related to him by a Dr. Daillie, concerning a voyage towards the North Pole; in which the navigators, among whom was Dr. Daillie himself, went so far as to the 88th degree of north latitude; and might easily have proceeded farther, had not the captain thought himself obliged, by his duty in other respects, to return. In Mr. Bar-

ington's curious collection of papers relative to the probability of reaching to the North Pole, is a tract which he received from a learned friend, who permitted him to print it, though not to inform the public to whom they were indebted for the communication. It is intituled, *Thoughts on the probability, expediency, and utility of discovering a passage by the North Pole.* We are now permitted by Mr. Barrington to say, that the writer of this ingenious essay was Dr. Campbell.

tions of scripture, in the original, with the ancient versions, and the best commentators before him; and in this way, as appears from his own occasional notes and remarks, he went through the sacred writings a number of times, with great thankfulness and advantage.

Such was Dr. Campbell as a writer and as a man. By his works he has secured not only a lasting reputation, but rendered himself highly beneficial to the public; and, by his virtues, he became prepared for that happy immortality, which awaits all the genuine followers of goodness.

CAMPI (BERNARDIN), a painter of Cremona, known by his very valuable pictures, and by a work in italian on painting, printed at Cremona in 1580, 4to. under the title of *Parere sopra la Pittura*; from whence both artists and admirers find no small information.

CAMPION (EDMUND), a very ingenious and learned Englishman, was born at London in 1540, and educated in school-learning at Christ's hospital. Being a boy of great parts, he was pitched upon, while he was at school, to make an oration before queen Mary at her accession to the crown; and from thence elected scholar of St. John's college in Oxford by Thomas White, the founder of it, in 1553. He took his degrees of B. and M. A. regularly, and afterwards went into orders. In 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and also kept an act in St. Mary's church, with very great applause from that learned queen. In 1568, he went into Ireland, where he wrote a history of that country in two books; but being then discovered to have embraced the popish religion, and to labour for proselytes, he was seized and detained for some time. He escaped soon after into England; but in 1571 transported himself into the Low-countries, and settled himself in the english college of jesuits at Doway, where he openly renounced the protestant religion, and had the degree of B. D. conferred upon him. From thence he went to Rome, where he was admitted into the society of jesuits in 1573; and afterwards sent by the general of his order into Germany. He lived for some time in Brune, and then at Vienna; where he composed a tragedy, called "*Nectar and Ambrosia*," which was acted before the emperor with great applause. Soon after he settled at Prague in Bohemia, and taught rhetoric and philosophy for about six years in a college of jesuits, which had been newly erected there. At length being called to Rome, he was sent by the command of pope Gregory XIII. into England, where he arrived in June 1580. Here he performed all the offices of a good provincial, and was diligent in propagating his religion by all the arts of conversation and writing. He seems to have challenged the english clergy to a disputation by a piece, intituled "Rationes

“*Rationes decem oblatis certaminis in causa fidei, redditæ academicis Angliæ,*” which was printed at a private press in 1581; and many copies of which, as Wood tells us, were dispersed that year in St. Mary’s church at Oxford, during the time of an act. In short, Campian, though nobody knew where he was, was yet so active as to fall under the cognizance of Walsingham secretary of state; and Walsingham employed a priest-catcher to find him out. He was at last discovered in disguise at the house of a private gentleman in Berks, from whence he was conveyed in great procession to the Tower of London, with a paper fastened to his hat, on which was written “Edmund Campian a most pernicious jesuit.” Afterwards, having been found guilty of high treason in adhering to the bishop of Rome the queen’s enemy, and in coming to England to disturb the peace and quiet of the realm, he was hanged and quartered, with other romish priests, at Tyburn, Decemb. 1, 1581.

All parties allow him to have been a most extraordinary man; of admirable parts, an eloquent orator, a subtle philosopher and skilful disputant, an exact preacher both in latin and english, and withal a good-natured and well-behaved man: so that we are ready to lament his having been a papist, and suffering so hard a fate [T].

CAMPISTRON (JEAN GALBERT), born at Toulouse in 1615, with very happy dispositions, which were brought to effect by a good education. His taste for poetry and the belles lettres led him to Paris; where he took Racine for his guide in the dramatic career. But, though it may be allowed that Campistron came near him in the conduct of his pieces, yet he could never equal him in the beauties of composition, in that enchanting versification which has placed him on a line with Virgil. Too feeble for avoiding the defects of Racine, and unable like him to atone for them by beautiful strokes of the sublime, he copied him in his soft manner of delineating the love of his heroes, of whom, it must be confessed, he sometimes made innamoratos fitter for the most comic scenes, than for a tragic piece, where passion ought always to employ a firm and noble style. Racine, while he was forming Campistron for the department of the drama, was not inattentive to promote the fortune of the young poet. Having proposed him to the duke de Vendôme for the

[T] Besides the books already mentioned, he wrote, 1. *Chronologia universalis*: a very learned work. 2. Nine articles directed to the lords of the privy-council, in 1581. 3. Various conferences concerning religion, had with protestant

divines in the Tower of London, in 1581. 4. *Narratio de divortio, Henrici VIII. regis ab uxore Catharina, &c.* The manuscript of his history of Ireland was found in the Cotton library, and published at Dublin by sir James Ware in 1633.

composition of the heroic pastoral of *Acis*, which he designed should be represented at his chateau of Anet; that prince, well satisfied both with his character and his talents, first made him secretary of his orders, and then secretary general of the galleys. He afterwards got him made knight of the military order of St. James in Spain, commandant of Chimene, and marquis of Penange in Italy. The poet, now become necessary to the prince, by the cheerfulness of his temper and the vivacity of his imagination, attended him on his travels into various countries. Campistron, some time after his return, retired to his own country; where he married mademoiselle de Maniban, sister of the first president of Toulouse, and of the bishop of Mirepoix, afterwards archbishop of Bourdeaux; and there he died the 11th of May 1723, of an apoplexy, at the age of 67. This stroke was brought on by a fit of passion excited by a couple of chairmen who refused to carry him on account of his great weight. Campistron kept good company, loved good cheer, and had all the indolence of a man of pleasure. While secretary to the duke de Vendôme, he found it a more expeditious way to burn the letters that were written to that prince than to answer them. Accordingly, the duke, seeing him one day before a rousing fire, in which he was casting a heap of papers: There sits Campistron, said he, employed in answering my correspondents. He followed the duke even to the field of battle. At the battle of Steinkerque, the duke seeing him always beside him, said, What do you do here, Campistron? Monseigneur, answered he, I am waiting to go back with you. This sedateness of mind in a moment of so much danger was highly pleasing to the hero. His plays, 3 vols. 12mo. 1750, have gone through the most editions, after those of Corneille, Racine, Crebillon, and Voltaire.

CAMPO (ANTONIO), an Italian author, born at Cremona in the xvth century, is looked upon by his countrymen as a very good historian of that important town of the duchy of Milan. His history is in Italian. The best edition is that of 1585 at Cremona, in folio. It is not so much esteemed, however, for its matter, as for the plates by Augustin Carachi. It is scarce, and much sought after; but the edition of Milan in 4to. is greatly inferior in value.

CAMPRA (ANDREW), a famous musician, born at Aix the 4th of December 1660, died at Versailles the 29th of July 1744, at the age of 84, first made himself known by performing motets in the churches, and by private concerts. These little productions procured him the place of master of music in the maison professe of the Jesuits at Paris, and afterwards that of master of the band of the metropolis. His genius, too confined in the motets, took to the opera, in which new career he succeeded.

as happily as in the former. He followed the steps of Lulli, and very nearly came up to him. His *Europe galante*, his *Carnival de Venise*, his *Fêtes Venetiennes*, his *Agés*, his *Fragmens de Lulli*, ballets; *Hesione*, *Alcine*, *Telephus*, *Camilla* and *Tancred*, tragic operas, appeared with great applause, and still maintain their ground. The variety, the graces, the liveliness of his music, and, above all, that uncommon talent of expressing justly the sense of the words, were highly admired. *Campra* also retouched the *Iphigenia of Desmarets*.

CAMPS (FRANÇOIS DE), was born at Amiens in 1643, the son of a hardwareman. *Ferroni*, bishop of Mende, took him from the dominican convent of the fauxbourg St. Germain, where he served masses, provided for his education, and made him his secretary. This prelate gave him the priory at Flore, obtained for him the abbey of St. Marcel, the coadjutorship of Glandèves, and lastly the bishopric of Pamiers. But not able to obtain his bulls on account of his bad conduct, he had by way of compensation the abbey of Signy. He is the author of several dissertations on medals, on the history of France, on the title of most christian given to the kings of France, on the guard of these monarchs, on the daughters of the house of France given in marriage to heretical or pagan princes, on the nobility of the royal race, on the heredity of the grand fiefs, on the origin of ensigns armorial, on the hereditary dignities attached to titled estates, &c. His cabinet was rich in medals; the celebrated *Vaillant* published the most curious of them accompanied with explications. *Abbé de Camps* died at Paris in 1723, aged 81. He was learned and laborious, and his investigations have been of great use to the historians that have come after him.

CAMUS (ANTOINE LE), born at Paris in 1722, died in the same city in 1772, at 50 years of age, practised medicine there with great success, and wrote on the art he practised. He wrote, 1. *Physic for the mind*, Paris, 1753, 2 vols. 12mo. It is written with ease and energy. His reasonings are not always just; but his conjectures are in general very ingenious, and may be of great service. 2. *Abdeker, or the art of preserving beauty*, 1756, 4 vols. small twelves; a romance in which the author introduces a variety of receipts and precepts for the benefit of the ladies. The true cosmetics are exercise and temperance. 3. On various subjects of medicine; and many other tracts.

CANCAH, or **CANGHAH**, or also **KENGCH**, an indian philosopher, physician and astronomer, whose erudition has been much celebrated by *Abu Maaschar*. Besides the *Afzar al mavalid*, which *M. d'Herbelot* has rightly translated, the secrets of nativities, he wrote, 2. *Kitab al keranat al cabir u of-Sagir*, the great and the little book of *Syzyges*, or of the conjunctions of the planets. 3. A manual of medicine. 4. *Fi-l tavahumi*,
of

of physiognomy. 5. Menazel ol camari, de mansionibus lunæ, and several other works of less consequence.

CANISIUS (HENRY), born at Nimeguen, professor of canon law at Ingolstadt, died in 1609, left behind him several valuable works, 1. Summa juris canonici. 2. Commentarium in regulas juris. 3. Antiquæ lectiones, 7 vols. 4to. reprinted by the care of M. James Bafnage, under the title of, Thesaurus monumentorum ecclesiasticorum & historicorum, &c. Amsterdam, 1725. The learned editor has enriched them with particular prefaces at the head of each work indicating the subject and the author, accompanied by useful and curious remarks, and some notes and variantes of Capperonier. This collection comprises several pieces of great importance to the history of the middle ages, and to chronology in general. Canisius was a man of extensive erudition, but modest and discreet in his behaviour.

CANITZ (the Baron of), a german poet and statesman, was of an ancient and illustrious family in Brandenburg, and born at Berlin in 1654, five months after his father's death. After his early studies, he travelled to France, Italy, Holland, and England; and, upon his return to his country, was charged with important negotiations by Frederic II. Frederic III. employed him also. Canitz united the statesman with the poet; and was conversant in many languages, dead as well as living. His german poems were published for the tenth time, 1750, in 8vo. He is said to have taken Horace for his model, and to have written purely and delicately. But he did not content himself with barely cultivating the fine arts in himself: he gave all the encouragement he could to them in others. He died at Berlin, in 1699, privy counsellor of state, aged 45.

CANN (JOHN), a leader of the english brownists at Amsterdam, whither he fled on the restoration. His employ in England before his flight seems to have been no other than compiling the weekly news, yet he found time sufficient to collate many passages of Scripture, from whence he drew his notes, which he placed in the margin of his bible; the first edit. printed in 8vo. at Amsterdam, in 1664, is the rarest. In the preface he mentions a larger work, to be soon published, but it does not seem to have ever been printed. He entertained a whimsical conceit, that the original text of scripture in hebrew and greek should be translated, as much as possible, even word for word, as Ainsworth did the Pentateuch, the Psalms, and Canticles, which were all printed together in folio, 1639.

CANTACUZENUS (JOHANNES), a celebrated byzantine historian, was born at Constantinople of a very antient and noble family; his father being governor of Peloponnesus, and his mother a near relation of the emperor's. He was bred to letters

letters and to arms, and afterwards to the highest offices of state; where he acquitted himself in such a manner as to gain the favour of both court and city. He was made first lord of the bedchamber to the emperor Andronicus, but lost his favour about 1320, by addicting himself too much to the interest of his grandson Andronicus. However, when the grandson seized the empire, as he did in 1328, he loaded Cantacuzenus with wealth and honours; made him generalissimo of his forces; did nothing without consulting him; and would fain have joined him with himself in the government, which Cantacuzenus refused. In 1341 Andronicus died, and left to Cantacuzenus the care of the empire, till his son John Paleologus, who was then but nine years of age, should be fit to take it upon himself: which trust he discharged very diligently and faithfully. But the empress dowager, the patriarch of Constantinople, and some of the nobles, soon growing jealous and envious of Cantacuzenus, formed a party against him, and declared him a traitor: upon which a great portion of the nobility and army besought him to take the empire upon himself, and accordingly he was crowned at Hadrianopolis in May 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who however came to pretty reasonable terms of peace with John Paleologus: viz. that himself should be crowned, and that John should be a partner with him in the empire, though not upon an equal footing, till he should arrive at years sufficient. He gave him also his daughter Helen, to whom he had formerly been engaged, for a wife; and the nuptials were celebrated in May 1347. But suspicions and enmities soon arising between the new emperors, the war broke out again, and lasted, till John took Constantinople in 1355. A few days after the city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his share of the empire, and retired to a monastery, where he took the habit of a monk, with the new name of Joasaphus, and spent the remainder of his life in reading and writing. His wife retired also at the same time to a nunnery, where she changed her own name Irene for the new one of Eugenia.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and supposed by some, that he did not die till 1411, when he was 100 years of age, or upwards. Here he wrote a history of his own times, in four books, or rather of the times in which he was engaged in worldly affairs; since the period it includes is only from 1320 to 1355. He was a very proper person to relate the transactions within this period, because he was not only an eye-witness of what was done, but himself the orderer and doer of a great part: upon which account

Vossius has not scrupled to prefer him to all the Byzantine historians. A latin translation of this history, from the greek manuscript in the duke of Bavaria's library, was published by Pontanus at Ingolstadt in 1603: and afterwards at Paris, 1645, a splendid edition in three volumes fol. of the greek from the MS. of M. Legviere, chancellor of France, with Pontanus's latin version, and the notes of him and Greffer.

Besides this history he wrote also some theological works, particularly an apology for the christian religion against that of Mohammed, in four books: this he did at the request of a monk and friend of his, who, it seems, had been solicited by a mussulman of Persia, to desert christianity, and embrace mohammedism: where he does not content himself with replying to the particular objection of the mussulman to christianity, but writes a general defence of it against the Koran. He calls himself Christodulus as a writer.

CANTARINI (SIMON), surnamed the PEZARESE, from his having been born at Pezaro in 1612, was the disciple and friend of Guido, and arrived at excellence in the art of painting by imitating that great artist. The works of the scholar were often mistaken for those of the master. This famous painter died in the flower of his age at Verona in 1648.

CANTEL (PETER JOSEPH), born in the territory of Caux in 1645, entered himself of the society of Jesus, and gained distinction in it. He died at Paris in 1579, at the age of 34; his ardent attachment to study having shortened his days. We have by him, 1. *De romana republica*, 12mo. Utrecht, 1707, with plates. 2. *Metropolitanarum urbium historię civilis & ecclesiasticę, tomus primus*. It was the only one that has appeared. He gave the *Justin ad usum Delphini*, Paris 1677, 4to. and the *Valerius Maximus, also ad usum, &c.* Paris 1679. These editions are much esteemed.

CANTEMIR (DEMETRIUS), of an illustrious family in Tarry, was born in 1673. His father, who was governor of the three cantons of Moldavia, became prince of this province in 1664. Demetrius, being sent early to Constantinople, flattered himself with the prospect of succeeding him; but was supplanted by a rival at the Porte. Being sent in 1710, by the Ottoman minister, to defend Moldavia against the czar Peter, he delivered it up to that monarch: and, following his new master through his conquests, indemnified himself for all he had lost; for he obtained the title of prince of the empire, with full power and authority over the Moldavians, who quitted their country to attach themselves to his fortunes. He died, 1723, in his territories of the Ukraine, much lamented [v].

CAN-

[v] He was author of some considerable works, 1. *An history of the rise and fall of the ottoman empire, in latin.* 2. *The system of the mohammedan religion.* This work

CANTEMIR (ANTIOCHUS), son of the above, born in 1710. The most skilled at Petersburg in mathematics, physics, history, morality, and polite literature, were employed to continue those lectures, which his father had begun to give him. The academy of Petersburg opened their gates to him, and the ministry initiated him into affairs of state. Successively ambassador to London and Paris, he was equally admired as a minister and man of letters. On his return to Russia, he conducted himself with most consummate wisdom and prudence, during the different revolutions which agitated that country. This accomplished person died in 1744, aged 34. The Russians before him had nothing in verse but some barbarous songs: he was the first who introduced any civilized poetry among them [x]. The abbé de Gualco, who has translated his satires, has written his life.

CANTERUS (WILLIAM), an eminent linguist and philologer, was born at Utrecht of an antient and reputable family in 1542; and educated in the belles lettres under the inspection of his parents, till he was 12 years of age. Then he was sent to Cornelius Valerius at Louvain, with whom he continued four years: and gave surprising proofs of his progress in greek and latin literature, by writing letters in those languages, by translations, and by drawing up some dramatic pieces. Having a strong propensity to greek authors, he removed in 1559 from Louvain to Paris, for the sake of learning the language more perfectly from John Auratus. Under this professor he studied till 1562, and then was obliged to leave France on account of the civil wars there. He travelled next into Germany and Italy, and visited the several universities of those countries; Bononia particularly, where he became known to the famous Carolus Sigonius, to whom he afterwards dedicated his eight books *Novarum Lectionum*. Venice he had a great desire to see, not only for the beauty and magnificence of the place, but for the opportunity he should have of purchasing manuscripts; which the Greeks brought in great abundance from their own country, and there exposed to sale: and from Venice he purposed to go to Rome. But, not being able to bear the heat of those regions, he dropped the pursuit of his journey any farther, and returned through Germany to Louvain, where in about eight years time he studied himself to death; for he died there of a lingering consumption in 1575, when he was only in his 33d year. Thuanus says, that he deserved to be reckoned among the most learned men of his age; and that he would certainly have done

work was written in the rutilian language, at the command of the czar Peter, to whom it is dedicated. 3. The present state of Moldavia, in latin; with a large map of the country.

[x] Besides a translation of Anacreon

and the epistles of Horace, he gave them of his own, satires, odes, and fables. He made several foreign works known to them; as, 1. The plurality of worlds. 2. The persian letters. 3. The dialogues of Algatexti upon sight, &c.

great

great things, if he had not died so very immaturally [v]. He understood six languages, besides that of his native country, viz. the latin, greek, hebrew, french, italian, and german.

It may justly seem a matter of wonder, how in so short a life a man could go through so many laborious tasks; and no less matter of curiosity to know, how he contrived to do it. Melchior Adam has given us some account of this: and according to him, Canterus was, in the first place, very temperate and abstemious in point of diet; that is, he ate for the sake of living, and did not live, as great numbers of mankind do, for the sake of eating. He always began his studies at seven in the morning, and not sooner, because early rising did not agree with him; and pursued them very intensely till half past eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his study, he slept an hour upon a couch, and after that resumed his studies, which he continued till almost sun-set in winter, and seven in summer. Then he took another hour's walk; and, after returning again to his studies, continued them till midnight without interruption, for he never ate any supper, and had no wife to disturb him. These last hours of the day were not however devoted by him to severe study, but to writing letters to his friends, or any other business that required less labour and attention. One would be ready to conclude upon a first reflection, that this was not sufficient to do what Canterus did: but men, who have not experienced it, do not easily conceive, what a vast deal of reading and writing, assiduity and constancy will run through. Canterus was both assiduous and constant; and his studies were conducted with as much form and method, as if he himself had been a machine. He had not only his particular hours for studying, as we have seen, but he divided those hours by an hour-glass, some of which he set apart for reading, others for writing; and as he tells us himself in a preface to his latin translation of Stobæus, he never varied from his established method on any account whatever.

We must not forget to observe, that, as short a time as he lived, he collected a most excellent and curious library; not only full of the best authors in all the languages he understood, but abounding also with greek manuscripts, which he had purchased in his travels, and which, if death had spared him, he intended to have published with latin versions and notes. He could have said with Antoninus, that "nothing was dearer to him than his books:" his inordinate love of which exposed him

[v] His writings are purely philological and critical, as, 1. *Novarum lectionum libri octo*. 2. *Syntagma de ratione emendandi græcos autores*. 3. *Notæ, scholia, emendationes, & explicationes in Euripi-*

dem, Sophoclem, Æschylum, Ciceronem, Propertium, Ausonium, Arnobium, &c. besides a book of various readings in several MSS of the Septuagint, and a great many translations of greek authors.

to a most severe trial, when a sudden inundation at Louvain greatly damaged, and had like to have destroyed his whole library. This happened in the winter of 1573, and was such an affliction to him, that, as Melchior Adam says, it would certainly have killed him, if his friends had not plied him with proper topics of consolation, and assisted him in drying and bringing his books and manuscripts to themselves again.

CANTON (JOHN), an ingenious natural philosopher, was born at Stroud, in Gloucestershire, July 31, 1718; and was placed, when young, under the care of a Mr. Davis, of the same place, a very able mathematician, with whom, before he attained the age of nine years, he had gone through both vulgar and decimal arithmetic. He then proceeded to the mathematics, and particularly to algebra and astronomy, wherein he made a considerable progress, when his father took him from school, and put him to learn his own business, which was that of a broad-cloth weaver. This circumstance was not able to damp his zeal for the acquisition of knowledge. All his leisure time was devoted to the assiduous cultivation of astronomical science; and, by the help of the Caroline tables, annexed to Wing's astronomy, he computed eclipses of the moon and other phenomena. His acquaintance with that science he applied, likewise, to the constructing of several kinds of dials. But the studies of our young philosopher being frequently pursued to very late hours, his father, fearing that they would injure his health, forbade him the use of a candle in his chamber, any longer than for the purpose of going to bed, and would himself often see that his injunction was obeyed. The son's thirst of knowledge was, however, so great, that it made him attempt to evade the prohibition, and to find means of secreting his light till the family had retired to rest; when he rose to prosecute undisturbed his favourite pursuits. It was during this prohibition, and at these hours, that he computed, and cut upon stone, with no better an instrument than a common knife, the lines of a large upright sun-dial; on which, besides the hour of the day, were shewn the rising of the sun, his place in the ecliptic, and some other particulars. When this was finished, and made known to his father, he permitted it to be placed against the front of his house, where it excited the admiration of several gentlemen in the neighbourhood, and introduced young Mr. Canton to their acquaintance, which was followed by the offer of the use of their libraries. In the library of one of these gentlemen, he found Martin's philosophical grammar, which was the first book that gave him a taste for natural philosophy. In the possession of another gentleman, a few miles from Stroud, he first saw a pair of globes; an object that afforded him uncommon pleasure, from the great ease with which he could solve those problems

problems he had hitherto been accustomed to compute. The dial was beautified a few years ago, at the expence of the gentlemen at Stroud; several of whom had been his school-fellows, and who continued still to regard it as a very distinguished performance. Among other persons with whom he became acquainted in early life, was the late reverend and ingenious Dr. Henry Miles of Tooting, a learned and respectable member of the Royal Society, and of approved eminence in natural knowledge. This gentleman, perceiving that Mr. Canton possessed abilities too promising to be confined within the narrow limits of a country town, prevailed on his father to permit him to come to London. Accordingly he arrived at the metropolis March 4, 1737, and resided with Dr. Miles[z], at Tooting, till the 6th of May following; when he articulated himself, for the term of five years, as a clerk to Mr. Samuel Watkins, master of the academy in Spital-square. In this situation, his ingenuity, diligence, and good conduct were so well displayed, that, on the expiration of his clerkship, in the month of May 1742, he was taken into partnership with Mr. Watkins for three years; which gentleman he afterwards succeeded in Spital-square, and there continued during his whole life. On December 25, 1744, he married Penelope, the eldest daughter of Mr. Thomas Colbrooke, and niece to James Colbrooke, esq. banker in London.

Towards the end of the year 1745, electricity, which seems early to have engaged Mr. Canton's notice, received a very capital improvement by the discovery of the famous Leyden phial. This event turned the thoughts of most of the philosophers of Europe to that branch of natural philosophy; and our author, who was one of the first to repeat and to pursue the experiment, found his assiduity and attention rewarded by many capital discoveries. Towards the end of 1749 he was concerned with his friend, the late ingenious Benjamin Robins, esq. in making experiments in order to determine to what height rockets may be made to ascend, and at what distance their light may be seen. On January 17, 1750, was read at the Royal Society, Mr. Canton's method of making artificial magnets, without the use of, and yet far superior to, any natural ones. This paper procured him, March 22, 1750, the honour of being elected a member of the society; and, on the St. Andrew's day following, the farther honour of receiving the most distinguished testimony of their approbation, in the present of their gold medal. On April 21, in the same year, he was complimented with the degree of M. A. by the university of Aberdeen: and, on No-

[z] Dr. Miles, at his death, left all his philosophical instruments to Mr. Canton.

vember 30, 1751, was chosen one of the council of the Royal Society.

In 1752, when the act passed for changing the style, Mr. Canton gave to the earl of Macclesfield several memorial canons for finding leap-year, the dominical letter, the epact, &c. This he did with the view of having them inserted in the common-prayer book; but he happened to be too late in his communication, the form in which they now stand having been previously settled [A].

On July 20, 1752, our philosopher was so fortunate as to be the first person in England, who, by attracting the electric fire from the clouds during a thunder storm, verified Dr. Franklin's hypothesis of the similarity of lightning and electricity. December 6, 1753, his paper, intitled, Electrical experiments, with an attempt to account for their several phenomena, was read at the Royal Society. In the same paper Mr. Canton mentioned his having discovered, by a great number of experiments, that some clouds were in a positive, and some in a negative state of electricity. Dr. Franklin, much about the same time, made the like discovery in America. This circumstance, together with our author's constant defence of the doctor's hypothesis, induced that excellent philosopher, immediately on his arrival in England, to pay Mr. Canton a visit, and gave rise to a friendship which ever after continued without interruption or diminution. On November 14, 1754, was read at the Royal Society, a letter to the right honourable the earl of Macclesfield, concerning some new electrical experiments. On St. Andrew's day, 1754, he was a second time elected a council of the Royal Society for the year ensuing. In the Lady's Diary for 1756, our author answered the prize question that had been proposed in the preceding year. The question was, "How can what we call the shooting of stars be best accounted for; what is the substance of this phenomenon; and in what state of the atmosphere doth it most frequently shew itself?" The solution, though anonymous, was so satisfactory to his friend, Mr. Thomas Simpson, who then conducted that work, that he sent Mr. Canton the prize, accompanied with a note, in which he said he was sure that he was not mistaken in the author of it, as no one besides, that he knew of, could have answered the question. Our philosopher's next communication to the public, was a letter in the Gentleman's Magazine for September 1759, on the electrical properties of the tourmalin, in which the laws of that wonderful stone are laid

[A] These canons, with an explication of the reasons of the rules, were afterwards given to the rev. Dr. Jennings, who was thankful for the permission of inserting them in his Introduction to the use of the globes.

down in a very concise and elegant manner. On Dec. 13, in the same year, was read, at the Royal Society, "An attempt to account for the regular diurnal variation of the horizontal magnetic needle; and also for its irregular variation at the time of an aurora borealis." A complete year's observations of the diurnal variations of the needle are annexed to the paper. On Nov. 5, 1761, our author communicated to the Royal Society an account of the transit of Venus, June 6, 1761, observed in Spital-square. Mr. Canton's next communication to the society, was a letter addressed to Dr. Benjamin Franklin, and read Feb. 4, 1762, containing some remarks on Mr. Delaval's electrical experiments. On Dec. 16, in the same year, another curious addition was made by him to philosophical knowledge, in a paper, intituled, Experiments to prove that water is not incompressible. These experiments are a complete refutation of the famous florentine experiment, which so many philosophers have mentioned as a proof of the incompressibility of water. On St. Andrew's day, 1763, our author was the third time elected one of the council of the Royal Society; and on Nov. 8, in the following year, were read, before that learned body, his farther Experiments and observations on the compressibility of water, and some other fluids. The establishment of this fact, in opposition to the received opinion, formed on the hasty decision of the florentine academy, was thought to be deserving of the society's gold medal. It was accordingly moved for in the council of 1764; and after several invidious delays, which terminated much to the honour [B] of Mr. Canton, it was presented to him Nov. 30, 1765.

The next communication of our ingenious author to the Royal Society, which we shall take notice of in this place, was on Dec. 22, 1768, being "An easy method of making a phosphorus, that will imbibe and emit light like the bolognian stone; with experiments and observations." When he first shewed to Dr. Franklin the instantaneous light acquired by some of this phosphorus from the near discharge of an electrified bottle, the doctor immediately exclaimed, "And God said, Let there be light, and there was light!" The dean and chapter of St. Paul's having, in a letter to the president, dated March 6, 1769, requested the opinion of the Royal Society relative to the best and most effectual method of fixing electrical conductors to preserve that cathedral from damage by lightning, Mr. Canton was one of the committee appointed to take the letter into consideration, and to report their opinion upon it. The gentlemen joined with him in this business were Dr. Watson, Dr. Franklin, Mr. Delaval, and Mr. Wilson. Their report was made on the 8th

[B] See the particulars in Biog. Brit. vol. iii. p. 219.

of June following; and the mode recommended by them has been carried into execution. This will probably contribute, in the most effectual manner, to preserve the noble fabric of St. Paul's from being injured by lightning. The last paper of our author's, which was read before the Royal Society, was on Dec. 21, 1769; and contained experiments to prove that the luminousness of the sea arises from the putrefaction of its animal substances. In the account now given of his communications to the public, we have chiefly confined ourselves to such as were the most important, and which threw new and distinguished light on various objects in the philosophical world. Besides these, he wrote a number of papers, both in earlier and in later life, which appeared in several different publications, and particularly in the *Gentleman's Magazine* [c]. We may add, that he was very particular with regard to the neatness and elegance of his apparatus; and that his address in conducting his experiments was remarkably conspicuous.

The close and sedentary life of Mr. Canton, arising from an unremitted attention to the duties of his profession, and to the prosecution of his philosophical enquiries and experiments, probably contributed to shorten his days. The disorder into which he fell, and which carried him off, was a dropsy. It was supposed, by his friend Dr. Milner, to be a dropsy in the thorax. His death was on March 22, 1772, in the 54th year of his age, to the great regret of his family, and of his literary and other acquaintance. Nor was his decease a small loss to the interests of knowledge; since from the time of life in which he died, and his happy and successful genius in philosophical pursuits, he might have been expected to have enriched the world of science with new discoveries. Mr. Canton was a man of very amiable character and manners. In conversation he was calm, mild, and rather sparing than redundant: what he did say was remarkably sensible and judicious. He had much pleasure in attending the meetings of the Royal Society, and some voluntary private societies of learned and intelligent persons, to which he belonged. By his wife, who survived him, he left several children. His eldest son, Mr. William Canton, succeeded him in the academy at Spital-square, which he carried on with great reputation; and he also pursued with advantage the same philosophical studies to which his ingenious and worthy father was so eminently devoted.

CANTWELL (ANDREW), physician, of the county of Tipperary, in Ireland, F. R. S. died the 11th of July 1764, acquired distinction by several publications of merit. The most known are: 1. Latin dissertations on medicine, on fevers, on the

[c] These are particularly pointed out in *Biog. Brit.* vol. iii. p. 221.

secretions. 2. New experiments on Mrs. Stephens's remedies. 3. History of a remedy for weakneses of the eyes. 4. Account of the small pox, 1758, 12mo. 5. Dissertation on inoculation.

CANUS, or CANO (SEBASTIAN), a Biscayan, companion of the famous Magellan in his maritime expeditions, passed, in company with him, about the year 1520, the straits to which that celebrated navigator gave his name. After the death of Magellan, he reached the isles of Sunda, from whence he proceeded to double the cape of Good Hope. He returned to Seville in 1522, after having made the circuit of the world by the east, in three years and four weeks. Charles V. gave him for his device a terrestrial globe, with these words: PRIMUS ME CIRCUMFEDISTI. Care must be taken not to confound him with James Canus, a Portuguese, who, in 1484, discovered the kingdom of Congo.

CANINIUS (ANGELUS), one of the most learned grammarians of the sixteenth century, was born in a village of Tuscany called Angiari: Thuanus places his death in the year 1557, and gives him the character of a good græcian and orientalist. He was preceptor to Andrew Dudithius, the famous hungarian bishop, that opposed the court of Rome at the council of Trent. Caninius wrote an excellent greek grammar. His other works are, Institutiones linguæ syriacæ assyriacæ atque thaludicæ, unâ cum æthiopicæ atque arabicæ collatione; quibus addita est ad calcem Novi Testamenti multorum locorum historica enarratio. De locis scripturæ hebraicis commentarius.

CAPACCIO (JULIO CESARE), was a person of reputation in the beginning of the xviith century. He was born in Campagna, in the kingdom of Naples, of a slender family, which was afterwards raised by Capaccio's merits. He studied at Naples, and letters agreeing very much with his genius, he made an extraordinary progress that way. He improved himself in philosophy, in the civil and canon law, and afterwards read over the poets and historians. Being a person of note for his learning and parts, he was made secretary to the town of Naples. He was one of those that had the greatest share in setting up the academy of the Otiosi. Francis de la Rovere, duke of Urbin, got him to take care of the education of the prince his son; and while he was employed in this business he wrote most of his works. He died in 1631. His works are, *Tratato de' l'impres. Il secretario, prediche quadrajecimali. Il principe. Historia puteolana. Historia napolitana, &c.*

CAPECIO (SCIPIO), of Naples, a latin poet of the sixteenth century, attempted to imitate Lucretius, in his poem of the Principles of things, Frankfort, 1631, 8vo. with tolerable success. Cardinal Bembo and Manucius placed this work on a
level

level with his model. An edition, with an Italian translation, was given in 8vo, at Venice, in 1754. He also composed elegies, epigrams, and a poem de Vate maximo, which Gessner, doubtless a great friend of the poet, equalled with the productions of antiquity.

CAPEL (ARTHUR, lord), possessed almost every virtue and accomplishment that could endear him to his friends in private, or gain him honour and respect in public life. He at his own expence raised several troops of horse for Charles I. which he commanded in person. He defended Colchester with invincible resolution; but when the garrison was forced to surrender, he yielded himself a prisoner, and was executed March 9, 1649, in violation of a promise of quarter given him by the parliament general. He behaved upon the scaffold with all the dignity of conscious virtue, and met death with the same intrepidity with which he had been accustomed to face the enemy.

CAPELL (EDWARD), a gentleman well known by his indefatigable attention to the works of Shakspeare, was born at Troston, near Bury, Suffolk, June 11, 1713, and received his education at the school of St. Edmund's Bury. In the dedication of his edition of Shakspeare, in 1768, to the duke of Grafton, he observes, that "his father and the grandfather of his grace were friends, and to the patronage of the deceased nobleman he owed the leisure which enabled him to bestow the attention of twenty years on that work." The office which his grace bestowed on Mr. Capell was that of deputy inspector of the plays, to which a salary is annexed of 200l. a year. So early as the year 1745, as Capell himself informs us, shocked at the licentiousness of Hanmer's plan, he first projected an edition of Shakspeare, of the strictest accuracy, to be collated and published, in due time, "*ex fide codicum*." He immediately proceeded to collect and compare the oldest and scarcest copies; noting the original excellencies and defects of the rarest quartos, and distinguishing the improvements or variations of the first, second, and third folios. But while all this mass of profound criticism was tempering in the forge, out comes, in defiance of all dull order, a self-armed Aristarchus, almost as lawless as any of his predecessors, vindicating his claim to public notice by his established reputation, the authoritative air of his notes, and the shrewd observations, as well as majesty, of his preface. His edition, however, was the effort of a poet, rather than of a critic; and Mr. Capell lay fortified and secure in his strong holds, entrenched in the black letter. Three years after (to use his own language) he "set out his own edition, in ten volumes, small octavo, with an introduction." There is not, among the various publications of the present literary æra, a more singular composition than that "Introduction." In style and manner it is more obsolete, and antique, than the age of which

which it treats. It is lord Herbert of Cherbury walking the new pavement in all the trappings of romance; but, like lord Herbert, it displays many valuable qualities accompanying this air of extravagance, much sound sense, and appropriate erudition. In the title-page of "Mr. William Shakspeare, his Comedies, Histories, and Tragedies," it was also announced and promulgated, Whereunto will be added, in some other volumes, notes, critical and explanatory, and a body of various readings entire. The Introduction likewise declared, that these "notes and various readings" would be accompanied with another work, disclosing the sources from which Shakspeare "drew the greater part of his knowledge in mythological and classical matters, his fable, his history, and even the seeming peculiarities of his language—to which," says Mr. Capell, "we have given for title, The school of Shakspeare." Nothing surely could be more properly conceived than such designs, nor have we ever met with any thing better grounded on the subject of "the learning of Shakspeare" than what may be found in the long note to this part of Mr. Capell's Introduction. It is more solid than even the popular essay on this topic. Such were the meditated achievements of the critical knight-errant, Edward Capell. But, alas! art is long, and life is short. Three-and-twenty years had elapsed, in collection, collation, compilation, and transcription, between the conception and production of his projected edition: and it then came, like human births, naked into the world, without notes or commentary, save the critical matter dispersed through the introduction, and a brief account of the origin of the fables of the several plays, and a table of the different editions. Certain quaintnesses of style, and peculiarities of printing and punctuation, attended the whole of this publication. The outline, however, was correct. The critic, with unremitting toil, proceeded in his undertaking. But while he was diving into the classics of Caxton, and working his way under ground, like the river Mole, in order to emerge with all his glories; while he was looking forward to his triumphs; certain other active spirits went to work upon his plan, and, digging out the promised treasures, laid them prematurely before the public, defeating the effect of our critic's discoveries by anticipation. Steevens, Malone, Farmer, Percy, Reed, and a whole host of literary ferrets, burrowed into every hole and corner of the warren of modern antiquity, and overran all the country, whose map had been delineated by Edward Capell. Such a contingency nearly staggered the steady and unshaken perseverance of our critic, at the very eve of the completion of his labours, and, as his editor informs us—for, alas! at the end of near forty years, the publication was posthumous, and the critic himself no more!—we

say

say then, as his editor relates, he was almost determined to lay the work wholly aside. He persevered, however (as we learn from the rev. editor, Mr. Collins), by the encouragement of some noble and worthy persons: and to such their encouragement, and his perseverance, the public was, in 1783, indebted for three large volumes in 4to [D], under the title of Notes and various readings of Shakspeare; together with the School of Shakspeare, or extracts from divers english books, that were in print in the author's time; evidently shewing from whence his several fables were taken, and some parcel of his dialogue. Also farther extracts, which contribute to a due understanding of his writings, or give a light to the history of his life, or to the dramatic history of his time. By Edw. Capell.

Besides the works already mentioned, Mr. Capell was the editor of a volume of ancient poems called "Prolusions;" and the alteration of Anthony and Cleopatra, as acted at Drury-Lane, in 1758. He died Jan. 24, 1781.

CAPELLA (MARCIANUS MINEUS FELIX), a latin poet, lived about the year 490 of the vulgar æra. He is thought to have been an African and proconsul. We have a poem of his, intitled *De nuptiis Philologiæ & Mercurii, & de septem artibus liberalibus*. Grotius, at the age of only 14 years, gave a good edition of this production, which does not rise above mediocrity, in 1599, in 8vo, with notes and corrections. He restored numberless corrupted passages, with a sagacity truly wonderful in a boy of his age.

CAPELLUS (LEWIS), an eminent french protestant and learned divine, was born at Sedan, a town in Champagne, about 1579. He was professor of divinity and of the oriental languages in the university of Saumur; and so very deeply skilled in the hebrew, that our learned bishop Hall calls him "*magnum hebraizantium oraculum in Gallia*," the great oracle of all that studied hebrew in France. He was the author of some very learned works; but is now chiefly memorable for the controversy he had with the younger Buxtorf concerning the antiquity of the hebrew points. Two opinions have prevailed concerning the true date and origin of these points; both of which have been very warmly espoused. The first is, that the points are coeval with the language, and were always in use among the Jews: the second, that the points were not known to the Jews before their dispersion from Jerusalem, but invented afterwards by modern rabbis to prevent the language, which was every day decaying, from being utterly lost; viz. that they were invented by the

[D] It may be proper just to mention, that a charge has been brought, by the reverend editor, of 'a regular system of plagiarism' against the editors of Shak-

speare; of which a full and candid detail may be seen in the Monthly Review, vol. xlix. p. 485.

Masoreth Jews of Tiberias, about 600 years after Christ.— This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatise, intituled, *Arcanum punctuationis revelatum*, &c. which work, being printed in Holland, caused a great clamour among the protestants, as if it had a tendency to hurt their cause. Meantime it is certain, that Luther, Calvin, Zuinglius, and others, had espoused the same notion, as well as the Scaligers, Casaubons, Erpenius, Salmasius, Grotius, and the Heinsii: and therefore it could not be said, that Capellus introduced any novelty, but only better and more solidly established an opinion, which had been approved of by the most learned and judicious protestants. But the true reason why the german protestants in general so warmly opposed Capellus's opinion, was, because they had been accustomed to follow that of the two Buxtorfs, whom they considered as oracles in hebrew learning. Buxtorf the father had written a little treatise in defence of the antiquity of the points: and as Buxtorf's credit was justly great among them, they chose rather to rely upon his authority, than to examine his arguments, in so abstruse an enquiry. Buxtorf the son wrote against Capellus, and maintained his father's opinion. Capellus however has been generally supposed to have put the matter beyond any farther dispute; on which account his scholars Bochart, Grotius, Spanheim, Vossius, Dailé, and almost all the learned in hebrew since, have come very readily into his opinion.

Capellus composed another work, intituled, *Critica Sacra*; which so highly displeased the protestants, that they hindered the impression of it; till John Capellus, who was his son, and afterwards turned papist, got leave of the king to print it at Paris in 1650. This work is nothing else but a collection of various readings and errors, which he thought were crept into the copies of the bible, through the fault of the transcribers: it must have been, however, a work of prodigious labour, since the author acknowledges, that he had been 36 years about it. The younger Buxtorf wrote a learned answer to it, and some english protestants have also appeared against it: but Grotius, on the other side, very much commends this critique in an epistle to the author; where he tells him, among other things, to be content with the judicious approbation of a few, rather than the blind applause of many readers. *Contentus esto*, says he, *magnis potius quam multis laudatoribus*.

Capellus died at Saumur in 1658, aged almost 80; having made an abridgement of his life in his work "*De gente Capellorum*."

CAPORALI (CESAR), native of Perusa, was governor of Atri in the kingdom of Naples, and died at Castiglione near Perusa in 1601. His vivacity, good humour and manner of
turning

turning every thing into pleasantry, occasioned his company to be much sought after. He has acquired considerable reputation by some burlesque poems printed in 1656, in 12mo. He likewise wrote a couple of comedies.

CAPPERONIER (CLAUDE), a learned Frenchman, was born at Montdidier in Picardy, 1671; put by his parents to the trade of a tanner; but, at his moments of leisure, learned of himself the elements of the latin tongue. An uncle, a benedictine of an abbey, observing his inclination for books, prevailed on his parents to let him pursue it. Accordingly, having gone through his school-learning at Montdidier and Amiens, he went to Paris in 1688; and applied himself with such ardour to the greek, as soon to become eminent for his skill in that language. However, he never separated from this the study of the latin tongue, as deeming justly, that they would with more advantage be cultivated together. The university of Basil offered him the chair of professor extraordinary in the greek language, with great advantages and privileges; but it is not said whether or not he accepted it. In 1710 he undertook the education of the three sons of M. Crozat; for which he had a pension of 100 pistoles settled on him for life. In 1722 he was made professor of greek in the college royal; and in 1744 he died at Paris at M. Crozat's, with whom he had lived since 1710 [E].

CARACCI (LEWIS, AUGUSTINE, and HANNIBAL), celebrated painters of the Lombard school, all of Bologna, in Italy. Lewis Caracci was born in 1555, and was cousin german to Augustine and Hannibal, who were brothers. He discovered but an indifferent genius for painting under his first master, Prospero Fontana; who therefore dissuaded him from pursuing it any farther, and treated him so roughly that Lewis left his school. However, he was determined to supply the defects of nature by art; and henceforward had recourse to no other master but the works of the great painters. He went to Venice, where the famous Tintoret, seeing something of his doing, encouraged him to proceed in his profession, and foretold, that he should some time be one of the first in it. This prophetic applause animated him in his resolutions to acquire a mastery in his art; and he travelled about to study the works of those who had excelled in it. He studied Titian's, Tintoret's, and Paulo Veronese's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correg-

[E] He gave some public specimens of his uncommon learning, by publishing, 1. an edition of Quintiliani institutiones oratoriae, Paris, 1725, folio, dedicated to Lewis XIV. who rewarded the editor with a pension of 800 livres. 2. After his death an edition of the Ancient latin rhetors, at

Straßbourg, 1756, 4to. 3. He left in manuscript *Observationes philologicae*, or Emendations of passages in ancient greek and latin authors, which (it is said) would make some quartos. 4. In MS. also, A treatise of the ancient pronunciation of the greek language.

gio's manner touched him most sensibly, and he followed it ever after. He excelled in design and colouring; and had a peculiar gracefulness and candour.

Augustine Caracci was born in 1557, and Hannibal in 1560. Their father, though a taylor by trade, was yet very careful to give his sons a liberal education. Augustine was begun to be bred a scholar; but his genius leading him to arts, he was afterwards put to a goldsmith. He quitted this profession in a little time, and then gave himself up to every thing that pleased his fancy. He first put himself under the tuition of his cousin Lewis; and became a very good designer and painter. He gained some knowledge likewise of all the parts of the mathematics, natural philosophy, rhetoric, music, and most of the liberal arts and sciences. He was also a tolerable poet, and very accomplished in many other respects. Though painting was the profession he always stuck to, yet it was often interrupted by his pursuits in the art of engraving, which he learnt of Cornelius Cort, and in which he surpassed all the masters of his time.

Hannibal Caracci in the mean time was a disciple of Lewis, as well as his brother Augustine; but never deviated from his art, though he wandered through all those places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had so prodigious a memory, that whatever he had once seen, he never failed to retain and make his own. Thus at Parma, he acquired the sweetness and purity of Coreggio; at Venice, the strength and distribution of colours of Titian; at Rome, the correctness of design and beautiful forms of the antique: and by his wonderful performances in the Farnese palace, he soon made it appear, that all the several perfections of the most eminent masters, his predecessors, were united in himself alone.

At length these three painters, having made all the advantages they could by observation and practice, formed a plan of association, and continued henceforward almost always together. Lewis communicated his discoveries freely to his cousins; and proposed to them that they should unite their sentiments and their manner, and act as it were in confederacy. The proposal was accepted: they performed several things in several places; and, finding their credit to increase, they laid the foundation of that celebrated school, which ever since has gone by the name of the Caracci's academy. Hither all the young students, who had a view of becoming masters, resorted to be instructed in the rudiments of painting: and here the Caracci taught freely and without reserve to all that came. Lewis's charge was to make a collection of antique statues, and bas-reliefs. They had designs of the best masters, and a collection of curious books on all subjects relating to their art: and they had a skilful anatomist
always

always ready to teach what belonged to the knitting and motion of the muscles, &c. There were often disputations in the academy; and not only painters but men of learning proposed questions, which were always decided by Lewis. Every body was well received; and though stated hours were allotted to treat of different matters, yet improvements might be made at all hours by the antiquities and the designs which were to be seen.

The fame of the Caracci reaching Rome, the cardinal Farnese sent for Hannibal thither, to paint the gallery of his palace.—Hannibal was the more willing to go, because he had a great desire to see Raphael's works, with the antique statues and bas-reliefs. The gusto, which he took there from the ancient sculpture, made him change his bolognian manner for one more learned, but less natural in the design and in the colouring.—Augustine followed Hannibal, to assist him in his undertaking of the Farnese gallery; but the brothers not rightly agreeing, the cardinal sent Augustine to the court of the duke of Parma, in whose service he died in 1602, being only 45 years of age. His most celebrated piece of painting is that of the communion of St. Jerom, in Bologna: "a piece," says a conseiller, "so complete in all its parts, that it was much to be lamented, the excellent author should withdraw himself from the practice of an art, in which his abilities were so very extraordinary, to follow the inferior profession of a graver." Augustine had a natural son, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himself with so much success to the study of all the capital pieces in Rome, that it is thought he would have surpassed even Hannibal himself, if he had lived; but he died at the age of 35, in 1618.

Meanwhile, Hannibal continued working in the Farnese gallery at Rome; and, after inconceivable pains and care, finished the paintings in the perfection they are in at present. He hoped that the cardinal would have rewarded him in some proportion to the excellence of his work, and to the time it took him up, which was eight years; but he was disappointed. The cardinal, influenced by an ignorant Spaniard his domestic, gave him but a little above 200 pounds, though it is certain he deserved more than twice as many thousands. When the money was brought him, he was so surprised at the injustice done him, that he could not speak a word to the person who brought it. This confirmed him in a melancholy which his temper naturally inclined to, and made him resolve never more to touch his pencil; and this resolution he had undoubtedly kept, if his necessities had not compelled him to break it. It is said that his melancholy gained so much upon him that at certain times it deprived him of the right use of his senses. It did not, however, put a stop to his amours; and his debauches at Naples, whither he
had

had retired for the recovery of his health, brought a distemper upon him, of which he died at 49 years of age. As in his life he had imitated Raphael in his works, so he seems to have copied that great master in the cause and manner of his death. His veneration for Raphael was indeed so great, that it was his death-bed request to be buried in the same tomb with him; which was accordingly done in the pantheon or rotunda at Rome. There are extant several prints of the blessed Virgin, and of other subjects, etched by the hand of this incomparable artist. He is said to have been a friendly, plain, honest, and open-hearted man; very communicative to his scholars, and so extremely kind to them, that he generally kept his money in the same box with his colours, where they might have recourse to either as they had occasion.

While Hannibal Caracci worked at Rome, Lewis was courted from all parts of Lombardy, especially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midst of these employments, Hannibal solicited him to come and assist him in the Farnese gallery; and so earnestly that he could not avoid complying with his request. He went to Rome; corrected several things in that gallery; painted a figure or two himself, and then returned to Bologna, where he died, 1619, aged 63.

Had the Caracci had no reputation of their own, yet the merit of their disciples, in the academy which they founded, would have rendered their name illustrious in succeeding times: among whom were Guido, Domenichino, Lanfranco, &c. &c.

CARACCIO (ANTHONY), a roman baron of the xviith century, acquired fame by his italian poems. Among his tragedies that of Il Corradino is distinguished above the rest, printed at Rome in 1694. He employed himself in a work of far greater importance; this was his Imperio vendicato, an epic poem in forty cantos, printed at Rome in 1695, 4to. The Italians place it immediately after Ariosto and Tasso; but persons of taste, while they admire the facility and abundance of the author, rank his poem far beneath the Orlando furioso and the Gierusalemme liberata.

CARAFI, the surname of Ahmed ben Edris, doctor of the sect of Malek, who died about the year 684 of the hegira. He is author of the book intituled Agiubat al sakherah an alilat al caferah: An answer to the questions and difficulties proposed by the jews and by the christians against mohammedanism. He also composed the following books: 1. Anvár al voruk, the coruscations of lightning. 2. Alikám si tamauz al fadva: Rules to be observed concerning the cartel of ransom, and of exchanges.

3. *Eftebfár fi ma yodrak belabfár*: Considerations on the things that are to be known by inspection and by the sight. All these books treat of the laws of mussulmanism. The author is likewise named Shehabeddin Abulabbas. Carafi is also the surname of Yahia ben Abdabrahman al t sfahani, who wrote a commentary on the poem of Ben Farah, intituled Mandhumah fil Hadith: Verses on the traditions or narrations that are ascribed to Mohammed. It was in the french king's library, number 1127.

CARAMUEL DE LOBKOVITSH (JOHN), a cistercian monk, born at Madrid, in 1606, was at first abbot of Melrose, in the Low Countries, then titular bishop of Missi; afterwards, by a singular turn, engineer and intendant of the fortifications in Bohemia, from having served as a soldier. The same capricious and inconstant humour, which made him lay laid down the crozier to take up the halberd, now led him from being engineer to become bishop again. He had successively the bishoprics of Konigsgratz, of Campano, and of Vigevano. In which last-mentioned town he died in 1682, aged 76. He was a man of the most unbounded mind, and of whom it was said, that he was endowed with genius to the eighth degree, with eloquence to the fifth, and with judgment to the second. He wrote several works of controversial theology; and a system of divinity in latin, 7 vols. folio.

CARAVAGIO (MICHAEL ANGELO AMERIGI DA). This famous man was born at Caravagio, a place in the Milanese, in the year 1569. His father was a mason by trade, and employed him in making paste for the fresco-painters in Milan. The habit of being constantly among painters, and seeing them work, begot in him a taste for that art. Without a teacher, without studying either antiques, or the masterpieces of the moderns, he became a great painter. He employed himself entirely in making portraits for four or five years. He found nature the surest guide in his art, and he followed her with a servile obedience. He painted solely after her, without any selection, the beautiful as well as the ordinary; and copied her very defects. On being once shewn some fine antique figures, "See," said he, pointing to the bystanders, "how many more models nature has given me than all your statues!" and went immediately into an alehouse, where he painted on the spot a gipsy who happened to be in the street, so as none could find any thing to correct in it.

It was difficult to be upon good terms with him. He was naturally quarrelsome, despised every one, and found no performances good but his own. A man of this temper could not be long without enemies. Some business that he had at Milan obliged him to leave this city, and make a journey to Venice, where he adopted Giorgioni's manner. His stay here was but

short, and he repaired to Rome. He was in such poor circumstances, that he was forced by necessity to work for Jusephino, who gave him fruit and flowers to paint. This department was not that wherein he excelled; he therefore left Jusephino, to go and paint large figures for Prospero, a painter of grotesque. Prospero everywhere sounded his praise, and made considerable profit by his works.

A picture, the gamester, that Caravaggio had painted, so highly pleased the cardinal del Monte, that, having bought it, he requested to see the artist, and kept him in his palace, where he caused him to paint several pieces for the pavilion in his garden.

All the walls of the work-room of Caravaggio were blackened, in order that the shades of objects might have no reflections, and all day long only one light entered it through the uppermost window. Thus he succeeded in giving his pictures that dimness and strength, which, at first sight, excelled and eclipsed all others. Even Rubens himself acknowledged Caravaggio to be his master in the clear-obscure. Caravaggio gave all his objects so striking and extraordinary a truth as could not be exceeded, and it was not possible to carry the natural any farther. But all these beauties disappeared in large compositions: his style was then hard and insupportable. He placed his figures all on the same plan, without gradation, without perspective; and his light to every object is uniformly the same.

All the painters of the time combined against Caravaggio; they objected to him that he had neither genius, nor propriety, nor grace, nor sagacity, and that he knew not how to make a good choice. True it is, that his figures are not noble. He used to paint the porters, who served him for models, without their heads, which he afterwards put on according to the saints, heroes, and other great personages they were to represent. The altar-pieces that he executed for churches and monasteries were obliged frequently to be taken down again from their places; this was particularly the case with a St. Matthias, who, instead of a haggard old fellow, looked like a jolly clown; and the death of the holy virgin, who had the appearance of a drunken bunter. But all these affronts were unable to correct him. At last, all the painters, following the stream of the fashion, imitated his example.

When Annibal Carracci came to Rome, Caravaggio was so forcibly struck with his colouring, that, in spite of his vanity, he exclaimed, "God be thanked, at last I have found one painter in my life time!"

Caravaggio used to say of his works, that the merit of every stroke of the pencil he made belonged to nature, and not to him. Without genius, without reading, without the study of

his art, she was his only assistant and guide. He was therefore usually called "The naturalist;" a name given likewise to all the painters who, like him, adhered slavishly to nature.

His surprisingly vindictive temper allowed him to gain but few friends, excepting Civali and Pomeranci. He lived in continual strife with Carraccio, and particularly with Jofehino. On the latter's refusing to fight with him, as he was not a knight, he took the resolution to go to Malta, and cause himself to be admitted cavaliero serviente, in order to compel Jofehino to give up all farther evasion. He killed a young man at Rome, with whom he quarrelled at tennis, and fled, though sorely wounded, to Zagaroles, to the duke Maria Colonna, from thence to Naples, and afterwards to Malta. As his reputation had now made its way into all parts, he was never permitted to be idle, especially at Malta, where he finished several pieces for the church of St. John and the grand master. The grand master made him a cavaliero serviente, presented him with a golden chain, and gave him two slaves for his attendants.

He affronted a knight of some consequence, and was therefore thrown into prison. He found means to escape by night, and went to Sicily; where not thinking himself safe, he proceeded to Naples. Here he chose to remain till the grand master, to whom he had sent as a present an Herodias with the head of St. John, should procure his pardon. But one day, as he was going out of his inn, he was attacked at the door, by armed people, and wounded in the face. Though severely smarting with the wound, he got immediately on board a felucca, and went to Rome, knowing that cardinal Gonzaga had obtained his pardon from the pope. On his landing from the vessel, he was seized upon by the Spanish guard, who took him for another cavalier, and carried him to prison, from whence he was not discharged till they had convinced themselves of their mistake. He now returned to the felucca, in order to fetch his baggage, but found it no longer there. Quite dejected under the pressure of so many misfortunes, he wandered about upon the shore, and at length, in the extreme heat of the sun, reached on foot the gate Porto Ercole, where his courage entirely forsook him; a violent fever ensued, of which he died, 1609, in the fortieth year of his age.

Caravagio's life was one continued series of misfortunes: he did not dare to go home to his country; on all hands he saw himself proscribed; he had scarcely a friend in the world, and died, quite destitute, on the common road. He usually went very ill clothed; he lived without the ordinary accommodations, in any alehouse that would harbour him; and, once, when he had not wherewith to pay his reckoning, he painted the sign for the alehouse, which, some time afterwards, was sold for a considerable

siderable sum. For many years the canvas of a portrait served him for a table-cloth at his dinner.

CARDAN (JEROM), an Italian of a most extraordinary genius, was born at Pavia, Sept. 24, 1501. As his mother was not married, she tried every method to procure an abortion, but without effect. She was three days in labour; and they were forced at last to cut the child from her. He was born with his head covered with black curled hair. When he was four years old, he was carried to Milan: his father was an advocate in that city. At the age of twenty he went to study at the university of Pavia, where, two years after, he explained Euclid. In 1524 he went to Padua; the same year was admitted to the degree of M. A. and in the end of the following year took the degree of M. D. He married about the end of 1531. For ten years before, his impotency hindered him from having knowledge of a woman, which was a great mortification to him. He attributed it to the evil influences of the planet under which he was born. When he enumerates, as he does in more places than one, the greatest misfortunes of his life, this ten years impotency is always one. At the age of thirty-three he became professor of mathematics at Milan. Two years after he was offered the place of professor of medicine at Pavia, which he refused, not seeing a likelihood of having his salary regularly paid. In 1539 he was admitted a member of the college of physicians at Milan; in 1543 he read public lectures in medicine in that city, and at Pavia the year following, but discontinued them because he could not obtain payment of his salary, and returned to Milan. In 1547, his friend Andrew Vesalius procured him from the king of Denmark an offer of a pension of 800 crowns and his table, which he tells us he refused on account of the coldness of the climate; and because, to be well received in that kingdom, he must have renounced the romish religion, in which he had been bred. In 1552 he went into Scotland, having been sent for by the archbishop of St. Andrew's, who had applied in vain to the french king's physicians, and afterwards to those of the emperor. This prelate, then forty years old, had been for ten years afflicted with a shortness of breath, which returned every eight days for the last two years. He began to recover from the moment that Cardan prescribed for him. Cardan took his leave of him at the end of six weeks and three days, leaving him prescriptions, which in two years wrought a complete cure. Cardan's journey to Scotland gave him an opportunity of visiting several countries. He crossed France in going thither, and returned through the Low Countries and Germany, along the banks of the Rhine. It was on this occasion he went to London, and calculated king Edward's nativity. This tour took up about ten months; after which, coming back to Milan, he

continued there till October 1552, and then went to Pavia, whence he was invited to Bologna in 1562. He taught in this last city till 1570, at which time he was thrown into prison; but some months after was sent to his own house: he was not restored to his full liberty, his house being assigned him for a prison; but he recovered it soon after. He left Bologna in 1571, and went to Rome, where he lived without any public employment. He was, however, admitted a member of the college of physicians, and received a pension from the pope. He died at Rome, September 21, 1575, according to Thuanus.

This account might be sufficient to shew the reader, that Cardan was of a very fickle temper; but he will have a much better idea of his singular and odd turn of mind, by examining what he himself tells us concerning his good and bad qualities. This ingenuousness is itself a proof that his mind was of a very particular cast. He informs us, that when he felt no pain naturally, he would excite that disagreeable sensation in himself, by biting his lips, and squeezing his fingers till he cried. He did this, he adds, to prevent a greater evil: for when he happened to be without pain, he felt such violent sallies of the imagination, and impressions on his brain, as were more insupportable than any bodily pain. He says elsewhere, that, in his greatest tortures of soul, he used to whip his legs with rods, and bite his left arm; and that it was a great relief to him to weep, but very often he could not. He was sometimes tempted to lay violent hands on himself, which he calls heroic love; and imagined that several other persons have been possessed with it, though they did not own it. Nothing gave him more pleasure, than to talk of things which made the whole company uneasy: he spoke on all subjects, in season and out of season; and was so fond of games of chance, as to spend whole days in them, to the great prejudice of his family and reputation; for he even staked his furniture and his wife's jewels. He observes, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue; and that one of the methods he took to earn a subsistence, was the making of almanacs. J. C. Scaliger affirms, that Cardan having fixed the time of his death, abstained from food [F], that his prediction might be fulfilled, and that his continuance to live might not discredit his art. Cardan wrote a great number of books; for

[F] Thuanus says, this was generally believed: "When he was within three days of threescore and fifteen years of age, he died in the very same year, and on the very day (the eleventh of the kalends of October) which he himself had foretold: it was generally thought that he hastened his end, by refusing sustenance, purposely that

he might not contradict his prediction." The like circumstance has been told of Robert Burton. Cardan's father, who was a doctor of medicine, and of civil and canon law, died in the same manner in 1524, having abstained from all sustenance for 9 days. His son tells us, that he had white eyes, and could see in the night time.

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the Lyons edition of his works printed in 1663, contains 10 vols. in folio. His poverty was one reason why he wrote so many treatises, the digressions and obscurity whereof puzzle the reader, who often finds in them what he did not expect to meet with: as for instance, in his arithmetic he introduces several discourses concerning the motion of the planets, the creation, and the tower of Babel; and in his logic he has inserted a judgment of historians and letter-writers. He owns that he made these digressions to fill up; his bargain with the booksellers being for so much a sheet: and he wrote as much for bread as for reputation. With regard to the obscurity of his writings, Naudæus alleges the following among other reasons for it: that Cardan imagined, that many things being familiar to him needed not to be expressed; and besides, the heat of his imagination and his extensive genius hurried him from one thing to another, without staying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof, that he was not always in his senses; that they can neither be imputed to a defect of memory, nor to artifice; and that the little relation there is between his several variations, proceeded from the different fits of madness with which he was seized.

CAREW (GEORGE), an eminent english gentleman, was son of George Carew, some time dean of Christ-church in Oxford, and originally descended from the Carews of Carew-castle in Pembrokeshire. He was born in Devonshire in 1557, and became a gentleman commoner of Broadgate's hall in Oxford, in 1572; but, taking more pleasure in military affairs than in literary pursuits, he quitted the university, without taking a degree; and went into Ireland, where he had a command given him against the earl of Desmond. Afterwards queen Elizabeth made him one of her council, and master of the ordnance there: in which last employment he behaved himself very bravely upon several occasions, as he did some years after in the voyage to Cadiz in Spain. At length, when Ireland was in a manner invaded with a domestic rebellion and a spanish army, he was made president of Munster for three years; when joining his forces with those of the earl of Thomond, he took several castles and strong-holds in those parts, and brought the earl of Desmond to his trial. After king James came to the crown, he was called home; and, in the first year of his reign, was constituted governor of the isle of Guernsey and Castle Cornet. In the third year of that king's reign he was advanced to the dignity of a baron (for he was already knighted), by the title of lord Carew of Clopton; having before married Joyce the daughter of William Clopton, of Clopton, esq. near Stratford upon Avon, in

Warwickshire. Afterwards he was made master of the ordnance throughout England, and one of the king's most honourable privy council : and at length, when Charles came to the crown, he was immediately made by him earl of Totness in Devonshire. He died in the Savoy, near London as it was then, in 1629 ; and his body was conveyed to Stratford upon Avon, in Warwickshire, to be interred.

It may truly be said of this gentleman, that he was a faithful subject, a valiant and prudent commander, an honest counsellor, a polite scholar, and a patron of learning. He wrote a work, intituled, "*Pacata Hibernia*, or the history of the late wars in Ireland ; which was published in folio at London, in 1633.

CAREW (THOMAS), was descended of the family of the Carews in Gloucestershire, and educated at Corpus Christi college, Oxford. On his return from his travels he was made gentleman of the privy-chamber and sewer in ordinary to Charles I. who always esteemed him as one of the most celebrated wits of his court. He was much respected by the poets of his time, particularly Ben Jonson and sir William Davenant. He died about 1639 ; leaving behind him several poems, and a masque called "*Cœlum Britannicum*," performed at Whitehall on Shrove-Tuesday night, Feb. 18, 1633, by the king's majesty, the duke of Lenox, the earls of Devonshire, Holland, Newport, &c. and several other young lords and noblemen's sons. Mr. Carew was assisted in the contrivance by Mr. Inigo Jones, the famous architect ; and all the songs were set to music by the celebrated Mr. Henry Lawes, gentleman of the king's chapel, and one of the private music to king Charles I.

CAREW (RICHARD), author of the "*Survey of Cornwall*," was the eldest son of Thomas Carew of East Anthony, esq. by Elizabeth Edgecombe, daughter of Richard Edgecombe, of Edgecombe, esq. both in the same county, and was born in 1555. When very young, he became a gentleman commoner of Christchurch college, Oxford ; and at fourteen years of age had the honour of disputing, extempore, with the afterwards famous sir Philip Sydney, in the presence of the earls of Leicester, Warwick, and other nobility. After spending three years at the university, he removed to the Middle Temple, where he resided the same length of time, and then travelled into foreign parts. Whilst he was in France, he applied himself diligently to the acquisition of the french language ; and, by reading and conversation, he gained a complete knowledge of it in three quarters of a year. Not long after his return to England, he married, in 1577, Juliana Arundel, of Trevice. In 1581, Mr. Carew was made justice of the peace, and in 1586 was appointed high-sheriff of the county of Cornwall ; about which time he was like-

likewise queen's deputy for the militia. In 1589 he was elected a member of the college of Antiquaries, a distinction to which he was entitled by his literary abilities and pursuits. What particularly engaged his attention was his native county, his Survey of which was published, in 4to, at London, in 1602. It has been twice reprinted, first in 1723, and next in 1769. Of this work Camden has spoken in high terms, and acknowledges his obligations to the author. In the present improved state of topographical knowledge, and since Dr. Borlase's excellent publications relative to the county of Cornwall, the value of Carew's Survey must have been greatly diminished. Mr. Gough remarks, that the history and monuments of this county were faintly touched by Carew; but it is added, that he was a person extremely capable of describing them, if the infancy of those studies at that time had afforded light and materials. Another work of our author was a translation from the Italian, intitled, "The examination of men's wits. In which, by discovering the variety of natures, is shewed for what profession each one is apt, and how far he shall profit therein." This was published at London, in 1594, and afterwards in 1604; and, though Richard Carew's name is prefixed to it, has been principally ascribed by some persons to his father. According to Wood, Carew wrote also, "The true and ready way to learn the Latin tongue," in answer to a query, whether the ordinary method of teaching the Latin by the rules of grammar, be the best mode of instructing youths in that language. This tract is involved in Mr. Samuel Hartlib's book upon the same subject, and with the same title. It is certain that Carew was a gentleman of considerable abilities and literature, and that he was held in great estimation by some of the most eminent scholars of his time. He was particularly intimate with Sir Henry Spelman, who extols him for his ingenuity, virtue, and learning. Amongst his neighbours, he was celebrated as the most excellent manager of bees in Cornwall. He died Nov. 6, 1620, and was buried with his ancestors, in St. Anthony's church, where a splendid monument, with a large inscription, in Latin, was erected to his memory. In an epigram written upon him, he was styled, "another Livy, another Maro, another Papirian." Such were the absurd and extravagant encomiums which the learned men of that age often bestowed upon each other.

CAREW (GEORGE), brother to the subject of the last article, and second son of Thomas Carew, esq. and Elizabeth his wife, was probably born at his father's seat at East Anthony, but in what particular year we are not able to ascertain. He was educated in the university of Oxford; after which he studied the law in the inns of court, and then travelled to foreign countries for

for farther improvement. On his return to his native country, he was called to the bar, and after some time was appointed secretary to sir Christopher Hatton, lord chancellor of England. This was by the especial recommendation of queen Elizabeth herself, who gave him a prothonotaryship in the chancery, and conferred upon him the honour of knighthood. In 1597 sir George Carew, who was then a master in chancery, was sent ambassador to the king of Poland. In the next reign he was one of the commissioners for treating with the Scotch concerning an union between the two kingdoms; after which he was appointed ambassador to the court of France, where he continued from the latter end of the year 1605 till 1609. During his residence in that country he was regarded by the french ministers as not well affected to their nation, and as giving a preference to the spanish interest. What reasons they had for this opinion, it is not at present easy to discover. Perhaps their disgust to him might arise from his not being very tractable in some points of his negotiation, and particularly in the demand of the debts due to the king his master. Whatever might be his political principles, it is certain that he sought the conversation of men of letters, and formed an intimacy with Thuanus, to whom he communicated an account of the transactions in Poland, whilst he was employed there, which was of great service to that admirable author in drawing up the 121st book of his history. After sir George Carew's return from France, he was advanced to the important post of master of the court of wards, which honourable situation he did not long live to enjoy; for it appears from a letter written by Thuanus to Camden, in the spring of 1613, that he was then lately deceased. In this letter Thuanus laments his death as a great misfortune to himself; for he considered sir George's friendship not only as a personal honour, but as very useful in his work, and especially in removing the calumnies and misrepresentations which might be raised of him in the court of England. Sir George Carew married Thomasine, daughter of sir Francis Godolphin, great grandfather of the lord treasurer Godolphin, and had by her two sons and three daughters.

When sir George Carew returned, in 1609, from his french embassy, he drew up, and addressed to James I. "A relation of the state of France, with the characters of Henry IV. and the principal persons of that court." The characters are drawn from personal knowledge and close observation, and might be of service to a general historian of that period. The composition is perspicuous and manly, and entirely free from the pedantry which prevailed in the reign of James I.; but this is the less surprising, as sir George Carew's taste had been formed in a better æra,
that

that of queen Elizabeth. The valuable tract we are speaking of lay for a long time in MS. till happily falling into the hands of the late earl of Hardwicke, it was communicated by him to Dr. Birch, who published it in 1749, at the end of his historical view of the negotiations between the courts of England, France, and Brussels, from 1592 to 1617. That intelligent and industrious writer justly observes, that it is a model, upon which ambassadors may form and digest their notions and representations; and the late celebrated poet, Mr. Gray, has spoken of it as an excellent performance.

CAREY (HARRY), a man distinguished by both poetry and music, but perhaps more so by a certain facetiousness, which made him agreeable to every body. He published, in 1720, a little collection of poems; and, in 1732, six cantatas, written and composed by himself. He also composed sundry songs for modern comedies, particularly those in the Provoked husband: he wrote a farce, called the Contrivances, in which were several little songs to very pretty airs of his own composition: he also made two or three little dramas for Goodman's-fields theatre, which were very favourably received. In 1729 he published, by subscription, his poems much enlarged: with the addition of one, intituled Namby Pamby, in which Ambrose Philips is ridiculed. Carey's talent, says his historian, lay in humour and unmalevolent satire: to ridicule the rant and bombast of modern tragedies he wrote one, to which he gave the strange title of Chrononhotonthologos, acted in 1734. He also wrote a farce, called The honest Yorkshireman. Carey was a thorough Englishman, and had an unsurmountable aversion to the italian opera and the singers in it: he wrote a burlesque opera on the subject of the Dragon of Wantley, and afterwards a sequel to it, intituled the Dragonefs; both which were esteemed a true burlesque upon the italian opera. His qualities being of the entertaining kind, he was led into more expences than his finances could bear, and thus was frequently in distress. His friends however were always ready to assist him by their little subscriptions to his works: and, encouraged by these, he republished, in 1740, all the songs he had ever composed, in a collection, intituled, The musical century, in 100 english ballads, &c. and, in 1743, his dramatic works, in a small volume 4to. He is also the author of the famous loyal ballad of God save great George our king, &c.

With all his mirth and good-humour, he seems to have been at times deeply affected with the malevolence of some of his own profession: who, for reasons that no one can guess at, were his enemies: and this, with the pressure of his circumstances, is supposed to have occasioned his untimely end; for, about

1744, in a fit of desperation he laid violent hands on himself, and, at his house in Warner-street, Cold-bath-fields, put a period to a life, which, says his historian, had been led without reproach. It is to be noted, and it is somewhat singular in such a character, that in all his songs and poems on wine, love, and such kind of subjects, he seems to have manifested an inviolable regard for decency and good manners.

His son, George Savile Carey (who was bred to the profession of a printer, and was one season at least on the stage at Covent-Garden), is author of a lecture on Mimicry, which he delivered with some success, and of several light dramatic performances.

CARLETON (Sir DUDLEY), son of Anthony Carleton, esq. of Baldwin Brightwell, in Oxfordshire, was born there in 1573, and was bred in Christ-church college in Oxford. He travelled to complete his education; and, after his return, attended sir Ralph Winwood into the Low Countries, in the quality of a secretary; where he was very active when king James resigned the cautionary towns to the States. Here he added so great experience to his learning, that the king employed him afterwards for 20 years together, as ambassador in Venice, Savoy, and the United Provinces. He was sent ambassador extraordinary, at two several times, to Lewis XIII. and in the same capacity, likewise, to the United Provinces. In the second of Charles I. he was created baron of Imbercourt in Surrey; and the next year sent into Holland with the garter and the ensigns of that order to Henry prince of Orange. Two years afterwards he was created viscount Dorchester, in Oxfordshire; and appointed one of his majesty's principal secretaries of state. In this office he continued till his death, which happened in 1631. He died at his house in Westminster, and was buried in the abbey; where, soon after, a monument of black and white marble was erected to his memory.

He was a person that understood several languages well; as also the laws, conditions, and manners of most states in Europe. He lived in times when men imagined to themselves some unknown bliss from untried governments; when public clamours were loud, and dissensions high; and, by way of mitigating all such restlessness of spirit, he used frequently to say, that "there will be mistakes in divinity while men preach, and errors in government while men govern [G]."

CARLE-

[G] His writings according to Wood, are as follow: 1. Balance, pour peser en tout equité & droiture la harangue faite n'aguères en l'assemblée des illustres & puissans seigneurs les estats generaux des Provinces Unies, &c. printed 1618, 4to.

2. Harangue faite au conseil de Mess. les Estats generaux, touchant le discord & les troubles de l'eglise et la police, causés par la doctrine d'Arminius, 1617, printed with the former. 3. Various letters in the Cabala, fol. 1663. 4. Various letters

CARLETON (GEORGE), a learned english bishop, was born at Norham in Northumberland. He was chiefly maintained during his studies, both at school and at Edmund-hall in Oxford, by the very eminent Bernard Gilpin, styled the northern apostle. In Feb. 1580, he took his degree of B. A. and the same year was elected probationer fellow of Merton college; in which society he remained about five years, esteemed both as an orator and poet. He became M. A. and B. and D. D. and in 1617 was elected bishop of Llandaff. The ensuing year he was sent by James I. with three other english divines, and one from Scotland, to the synod of Dort, where he stood up in favour of episcopacy. At his return he was translated to the see of Chichester in 1619. He died in May 1628, aged 69. He was a bitter enemy to the papists, and in the point of predestination a rigid calvinist [H].

CARLINI, (AGOSTINO R. A.) and keeper of the royal academy of London. He was a native of Genoa; came early in life to England, and was an artist of great celebrity for the skill

to George duke of Bucks, in Cabala, or mysteries of state, 1654, 4to. 5. Several french and latin letters to the learned Ger. Vossius, printed in Ger. Vossii, & clarorum virorum ad eum epistolae, London, 1690, folio, published by P. Colomesius. 6. Several speeches in parliament, anno 1626; some of which may be seen in the first vol. of Rushworth's collection. Besides these, he left in MS. 1. Memoirs for dispatches of political affairs relating to Holland and England, anno 1618; with several propositions made to the states. 2. Particular observations of the military affairs in the Palatinate and the Low Countries, 1621, 1622. 3. Letters relating to state affairs, written to the king and viscount Rochester, from Venice, anno 1613. 4. Letters from and to Sir Dudley Carleton, knight, during his embassy in Holland, from Jan. 1616 to Dec. 1620; with a judicious historical preface (printed at the expence of the late earl of Hardwicke, for private use, in 1757, and again in 1775), 4to. 5. A letter to the earl of Salisbury, printed in Howard's collection. Lloyd's State worthies. Anecdotes of Bowyer.

[H] He wrote, 1. Heroici Characteres. 2. Tithes examined, and proved to be due to the clergy by a divine right. 3. Jurisdiction regal, episcopal, papal: wherein is declared how the pope had intruded upon the jurisdiction of temporal princes, and of the church, &c. 4. Consensus ecclesiae catholicae contra Tridentinosde scripturis, ecclesia, inde, et gratia, &c. 5. A

thankful remembrance of God's mercy, in an historical collection of the great and merciful deliverances of the church and state of England, since the gospel beganne here to flourish, from the beginning of queene Elizabeth. 6. Short directions to know the true church. 7. Oration made at the Hague, before the prince of Orange, and the assembly of the states general. 8. Astrologimania; or, the madness of astrologers; or, an examination of sir Christopher Heydon's book, intituled, A defence of judiciary astrology. 9. Examination of those things, wherein the author of the late appeal [Richard Montague, afterwards bishop of Chichester] holdeth the doctrine of pelagians and arminians to be the doctrines of the church of England. 10. A joint attestation avowing that the discipline of the church of England was not impeached by the synod of Dort. 11. Vita Bernardi Gilpini, viri sanctissimi, famaque apud Anglos aequolunares celeberrimi. It was also published in english, under this title, The life of Bernard Gilpin, a man most holy and renowned among the northern English. 12. Testimony concerning the presbyterian discipline in the Low Countries, and episcopal government in England. 13. Latin letter to Mr. Camden, containing some notes and observations on his Britannia. 14. Several sermons. He had also a hand in the dutch annotations, and in the new translation of the Bible, undertaken by order of the synod of Dort, but not completed and published til 1637. Biog. Brit.

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and grace with which he executed drapery. He died the 14th of August 1790.

CARLONE (JOHN), a painter of Genoa; born in 1590, died at Milan in 1630, at the age of 40, excelled in the art of foreshortening. Every thing that came from his pencil was great, strong, and correct. The cieling of the Annonciada at Genoa, representing the history of the virgin, is a very fine piece. John Baptist, his brother, finished those works which he left imperfect. This family has produced several other painters and sculptors.

CARMATH and CARMATHI, the name of a famous impostor, who, according to some historians, was a native of Hamadan Carmath, a village dependent on the city of Cusa, from whence he derived his name. Other historians pretend that this surname was given him, because he was dwarfish and deformed, as the word *carmath* signifies in the arabic tongue. He was the author of a sect which overthrew all the foundations of mussulmanism; which, however, made such great progress in the states of the kalifs, that they were almost entirely infected with it in a very short time. This man began to appear in the year of the hegira 278, of Christ 891; and his followers, named by the Arabs Carameth and Caramethah, were regarded by the mussulmans, not as sectaries, but as profligates and atheists. Carmath, their prophet, was a person of great austerity of life; and said that God had commanded him to pray, not five times, with the mussulmans, but fifty times a day. He established this practice among his followers, who neglected their business to comply with it. Khondenir writes that this sect agrees with that of Ishmael. They ate many things forbidden by the mussulman law, and believed that the angels were their guides in all their actions, and that the dæmons or ghosts are their enemies. Great troubles arose from the opposition that was made to this sect. Nuairi has given a long detail of whatever relates to the carmathians in the third volume of his history. The sect declined by degrees; for, the baridians having extirpated them in Arabia; those who sprung up afterwards in Aleppo and elsewhere were of no great consequence.

CARMICHAEL (GERRHOM, M. A). He was born at Glasgow in 1682, and educated in the university of that city, where he took his degrees, and was ordained minister at Monimail in Fifeshire. In 1722 he was promoted to be professor of moral philosophy in the university of Glasgow; and for the use of his students wrote some learned notes on *Puffendorpii de officiis hominis*. He intended to have published a system of moral philosophy on a new plan, but did not live to see it completed; for he died at Glasgow in 1738, aged 56.

CARMICHAEL (FREDERICK, A. M). He was son of the
above,

above, and born at Monimail in 1708. He received his education in the Marischal college, Aberdeen, where he took his degrees, and was ordained minister at Monimail in 1737, on the presentation of the earl of Leven. In 1743 he was translated to Inveresk, and in 1747 he was made choice of to be one of the ministers of Edinburgh, having previously declined an offer made him of the divinity chair in the Marischal college, Aberdeen. In 1751 he was seized with a fever, which put an end to his life, aged 45. He has left one volume of sermons, which in justness of sentiment and elegance of expression are equal to the best discourses in the english language.

CARNEADES, a celebrated greek philosopher, was a native of Cyrene in Africa. He founded the third academy, which, properly speaking, differed not from the second; for, excepting some mitigations, which served only for a blind, he was as strenuous a defender of the uncertainty of human knowledge as Arcefilaus, the founder of the second. He was so intent on study that he neglected to cut his nails, and let his hair grow. He was so unwilling to leave his studies, that he not only avoided all entertainments, but forgot even to eat at his own table: his maid servant Melissa, who was also his concubine, was obliged to put the victuals into his hand. Valerius Maximus tells us, his concubine's care was divided between the fear of interrupting his meditation, and that of letting him starve. He was an antagonist of the stoics, and pitched upon Chrysippus, one of the most celebrated philosophers of their sect, for his adversary; and was so solicitous to get the victory, that, when he was preparing for the combat, he took a dose of hellebore, to clear his brain and increase the warmth of his imagination. The power of his eloquence was dreaded even by a roman senate. The Athenians being condemned by the Romans to pay a fine of five hundred talents, for plundering the city of Oropus, sent ambassadors to Rome, who got the fine mitigated to one hundred talents. Carneades the academic, Diogenes the stoic, and Critolaus the peripatetic, were charged with this embassy. Before they had an audience of the senate, they harangued to great multitudes in different parts of the city. Carneades's eloquence was distinguished from that of the others by its strength and rapidity. Cato the elder made a motion in the senate, that these ambassadors should be immediately sent back, because it was very difficult to discern the truth through the arguments of Carneades. The athenian ambassadors (said many of the senators) were sent rather to force us to comply with their demands than to solicit them by persuasion: meaning, that it was impossible to resist the power of that eloquence with which Carneades addressed himself to them. According to Plutarch, the youths at Rome were so charmed by the fine orations of this philosopher, that

that they forsook their diversions and other exercises, and were carried with a kind of madness to philosophy; the humour of philosophising spreading like enthusiasm. This grieved Cato, who was afraid that for the future the roman youth would prefer books to arms. He blamed the conduct of the senate, for having suffered the ambassadors to continue so long among them without an answer, who were able to persuade them to any thing. Cato was particularly afraid of the subtlety of wit and strength of argument with which Carneades maintained either side of the question. Carneades harangued in favour of justice one day, and the next day against it, to the admiration of all who heard him; among whom were Galba and Cato, the greatest orators of Rome. This was his element: he delighted in demolishing his own work; because all served in the end to confirm his grand principle, that there are only probabilities or resemblances of truth in the mind of man; so that of two things directly opposite, either may be chosen indifferently. Quintilian very judiciously remarks, that though Carneades argued in favour of injustice, yet he acted himself according to the strict rules of justice. The following maxim of Carneades is truly admirable: "If a man privately knew that his enemy, or any other person, whose death might be of advantage to him, would come to sit down on grass in which there lurked an asp, he ought to give him notice of it, though it were in the power of no person whatsoever to blame him for being silent."

It is thought that Carneades would have left his school to his disciple Mentor, if they had not quarrelled. The philosopher found Mentor in bed with his concubine Melissa. He did not then dispute on probability and incomprehensibility: he was altogether like another man: he looked upon the thing as certain, and comprehended perfectly well what his eyes told him of the infidelity of his concubine and disciple, and broke with Mentor; whose crime was most infamous. He was the favourite scholar of Carneades, and had free access to his house as if he had been his son. Carneades, according to some, lived to be fourscore and five years old: others make him to be ninety. His death is placed in the fourth year of the hundred and sixty-second olympiad. Plutarch has preserved the following apophthegm of Carneades: "Princes learn nothing well but riding: for their masters flatter them, and those who wrestle with them suffer themselves to be thrown: but a horse considers not whether a private man or a prince, a poor man or a rich, be on his back; and if his rider cannot rule him, he throws him."

CARO (HANNIBAL), a very celebrated italian poet and orator, was born at Civita Nuova, in 1507; and afterwards removed to Rome, where he became secretary to some bishops.

Soon

Soon distinguishing himself by his uncommon parts and learning, he was preferred to the same office, first under the duke of Parma, and afterwards under the cardinal of Farnese. Then he was made a knight of the order of Malta, and began to acquire a vast reputation by his works. He translated Virgil's *Æneid* into his own language, very delicately and very faithfully: in short, with such purity of style, and propriety of expression, that the best judges did not suppose him to have fallen the least short of his original. He translated also Aristotle's *Rhetoric*, which was published at Venice in 1570, and two Orations of Gregory Nazianzen, with a discourse of Cyprian. He wrote a comedy, which Balzac has spoke well of; and a miscellany of his original poems was printed at Venice in 1584. His sonnets have been deservedly admired; and so has a poem, which, by order of the cardinal of Farnese, he wrote in honour of the royal house of France. Castelvetro wrote a critique upon this, and took an occasion to decry Caro's abilities and taste; but several academies in Italy, particularly that of Banchi at Rome, stood up in his defence, and maintained the credit both of the author and his poem, against the ill-natured cavils of Castelvetro. Caro died at Rome in 1566, and was buried in the church of St. Laurence of Damascus, where his tomb is still to be seen.

CARPENTER (NATHANAEL), B. D. and dean, of the kingdom of Ireland, son of John Carpenter rector of Hatherley in the county of Devon. He was educated at Oxford, being admitted in Edmond's-hall, and in the year 1607 elected fellow of Exeter-college. He was a man of considerable parts; for the improvement of which his industry was by no means wanting, which made him eminent in several branches of learning, as mathematics, physics, poetry, geography and divinity. He died at Dublin in 1635. His works are: 1. *Philosophia Libera triplici exercitationum decade proposita*, in which the author justifies the going off from antient errors in philosophy, though never so strongly recommended by authority, and rallies those philosophers who idolized Aristotle, and took all his notions upon content. 2. *Geography delineated forth in two books*, containing the sphaerical and topical parts thereof: in the latter part of this treatise he pretends to prove, that people born in a hilly country are for the most part more martial and generous than those in the champain; but whether the mountains of his own Devonshire might not pre-engage his philosophy to this fancy, is a question. He likewise published a small volume, intituled *Achitophel*, or, the picture of a wicked politician, in three parts. Lastly, this author wrote a treatise of optics, which, had it been correctly printed, would have been a valuable piece. The author of *Athenæ Oxonienses* gives this character of him: That

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for his natural endowments of knowledge, reason, judgment and wisdom, he seemed to have but few equals.

CARPENTIER (PETER), prior of Doncheri, born at Charleville in 1697, entered early into the congregation of St. Maur, where he acquired great esteem for his learning; but being presented to a rich benefice by the abbé de Pomponne, and patronized by the ministry, he went into the order of Cluni. He passed his time at Paris without attaching himself to any religious house, cultivating literature and rummaging into archives and libraries. He died in Dec. 1767, aged 70. He is partly author of the edition of the glossary of Du Cange, 6 vols. folio. He also wrote *Alphabetum tyronianum*, fol. 1747.

CARPOCRATES, or CARPOCRAS, a famous heretic of the second century, was originally a platonic philosopher, and a native of Ægypt. He broached his notions at Alexandria about the year 130, reviving and improving upon the opinions of Simon Magus, Menander, Saturnius and other impious gnostics; Marcellina, who ruined so many at Rome, was of this sect. After some time his followers took the general name of gnostics.

CARRERA (PETER), a priest of Sicily, very expert in the game of chess, published a curious italian treatise on that subject in 1617, 4to. He also wrote a history of Catana in italian, 1639 and 1641, 2 vols. in folio. He died at Messina in 1647, aged 76.

CARSTARES (WILLIAM), an ingenious scots divine, descended from an antient family in Fife, and born at Cathcart near Glasgow in 1649; who, though his political character was little known, was confidential secretary to William III. during his whole reign. Being of an enterprising disposition, and the times being turbulent, he was sent by his father to finish his studies at Utrecht, where his thorough knowledge of the affairs of his country introduced him to the prince of Orange; with whom he so far ingratiated himself, that nothing of consequence relating to Great Britain was transacted at the dutch court, with which he was not intrusted. Bishop Burnet observes, that when he returned to his native country he had all the prince of Orange's secrets in his breast. He had a share in what was called the Rychouse plot, so far as it related to the obtaining a free parliament, a redress of public grievances, and the exclusion of the duke of York; and, on the discovery of the conspiracy, was thrown into prison. Refusing to make any confession, he was sent down to Scotland, where the practice of extorting confession by torture still subsisted; which he endured without complying, until a milder course being taken, he was deluded by solemn assurances, most shamefully violated by the ministry of that kingdom. After his release he retired to Holland,

land, where the prince of Orange appointed him his chaplain, and procured him to be elected minister of the english congregation at Leyden. He came to England with the prince at the Revolution, when the new king appointed him his chaplain for Scotland, annexing the whole revenue of the chapel royal to that office: but insisting on his residence here and attendance on his person; nothing of consequence relating to the settlement of Scotland was carried on, without private consultation with him. Mr. Carstares's connection with public business ceased, in great measure, on king William's death; but queen Anne, without any solicitation, continued his appointment as her chaplain for Scotland: after which he retired from court, was chosen principal of the college at Edinburgh, and called to be one of the ministers of that city. Both these duties he discharged with great diligence and integrity; and his influence in the church enabled him to be of singular service in promoting the union between the two kingdoms. He died in 1715, and in 1774 his state papers and letters with his life were published in one volume 4to. by Dr. McCormick.

CARTE (THOMAS), a very learned english historian, was born at Clifton, in Warwickshire; at which place his father, the rev. Samuel Carte, at that time resided as vicar; and was baptized there by immersion, on April 23, 1686. If this account be exact, his progress in grammatical learning must have been very rapid and extraordinary; for it appears that he was admitted a member of University college, in Oxford, and matriculated on July 4, 1698, having then not long entered into the 13th year of his age. He took his degree of B. A. Jan. 1702; after which he was incorporated at Cambridge, where he became M. A. in 1706. In due time he entered into orders, and was appointed reader of the abbey church at Bath; where he preached a sermon on Jan. 30, 1714, in which he took occasion to vindicate Charles I. from aspersions with regard to the irish rebellion. The dispute gave rise to our historian's first publication, intituled, *The irish massacre set in a clear light, &c.* Upon the accession of George I. Mr. Carte's principles not permitting him to take the oaths to the new government, he assumed a lay habit. What particular concern he had in the rebellion of 1715 does not appear; but that he had some degree of guilt in this respect, or, at least, that he was strongly suspected of it by administration, is evident, from the king's troops having orders to discover and apprehend him. He had the good fortune to elude their search, by concealing himself at Colehill, Warwickshire, in the house of a clergyman. Mr. Carte himself officiated for a time as curate of the same place; after which, he was some time secretary to bishop Atterbury. This connexion threw him into fresh difficulties: so deeply was he thought to be engaged in the

conspiracy ascribed to that eminent prelate, that a charge of high treason was brought against him; and a proclamation was issued, Aug. 13, 1722, offering a reward of 1000*l.* for seizing his person. He was again successful in making his escape, and fled into France, where he resided several years, under the borrowed name of Philips. Whilst Mr. Carte continued in that country, he was introduced to the principal men of learning and family, and gained access to the most eminent libraries, public and private, by which means he was enabled to collect large materials for illustrating an english edition of Thuanus. Whilst this grand work was carrying on, queen Caroline, whose regard to men of letters is well known, received such favourable impressions of Mr. Carte, that she obtained permission for his returning to England in security; which he did some time between the years 1728 and 1730. He had not long been restored to his own country, before he engaged in one of the most important of his works, The history of the life of James duke of Ormonde, from his birth in 1610, to his death in 1688. This work is extended to three volumes folio. The third volume, which was published first, came out in 1735, and the first and second volumes in 1736. From a letter of Mr. Carte's to Dr. Swift, dated Aug. 11, 1736, it appears that, in writing the life of the duke of Ormonde, he had availed himself of some instructions which he had derived from the dean [1]. In the same letter, he mentions his design of composing a general history of England; and finds great fault not only with Rapin de Thoyras, but with Rymer's *Fœdera*. His accusations of that noble collection are in several respects erroneous and groundless.

It is highly probable, that the success and popularity of Rapin's History gave considerable disgust to Mr. Carte and other gentlemen of the same principles, and suggested the scheme of a new undertaking. It is evident, from some letters written about this time to Dr. Z. Grey by our author, that he laid a great stress upon that part of his Life of the duke of Ormonde which vindicated Charles I. in his transactions with the earl of Glamorgan, and which brought a charge of forgery against that nobleman. In April 1738 Mr. Carte published, on a separate sheet, A general account of the necessary materials for a history of England, of the society and subscriptions proposed for defraying the expences of it, and the method in which he intended to proceed in carrying on the work. In the following October he had obtained subscriptions, or the promise of subscriptions,

[1] Lord Orrery, in a letter to Mr. Carte, from Dublin, writes to him in the following terms: "Your history is in great esteem here. All sides seem to like it. The dean of St. Patrick's honours you with his approbation. Any name after his could not add to your satisfaction. But I may say, the worthy and the wise are with you to a man, and you have me into the bargain."

to the amount of 600*l.* a year. Not long after, he was at Cambridge, collecting materials for his history, from the university and other libraries. Whilst he was thus employed, his headquarters were at Madingly, the seat of sir John Hinde Cotton, bart. whose large collection of old pamphlets and journals, published during the grand civil war between 1639 and 1660, he methodized, and procured to be bound in a great number of volumes. March 8, 1744, a cause in chancery was determined in his favour, against his brother Samuel and his sister Sarah, with regard to a doubt concerning their father's will. Not many weeks after, our author fell under the suspicions of administration, and was taken into custody, together with a Mr. Garth, at a time when the habeas corpus act was suspended, in consequence of some apprehended designs in favour of the pretender. It is certain that nothing material was discovered against him, for he was soon discharged out of custody, May 9, 1744. This event did not detract from his popularity, or prevent his receiving great encouragement in his historical design. July 18, the court of common-council of the city of London agreed to subscribe 50*l.* a year for seven years to Mr. Carte, towards defraying the expence of his writing the history of England. In the next month was printed a collection of the several papers that had been published by him relative to his great work. Oct. 18, the company of goldsmiths voted 25*l.* a year for seven years, towards defraying the expences of transcribing letters, negotiations, and other materials of the like nature: and, in the December following, the companies of grocers and vintners subscribed 25*l.* a year each to the same purpose. Proposals for printing the history were circulated in 1746, and the first volume of it was completed in December 1747; when the credit of a work which had been ushered into the world with so much preparation and expectation, and which had been supported by such ample subscriptions, was almost wholly overturned by a remarkable act of literary indiscretion. Mr. Carte, having taken occasion to speak of the union of our kings, and of the great effects annexed to it, introduced, in a note, a story of one Christopher Lovel, a native of Wells, in Somersetshire, who is represented as having been healed of the evil, at Avignon, in 1716, by application to the pretender. The indiscretion he had been guilty of was hurtful to his interest. The corporation of London unanimously resolved, in April 1748, to withdraw their subscription; and the history fell into very general neglect. It is to the honour of Mr. Carte's fortitude, that he was not discouraged from prosecuting his undertaking; and perhaps he might receive private aid and support, though public assistance was withdrawn. Whatever may have been the case in that respect, his second volume, containing an account of all public

transactions from the accession of Henry III. in 1216, to the death of Henry VII. in 1509, appeared in 1750. The third volume, which extended to the marriage of the elector palatine with the princess Elizabeth, daughter of James I. in 1613, was published in 1752. The fourth volume, which Mr. Carte did not live to complete, appeared in 1755. It was intended to have been carried on to the restoration, but concludes with the year 1654. It was his design to have brought the narration down to the revolution, for which purpose he had been at uncommon pains to collect materials, wherever they could be found. Notwithstanding our author's peculiar opinions and prejudices, his general history is undoubtedly a work of great merit in point of information. It is written with eminent exactness and diligence, and with a perfect knowledge of original authors. Mr. Carte died at Caldecot-house, near Abingdon, Berkshire, April 2, 1754. At his decease, all his papers came into the hands of his widow, who afterwards married Mr. Jernevan, a gentleman intended for orders in the church of Rome [κ]. Mrs. Carte left

[κ] Besides the works mentioned in the text, he was the author of the following publications. 1. A collection of original letters and papers, concerning the affairs of England, from 1641 to 1660, in two vols. 8vo. 1739. 2. The history of the revolutions of Portugal, from the foundation of that kingdom to the year 1567, with letters of sir Robert Southwell, during his embassy there, to the duke of Ormonde; giving a particular account of the deposing don Alphonso, and placing don Pedro on the throne, 8vo. 1780.— 3. A full answer to the letter from a bystander, a pamphlet, 8vo. 1742. 4. A full and clear vindication of the full answer to a letter from a bystander. Ditto, 1743. The letter from a bystander was written by the late Corbyn Morris, esq. 5. Catalogue des rollies Gascons, Normans, and Francois conservés dans les archives de la Tour de Londres; tiré d'après celui du Gardé desdites archives: & contenant la précis & le sommaire de tous les titres qui s'y trouvent concernant la Guienne, la Normandie, & les autres provinces de la France, sujettes autres fois aux rois d'Angleterre, &c. In two vol. folio, with two most exact and correct indexes of places and persons. Paris, 1743. This valuable collection, being calculated for the use of the French, is introduced with a preface in that language. 6. A preface to a translation, by Mrs. Thompson, of the history of the memorable and extraordinary calamities of Margaret of Anjou, queen of England, &c. by the chevalier Michael

Baudier. 8vo. London, 1736. 7. Advice of a mother to her son and daughter, translated from the french of the marchioness de Lambert. This has gone thro' several editions. 8. Farther reasons, addressed to parliament, for rendering more effectual an act of queen Anne, relating to the vesting in authors the right of copies, for the encouragement of learning, by R. H. Mr. Carte wrote, also, a paper (the MS. of which is in Mr. Nichols's possession) recommending a public library to be formed at the Mansion-house, and that the twelve great companies of the city of London should each of them subscribe 2000l. for that purpose. A translation of Mr. Carte's General history of England into french was undertaken by several gentlemen in conjunction, but was never completed. Some parts of the translation were in Dr. Ducarel's possession. Mr. Carte left behind him, in MS. a Vindication of Charles I. with regard to the irish massacre. In 1758 was published a book, partly upon the same subject, intituled, The case of the royal martyr considered with candour, in 2 vols. 8vo. the author of which acknowledges his obligations to Mr. Carte. It was written by the rev. J. Boswell, M. A. a clergyman and a schoolmaster, at Taunton, in Somersetshire. The same gentleman was the author of a Method of Study, or a useful library, printed in 1738, in 8vo. a work of no distinguished merit; and of two pamphlets, called Remarks on the free and candid disquisitions, which appeared in 1750 and 1751.

the papers to her second husband for life, and after his death to the university of Oxford. They are now deposited in the Bodleian library, having been delivered by Mr. Jernegan to the university, 1778, for a valuable consideration. Whilst they were in this gentleman's possession, the earl of Hardwicke paid 200*l.* for the perusal of them. For a consideration of 300*l.* Mr. Macpherson had the use of them; who from these and other materials compiled his history and state papers. Mr. Carte was a man of a strong constitution, and indefatigable application. When the studies of the day were over, he would eat heartily; and in conversation was cheerful and entertaining.

CARTER (FRANCIS), F. S. A. author of a *Journey from Malaga to Gibraltar*, 1776, 2 vols. 8vo. with plates sold separately; reprinted in 2 vols. 8vo. 1778, with the plates inserted. The many coins engraved in this work were from the collection of the celebrated spanish medallist Flores, whose cabinet Mr. Carter had purchased on his death, and disposed of the duplicates to Dr. Hunter. Mr. Carter died August 1, 1783, when he had just completed (and had actually printed the first sheet of) *An historical and critical account of early printed spanish books*; in which, to use his own words, his intent was "to write an historical and critical account of the most early printed volumes in the spanish language, which had fallen into my possession during thirty years diligently collecting them, both in Spain, France, and England." Of the lives of the authors he proposed to give a summary account, with occasional specimens of the style and manner of their writings, and strictures on the state and progress of learning and poetry, from the days of John II. king of Castile down to the present age: to appearance an humble and easy task, but which will be found in the execution to require no small labour, judgment, and experience, and be evidently of great advantage to those who wish to enrich their libraries with the best spanish works, and be informed of the reputation, merit, and rank, each author holds in the literary world." We have to lament that this was never finished.

CARTES (RENE DES), an eminent philosopher and mathematician, was descended from an ancient and noble family of Touraine in France, and younger son of Joachin des Cartes, counsellor in the parliament of Rennes, by Jane Brochard, daughter of the lieutenant-general of Poitiers. He was born at La Haye in Touraine, March 31, 1596. His father used to call him, when a child, the philosopher, on account of his curiosity to know the reasons of things. In 1604 he was sent to the Jesuits college at La Flèche, where he made great progress in the latin and greek tongues; and to poetry he discovered, when very young, a particular affection. The fables of the ancients afforded him also a particular pleasure, by the agreeable

turns of fancy in their texture. As a reward for his exact discharge of his duty, he was dispensed with attending so closely to the lectures as his companions; and this liberty he made use of, to read over all the rare and valuable books he could procure. He left the college August 1612, his father designing him for the army; but being as yet too young and weak to bear the fatigues of war, he was sent to Paris the spring following.— Though he did not launch into extravagance, or plunge into debauchery; yet, as he had no governor, he sometimes gamed very high, but had great success. At Paris he renewed his acquaintance with many, whom he had known at college, and who induced him to retire from the world to pursue his studies without interruption; which he did for two years: but in May 1616, at the repeated solicitation of his friends, he set out for Holland, and entered himself a volunteer under the prince of Orange. He turned soldier, according to Baillet, that he might have a better opportunity to observe the different dispositions of men, and to fortify himself against all the accidents of life. That he might not be uneasy under the power of any superior, he refused upon his first entrance all command and all engagements, and supported himself at his own charge: but, merely for form, and to keep up the custom, he once received his pay, and preserved that piece of money all his life, as a testimony of his having served in the army.

Whilst he lay in garrison at Breda, during the truce between the Spaniards and Dutch, an unknown person caused a problem in mathematics, in the dutch language, to be fixed up in the streets: when des Cartes seeing a concourse of people stop to read it, desired one who stood near him to explain it to him in latin or french. The man promised to satisfy him, upon condition that he would engage to solve the problem; and des Cartes agreed to the condition with such an air, that the man, though he little expected such a thing from a young cadet in the army, gave him his address, and desired him to bring him the solution. Des Cartes returned to his lodging, and next day visited Beekman, principal of the college of Dort, who was the person that had translated the problem to him. Beckman seemed surprised at his having solved it in such a short time; but his wonder was much increased to find, upon talking to the young gentleman, that his knowledge was much superior to his own in those sciences, wherein he had employed his whole time for several years. Des Cartes, during his stay at Breda, wrote in latin, a treatise of music; and laid the foundation of several of his works. In October 1619 he entered himself a volunteer in the army of the duke of Bavaria. In 1621 he made the campaign in Hungary, under the count de Bucquoy; but the loss of his general, who was killed at a siege that year, determined him

to quit the army. Soon after he began his travels into the north, and visited Silesia, the utmost parts of Poland, Pomerania, the coasts of the Baltic, the marquisate of Brandenburg, Holstein, east Friesland, and west Friesland; in his passage to which last place he was in danger of being murdered. The sailors imagined him to be a merchant, who had a large sum of money about him; and perceiving him to be a foreigner who had little acquaintance in the country, and a man of a mild disposition, they resolved to kill him, and throw his body into the sea. They discoursed of their design before his face, not knowing that he understood any language except french, in which he spoke to his valet de chambre. Des Cartes started up of a sudden; and drawing his sword, spoke to them in their own language, in such a tone as struck a terror into them. Upon this they behaved very civilly. The year following he went to Paris, where he cleared himself from the imputation of having been received among the rosicrucians, whom he looked upon as a set of impostors and visionaries.

Dropping the study of mathematics, he now applied himself again to ethics and natural philosophy. The same year he took a journey through Swisserland to Italy. Upon his return he settled at Paris; but his studies being interrupted by frequent visits, he went in 1628 to the siege of Rochelle. He came back to Paris in November; and a few days after, being present at a meeting of men of learning, at the house of M. Bagni, the pope's nuncio, he was prevailed upon to explain his sentiments with regard to philosophy. The nuncio afterwards urging him to publish them, he retired to Amsterdam in March 1629, and from thence to a place near Franeker in Friesland, where he began his metaphysical meditations, and spent some time in dioptrics. He also wrote, at this time, his thoughts upon meteors. In about six months he left Franeker, and went to Amsterdam. He imagined that nothing could more promote the temporal felicity of mankind than an happy union of natural philosophy with mathematics. But before he should set himself to relieve men's labours, or multiply the conveniencies of life by mechanics, he thought it necessary to discover some means of securing the human body from disease and debility. This led him to study anatomy, in which he employed all the winter at Amsterdam; and to the study of anatomy he joined that of chemistry. He took a short tour about this time to England, and made some observations near London, concerning the declinations of the magnet. In the spring of 1633 he removed to Deventer, where he completed several works left unfinished the year before, and resumed his studies in astronomy. In the summer he put the last hand to his Treatise of the World. The next year he came back to Amsterdam, and soon after took a journey

journey into Denmark, and the lower parts of Germany. In autumn 1635 he went to Lewarden in Frieland, where he remained till 1637, and wrote his treatise of Mechanics. In 1637 he published his four treatises concerning method, dioptrics, meteors, and geometry. About this time he received an invitation to settle in England from sir Charles Cavendish, brother to the earl of Newcastle, with which he did not appear backward to comply, especially upon being assured that that king was a catholic in his heart: but the civil wars breaking out in England, prevented this journey. At the end of 1631 Lewis XIII. of France invited him to his court, upon very honourable conditions; but he could not be prevailed with to quit his retirement: this year he published his Meditations concerning the existence of God, and the immortality of the soul. In 1645 he applied with fresh vigour to anatomy, but was a little diverted from his study by the question concerning the quadrature of the circle at that time agitated. During the winter of that year he composed a small tract against Gassendus's Instances, and another of the nature of the passions. About this time he carried on an epistolary correspondence with the princess Elizabeth, daughter of Frederick V. elector palatine, and king of Bohemia, who had been his scholar in Holland. A dispute arising between Christina, queen of Sweden, and M. Chanut the resident of France, concerning this question: When a man carries love or hatred to excess, which of these two irregularities is the worst? The resident sent the question to des Cartes, who upon that occasion drew up the dissertation upon love, published in the first volume of his letters, which proved highly satisfactory to the queen. In June 1647 he took a journey to France, where the king settled on him a pension of 3000 livres; and returned to Holland about the end of September. In November he received a letter from M. Chanut, desiring, in queen Christina's name, his opinion of the sovereign good; which he accordingly sent her, with some letters upon the same subject formerly written to the princess Elizabeth, and his treatise of the passions. The queen was so highly pleased with them, that she wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived at Stockholm, in Oct. 1648. Her majesty engaged him to attend her every morning at five o'clock, to instruct her in his philosophy; and desired him to revise and digest all his unpublished writings, and to draw up from them a complete body of philosophy. She purposed likewise to fix him in Sweden, by allowing him a pension of 3000 crowns a year, with an estate which should descend to his heirs and assigns for ever, and to establish an academy, of which he was to be director: but these designs were broke off by his death, which happened Feb. 11, 1650, aged 54. His body was interred at Stockholm; and 17

years after removed to Paris, where a magnificent monument was erected to him in the church of Genevieve du Mont.

Dr. Barrow in his *Opuscula* tells us, that des Cartes was undoubtedly a very ingenious man, and a real philosopher, and one who seems to have brought those assistances to that part of philosophy, relating to matter and motion, which perhaps no other had done: that is, a great skill in mathematics; a mind habituated, both by nature and custom, to profound meditation; a judgment exempt from all prejudices and popular errors, and furnished with a considerable number of certain and select experiments; a great deal of leisure; an entire disengagement, by his own choice, from the reading of useless books, and the avocations of life; with an incomparable acuteness of wit, and an excellent talent of thinking clearly and distinctly, and of expressing his thoughts with the utmost perspicuity. Dr. Edmund Halley, in a paper concerning optics, communicated to Mr. Wotton, and published by the latter in his *Reflections upon ancient and modern learning*, writes as follows: "As to dioptrics, though some of the ancients mention refraction, as a natural effect of transparent media; yet des Cartes was the first, who in this age has discovered the laws of refraction, and brought dioptrics to a science." Mr. John Keil, in the introduction to his *Examination of Dr. Burnet's theory of the earth*, tells us, that des Cartes was so far from applying geometry and observations to natural philosophy, that his whole system is but one continued blunder upon the account of his negligence in that point; which he could easily prove, by shewing that his theory of the vortices, upon which his system is grounded, is absolutely false; and that sir Isaac Newton has shewn, that the periodical times of all bodies, which swim in vortices, must be directly as the squares of their distances from the centre of them: but it is evident from observations, that the planets, in turning round the sun, observe quite another law from this; for the squares of their periodical times are always as the cubes of their distances, and therefore since they do not observe that law, which of necessity they must, if they swim in a vortex, it is a demonstration that there are no vortices, in which the planets are carried round the sun. "Nature," says Voltaire, "had favoured des Cartes with a shining and strong imagination, whence he became a very singular person, both in private life, and in his manner of reasoning. This imagination could not conceal itself, even in his philosophical works, which are every where adorned with very shining, ingenious metaphors. Nature had almost made him a poet; and indeed he wrote a piece of poetry for the entertainment of Christina queen of Sweden, which however was suppressed in honour of his memory. He extended the limits of geometry as far beyond the place where he found them, as sir Isaac

Isaac Newton did after him; and first taught the method of expressing curves by equations. He applied this geometrical and inventive genius to dioptrics, which when treated by him became a new art; and if he was mistaken in some things, the reason is, that a man who discovers a new tract of land, cannot at once know all the properties of the soil. Those who come after him, and fertilize these lands, are at least obliged to him for the discovery." Voltaire acknowledges, that there are innumerable errors in the rest of des Cartes' works; but adds, that geometry was a guide which he himself had in some measure formed, and which would have safely conducted him through the several paths of natural philosophy: nevertheless, he at last abandoned this guide, and gave entirely into the humour of framing hypotheses; and then philosophy was no more than an ingenious romance, fit only to amuse the ignorant. "He pushed his metaphysical errors so far, as to declare that two and two make four for no other reason but because God would have it so. However, it will not be making him too great a compliment if we affirm, that he was valuable even in his mistakes. He deceived himself, but then it was at least in a methodical way. He destroyed all the absurd chimæras, with which youth had been infatuated for 2000 years. He taught his contemporaries how to reason, and enabled them to employ his own weapons against himself. If des Cartes did not pay in good money, he however did great service in crying down that of a base alloy. Des Cartes is said to have borrowed his improvements in algebra and geometry from Mr. Thomas Harriot's "*Artis Analyticæ Praxis*" [L]. He was never married, but had one natural daughter, who died when she was but five years old.

CARTWRIGHT (THOMAS), a puritan divine of great learning and eminence, was born in Hertfordshire, about the year 1535. Having been kept at a grammar-school till he was fit for the university, he was sent to Cambridge, where he was admitted into St. John's college in 1550. He applied himself to his studies with uncommon assiduity; and, being possessed of excellent natural parts, he made a great proficiency in learning. It is said, that he allowed himself no more than five hours sleep in the night, and that he adhered to this custom to the end of his life. Upon the death of king Edward VI. when he had been about three years at the university, he quitted it and became clerk to a counsellor at law: but this did not prevent him from continuing to prosecute his former studies, in which he took more delight than in the profession of the law. He remained in this situation till the beginning of the reign of queen Elizabeth; when the gentleman under whom he was placed as a clerk,

[L] See Wallis's algebra, Lond. 1685, folio. Biog. Brit.

having met with Dr. Pilkington, master of St. John's college, Cambridge, he made him acquainted with his strong attachment to literature. In consequence of this, the doctor desired to have some conversation with Mr. Cartwright; when, being convinced of his great abilities and attainments, he offered to take him back again to St. John's, to which his master consented. He accordingly returned to the university; and, in the year 1560, was chosen fellow of that college. About three years after he was removed to a fellowship in Trinity college: where, on account of his great merit, he was shortly after made one of the eight senior fellows. In 1564 queen Elizabeth visited the university of Cambridge, and remained there five days, viewing the several colleges, and hearing public speeches and disputations. Mr. Strype says, that the ripest and most learned men were selected for the disputants: Mr. Cartwright was one of these; and appears on this occasion to have greatly distinguished himself. In 1567 he commenced bachelor of divinity; and, three years after, was chosen to be lady Margaret's divinity-reader. It is particularly mentioned, that he read upon the first and second chapters of the acts of the apostles, and performed it with such acuteness of wit, and such solidity of judgment, as excited the admiration of his hearers. He also became so famous as a preacher, that when it came to his turn to preach at St. Mary's church, the sexton was obliged to take down the windows, on account of the multitudes that came to hear him.

Mr. Cartwright took occasion, in his lectures, to deliver his sentiments on church-discipline; which being unfavourable to the established hierarchy, public accusations were soon exhibited against him: though Mr. Strype says, "that he had indeed a great party in the university, and some of them men of learning, who stuck close to him, exceedingly admiring him; though some of them, better informed, fell off afterwards." Archbishop Grindal wrote a letter to sir William Cecil, chancellor of the university, on the 23d of June 1570, requesting him to take some speedy course against Mr. Cartwright; alleging, that in his readings he daily made invectives against the external policy, and distinction of states, in the ecclesiastical government; in consequence of which the youth of the university, who frequented his lectures in great numbers, "were in danger to be poisoned with a love of contention and a liking of novelty." Sir William Cecil seems to have been inclined to treat Mr. Cartwright with candour and moderation; but his opponents continued to prosecute him with great animosity. Propositions which were said to be dangerous and seditious were also collected out of Mr. Cartwright's lectures, and sent to court by Dr. Whitgift, to incense the queen and chancellor against him; and he

was forbidden, by the vice-chancellor, and heads of the university, to read any more lectures till they should receive some satisfaction that he would not continue to propagate the same opinions. He was also prevented from taking his doctor's degree by the authority of the vice-chancellor: which appears to have given great umbrage to many in the university, and to have occasioned a considerable disturbance. In 1571 Dr. Whitgift became vice-chancellor of the university; and by his influence more rigorous statutes were procured for its government: and Mr. Cartwright was deprived of his place of Margaret-professor. But he still continued senior fellow of Trinity-college; though the following year he was also deprived of his fellowship; it being alleged that he had forfeited it by not entering into priest's orders in due time in conformity to the statutes. Being thus driven from the university, and out of all employment, he travelled beyond sea, where he became acquainted with the most celebrated divines in the several protestant universities of Europe, with many of whom he established a correspondence. They appear to have entertained a very high esteem for him; and the celebrated Beza, in a letter to one of his english correspondents, expressed himself thus concerning him: "Here is now with us your countryman, Thomas Cartwright, than whom I think the sun doth not see a more learned man." While he was abroad, he was chosen minister to the english merchants at Antwerp, and afterwards at Middleburgh, where he continued two years, with little or no profit to himself; though his labours as a preacher are said to have been extremely acceptable and successful. But the importunity of his friends in England at length prevailed on him to return again to his native country.

A very severe persecution had now taken place for several years against the puritans; on whose behalf a piece was published, intituled, An admonition to the parliament; to which were annexed, A letter from Beza to the earl of Leicester, and another from Gualter to bishop Parkhurst, recommending a reformation of church discipline. This work contained what was called the platform of a church; the manner of electing ministers; their several duties; and arguments to prove their equality in government. It also attacked the hierarchy, and the proceedings of the bishops, with much severity of language. The admonition was concluded with a petition to the two houses, that a discipline more consonant to the word of God, and agreeing with the foreign reformed churches, might be established by law. For the puritans, though labouring under a weight of persecution, were not zealous to promote liberty of conscience, but only anxious for the establishment of that mode of ecclesiastical discipline which they thought to be the best, and the most apostolical.

lical. Neither the episcopalians, nor the puritans, of that age, had any just sentiments of toleration. Mr. Field and Mr. Wilcox, authors of the admonition, and who attempted to present it to parliament, were committed to Newgate on the second of October 1572. Notwithstanding which, Mr. Cartwright, after his return to England, wrote "a second admonition to the parliament," with an humble petition to the two houses, for relief against the subscription required by the ecclesiastical commissioners. The same year Dr. Whitgift published an answer to the admonition: to which Mr. Cartwright published a reply in 1573; and about this time a proclamation was issued for apprehending him. In 1574 Dr. Whitgift published, in folio, a defence of the answer to the admonition, against the reply of T. C. In 1575 Mr. Cartwright published a second reply to Dr. Whitgift; and in 1577 appeared, "the rest of the second reply of Thomas Cartwright, against master Doctor Whitgift's answer, touching the church discipline." This seems to have been printed in Scotland; and it is certain, that before its publication Mr. Cartwright had found it necessary to leave the kingdom; whilst his opponent was raised to the bishopric of Worcester. Mr. Cartwright continued abroad about five years; during which time he officiated as a minister to some of the english factories. About the year 1580 James VI. king of Scotland, having a high opinion of his learning and abilities, sent to him, and offered him a professorship in the university of St. Andrew's; but this he thought proper to decline. Upon his return to England, officers were sent to apprehend him, as a promoter of sedition, and he was thrown into prison. He probably obtained his liberty through the interest of the lord treasurer Burleigh, and the earl of Leicester, by both of whom he was favoured: and the latter conferred upon him the mastership of the hospital which he had founded in Warwick. In 1583 he was earnestly persuaded, by several learned protestant divines, to write against the rhemish translation of the new testament. He was likewise encouraged in this design by the earl of Leicester and sir Francis Walsingham: and the latter sent him a hundred pounds toward the expences of the work. He accordingly engaged in it; but after some time received an arbitrary and unjust mandate from archbishop Whitgift, prohibiting him from prosecuting the work any farther. Though he was much discouraged by this, he nearly completed the performance: but it was not published till many years after his death. It is said, that queen Elizabeth sent to Beza, requesting him to undertake a work of this kind; but he declined it, declaring, that Cartwright was much more capable of the task than himself. Notwithstanding the high estimation in which he was held, and his many admirers, in the year 1585 he was again committed to prison by Dr. Aylmer, bishop of London;

London: and that prelate gave some offence to the queen by making use of her majesty's name on the occasion. When he obtained his liberty is not mentioned: but we find that in 1590, when he was at Warwick, he received a citation to appear in the starchamber, together with Edmund Snape, and some other puritan ministers, being charged with setting up a new discipline, and a new form of worship, and subscribing their names to stand to it. This was interpreted an opposition and disobedience to the established laws. Mr. Cartwright was also called upon to take the oath *ex officio*; but this he refused, and was committed to the Fleet. In May 1591 he was sent for by bishop Aylmer to appear before him, and some others of the ecclesiastical commissioners, at that prelate's house. He had no previous notice given him, to prevent any concourse of his adherents upon the occasion. The bishop threw out some reproaches against him, and again required him to take the oath *ex officio*. The attorney general did the same, and represented to him "how dangerous a thing it was that men should, upon the conceits of their own heads, and yet under colour of conscience, refuse the things that had been received for laws for a long time." Mr. Cartwright assigned sundry reasons for refusing to take the oath; and afterwards desired to be permitted to vindicate himself from some reflections that had been thrown out against him by the bishop and the attorney general. But to this bishop Aylmer would not consent, alleging, "that he had no leisure to hear his answer." The good prelate had found time to accuse Cartwright, but had no time to spare for hearing his vindication; though he informed him, that he might defend himself from the public charges that he had brought against him, by a private letter to his lordship. With this kind of justice Mr. Cartwright was obliged to be contented, and was immediately after again committed to the Fleet, and kept in a very close and rigorous confinement. In August 1591 he wrote a letter to lady Ruffel, stating some of the grievances under which he laboured, and soliciting her interest with lord Burleigh to procure him better treatment. The same year king James wrote a letter to queen Elizabeth, requesting her majesty to shew favour to Mr. Cartwright and his brethren, on account of their great learning and faithful labours in the gospel. But he did not obtain his liberty till about the middle of the year 1592, when he was restored to his hospital at Warwick, and was again permitted to preach: but his health appears to have been much impaired by his long confinement and close application to study. He died on the 27th of December 1603, in the 68th year of his age, having preached a sermon on mortality but two days before. He was buried in the hospital at Warwick. He was pious; learned, and laborious; an acute disputant, and an admired preacher;

preacher; of a disinterested disposition, generous and charitable, and particularly liberal to poor scholars. The treatment which he received on account of his opinions was extremely unjust and cruel, and reflects great dishonour on those prelates who were active in the persecution of him [M].

CARTWRIGHT (WILLIAM), was born at Northway, near Tewkesbury, in Gloucestershire, in 1611. From the free-school of Cirencester he was removed to Westminster-school, being chosen a king's scholar. In 1628 he was elected a student of Christ-church in Oxford. He took the degree of M. A. in 1635. Afterwards he went into orders, and became a celebrated preacher in the university. In 1642 bishop Duppa appointed him to be succentor in the church of Salisbury, and in 1643 he was chosen junior proctor of the university. He was also metaphysical reader to the university. He died in 1644, aged 33. Ben Jonson said of him, "My son Cartwright writes all like a man." There are extant of this author's, four plays, besides other poems, which were printed together in 1651, accompanied by above 50 copies of commendatory verses [N].

CARVALHO D'ACOSTA (ANTHONY), was born at Lisbon in 1650, with very happy dispositions. Having addicted himself to the study of mathematics, astronomy and hydrography, he undertook the topographical description of his native country. He made the tour of Portugal with great care, following the courses of the rivers, climbing the mountains, and examining every thing with his own eyes. This work, by far the best upon the subject, is in 3 vols. folio, which were published from 1706 to 1712. It contains the history of the principal places, of the illustrious persons who were born in them, the genealogies of the most considerable families, with the natural curiosities, &c. of every place he visited. There is also by this author a compendium of geography, and a method of studying astronomy. He died in 1715, at the age of 65, and so poor that the parish was obliged to bury him.

[M] Besides the pieces already mentioned, Mr. Cartwright was author of the following works: 1. *Commentaria practica in totam historiam evangelicam, ex quatuor evangelistis harmonice concinnatam*, 4to. 1630. An elegant edition of this was printed at Amsterdam, by Lewis Elzevir, in 1647, under the following title: *Harmonia evangelica commentario analytico, metaphrastico, pratico, illustrata*, &c. 2. *Commentarii succincti & dilucidi in proverbium Salomonis*, 4to. Amst. 1638. 3. *Metaphrasis & homiliae in librum Salomonis qui inscribitur Ecclesiastes*,

4to. Amst. 1647. 4. *A directory of church government*, 4to. 1644. 5. *A body of divinity*, 4to. Lond. 1616.

[N] Wood tells us Cartwright wrote also, 1. *Poemata graeca & latina*. 2. *An offspring of mercy issuing out of the womb of cruelty: a passion sermon, preached at Christ-church in Oxford, on Acts ii. 23*. 3. *On the signal days in the month of November, in relation to the crown and royal family: a poem*. 4. *Poems and verses, containing airs for several voices, set by Mr. Henry Lawes*.

CARVER (JONATHAN). He was a native of New England, and during the american war commanded an independent company of provincials in the expeditions carried on across the lakes when the british forces marched against the province of Canada. When peace was concluded, he resigned his commission, and undertook the laudable resolution of penetrating into the most interior parts of North America, and making such discoveries as would have been of the utmost service to commercial and to geographical knowledge. But not being properly supported, and envy having formed parties against his growing merit, he relinquished the undertaking, and came over to London, where he published his *Travels*. This work was much esteemed; but the author having sold his name to a historical compilation, he was abandoned by those whose duty it was to have supported him, and he died starving for want of the common necessaries of life, 1780.

CARY (ROBERT), a learned chronologer, was born at Cookington in the county of Devon, about 1615. He took his degrees in arts at Oxford, and was created LL.D. in 1644. After his return from his travels, he was presented to the rectory of Portlemouth, near Kingsbridge in Devonshire; but not long after drawn over by the presbyterian ministers to their party, and chosen moderator of that part of the second division of the county of Devon, which was appointed to meet at Kingsbridge. Nevertheless, upon the restoration of Charles II. he was one of the first that congratulated that prince upon his return, and soon after was preferred to the archdeaconry of Exeter: but in 1664 he was on some pretext, furnished by his infirmities or imprudence, ejected out of it by some great men then in power. The rest of his days he spent at his rectory at Portlemouth, and died, aged 73, in 1688 [o].

CARY (LUCIUS), eldest son of Henry the first lord viscount Falkland, was born, as is supposed, at Burford in Oxfordshire about 1610. He received his academical learning at Trinity college in Dublin, and St. John's college in Cambridge. Before he came to be twenty years of age, he was master of an ample fortune, which descended to him by the gift of a grandfather, without passing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a resolution of procuring a command; but was diverted from it by the complete inactivity of that summer. On his return to England, he entered upon a very strict course of study. We are informed by lord Clarendon, that his house

[o] He published *Palæologia chronica*, a chronological account of antient time, in three parts, 1. didactical, 2. apodeictical, 3. canonical, in 1677. He also translated into latin verse those hymns of our church, that are appointed to be read after the lessons, together with the creed.

being within a little more than ten miles of Oxford, he contracted familiarity and friendship with the most polite and accurate men of that university, who found such an immenseness of wit, and such a solidity of judgement in him, so infinite a fancy, bound in by most exact reasoning, such a vast knowledge, that he was not ignorant in any thing, yet such an excessive humility, as if he had known nothing, that they frequently resorted, and dwelt with him, as in a college situated in a purer air; so that his house was a university in a less volume, whither they came, not so much for repose, as study; and to examine and refute those grosser propositions which laziness and consent made current in vulgar conversation. Before he was 23 years of age, he had read over all the greek and latin fathers, and was indefatigable in looking over all books, which with great expence he caused to be transmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to Charles I. In 1639 he was in the expedition against the Scots, and afterwards went a volunteer with the earl of Essex. He was chosen, in 1640, a member of the house of commons for Newport in the isle of Wight, in the parliament which began at Westminster April 13, the same year. The debates being there managed with all imaginable gravity and sobriety, he contracted such a reverence for parliaments, that he thought it really impossible they could ever produce mischief or inconvenience to the kingdom, or that the kingdom could be tolerably happy in the intermission of them. From the unhappy and unseasonable dissolution of that parliament, he probably harboured some jealousy and prejudice to the court, towards which he was not before immoderately inclined. He was chosen again for the same place in that parliament, which began the 3d of November following; and in the beginning of it declared himself very sharply and severely against those exorbitances of the court, which had been most grievous to the state. He was so rigid an observer of established laws and rules, that he could not endure a breach or deviation from them; and thought no mischief so intolerable, as the presumption of ministers of state to break positive rules for reasons of state, or judges to transgress known laws upon the title of convenience or necessity. This made him so severe against the earl of Strafford and the lord Finch, contrary to his natural gentleness and temper. He likewise concurred in the first bill to take away the votes of bishops in the house of lords. This gave occasion to some to believe that he was no friend to the church, and the established government of it: it also caused many in the house of commons to imagine and hope that he might be brought to a further compliance with their designs. Indeed the great opinion he had of the uprightness and integrity of those persons

who appeared most active against the court, kept him longer from suspecting any design against the peace of the kingdom; and though he differed from them commonly in conclusions, he believed their purposes were honest. When better informed what was law, and discerning in them a desire to controul that law by a vote of one or both houses, no man more opposed those attempts, and gave the adverse party more trouble, by reason and argumentation. About six months after passing the above-mentioned bill for taking away the bishops' votes, when the same argument came again into debate, he changed his opinion, and gave the house all the opposition he could, inso-much that he was by degrees looked upon as an advocate for the court; to which he contributed so little, that he declined those addresses, and even those invitations which he was obliged almost by civility to entertain. He was so jealous of the least imagination of his inclining to preferment, that he affected even a moroseness to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deserving it. When the king sent for him once or twice to speak to him, and to give him thanks for his excellent comportment in those councils which his majesty termed doing him service, his answers were more negligent, and less satisfactory, than might be expected; as if he cared only that his actions should be just, not that they should be acceptable: and he took more pains, and more forced his nature to actions unagreeable and unpleasant to it, that he might not be thought to incline to the court, than most men have done to procure an office there: not that he was in truth averse from receiving public employment, for he had a great devotion to the king's person, and had before used some small endeavour to be recommended to him for a foreign negotiation, and had once a desire to be sent ambassador into France; but he abhorred an imagination or doubt should sink into the thoughts of any man, that in the discharge of his trust and duty in parliament he had any bias to the court, or that the king himself should apprehend that he looked for a reward for being honest. For this reason, when he heard it first whispered, that the king had a purpose to make him a privy-counsellor, for which there was in the beginning no other ground but because he was known to be well qualified, he resolved to decline it, and at last suffered himself to be over-ruled by the advice and persuasion of his friends to submit to it. Afterwards, when he found that the king intended to make him secretary of state, he was positive to refuse it, declaring to his friends that he was most unfit for it, and that he must either do that which would be great disquiet to his own nature, or leave that undone which was most necessary to be done by one that was honoured with that place; for the most
just

just and honest men did, every day, that which he could not give himself leave to do. He was so exact and strict an observer of justice and truth, that he believed those necessary condescensions and applications to the weakness of other men, and those arts and insinuations which are necessary for discoveries, and prevention of ill, would be in him a declension from his own rules of life, though he acknowledged them fit, and absolutely necessary to be practised in those employments. However, he was at last prevailed upon to submit to the king's command, and became his secretary: but, two things he could never bring himself to, whilst he continued in that office (which was to his death) for which he was contented to be reproached, as for omissions in a most necessary part of his place. The one, employing of spies, or giving any countenance or entertainment to them; not such emissaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that such an observation can comprehend; but those who, by communication of guilt, or dissimulation of manners, wind themselves into such trusts and secrets, as enable them to make discoveries. The other, the liberty of opening letters, upon a suspicion that they might contain matter of dangerous consequence. For the first, he would say such instruments must be void of all ingenuity and common honesty, before they could be of use; and afterwards they could never be fit to be credited: and that no single preservation could be worth so general a wound, and corruption of human society, as the cherishing such persons would carry with it. The last he thought such a violation of the law of nature, that no qualification by office could justify him in the trespass; and though he was convinced by the necessity and iniquity of the time, that those advantages of information were not to be declined, and were necessarily to be practised, he found means to put it off from himself; whilst he confessed, he needed excuse and pardon for the omission. In all other particulars he filled his place with great sufficiency, being well versed in languages, and with the utmost integrity, being above corruption of any kind.

He was one of the lords, who, June 5, 1642, signed a declaration, wherein they professed they were fully persuaded that his majesty had no intention to raise war upon his parliament. About the same time he subscribed to levy twenty horse for his majesty's service. Upon which, and other accounts, he was excepted from the parliament's favour in the instructions given by the two houses to their general the earl of Essex. Whilst he was with the king at Oxford, his majesty went one day to see the public library, where he was shewed among other books a Virgil, nobly printed, and exquisitely bound. The lord Falkland, to divert the king, would have his majesty make a trial of his fortune by

the *Sortes Virgilianæ*, an usual kind of divination in ages past, made by opening a Virgil. The king opening the book, the passage which happened to come up, was that part of Dido's imprecation against Æneas, iv. 615, &c. which is thus translated by Dryden.

Oppressed with numbers in the unequal field,
His men discouraged, and himself expelled;
Let him for succour sue from place to place,
Torn from his subjects and his son's embrace, &c.

King Charles seeming concerned at this accident, the lord Falkland, who observed it, would likewise try his own fortune in the same manner; hoping he might fall upon some passage that could have no relation to his case, and thereby divert the king's thoughts from any impression the other might make upon him: but the place lord Falkland stumbled upon was yet more suited to his destiny, than the other had been to the king's; being the following expressions of Evander, upon the untimely death of his son Pallas, *Æn.* xi. 152.

O Pallas! thou hast failed thy plighted word,
To fight with caution, not to tempt the sword:
I warned thee, but in vain; for well I knew
What perils youthful ardour would pursue;
That boiling blood would carry thee too far;
Young, as thou wert, in dangers, raw to war.
O curst essay of arms, disastrous doom,
Prelude of bloody fields, and fights to come!

From the beginning of the civil war his natural cheerfulness and vivacity grew clouded, and a kind of sadness and dejection of spirit stole upon him, which he had never been used to: yet being among those who believed that one battle would end all differences, and that there would be so great a victory on one side, that the other would be compelled to submit to any conditions from the victor (which supposition and conclusion generally sunk into the minds of most men, and prevented the looking after many advantages that might then have been laid hold of), he resisted those indispositions, “& in luctu bellum inter remedia erat.” But after the resolution of the two houses, not to admit any treaty for peace, those indispositions, which had before touched him, grew into a perfect habit of uncheerfulness; and he, who had been so exactly easy and affable to all men, became on a sudden less communicable, sad, pale, and exceedingly affected with the spleen. In his clothes and habit, which he had minded before always with more neatness and industry and expence than is usual to so great a soul, he was now not only incurious, but too negligent; and in his reception of suitors, and the necessary or casual addresses to his place, so

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quick

quick and sharp, and severe, that there wanted not some men (strangers to his nature and disposition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more erect and vigorous, and exceedingly solicitous to press any thing which he thought might promote it: and sitting among his friends, often, after a deep silence and frequent sighs, would, with a shrill and sad accent, repeat the word Peace, Peace; and would passionately profess, that the very agony of the war, and the view of the calamities and desolation the kingdom did and must endure, took his sleep from him, and would shortly break his heart. This made some think, or pretend to think, that he was so much enamoured of peace, that he would have been glad the king should have bought it at any price; which was a most unreasonable calumny: yet it made some impression on him, or at least he used it for an excuse of the daringness of his spirit; for at the siege of Gloucester, when his friend passionately reprehended him for exposing his person unnecessarily to danger (for he delighted to visit the trenches, and nearest approaches, and to discover what the enemy did) as being so much beside the duty of his place, that it might be understood rather to be against it, he would say merrily, "That his office could not take away the privilege of his age; and that a secretary in war might be present at the greatest secret of danger:" but withal alleged seriously, "That it concerned him to be more active in enterprises of hazard, than other men, that all might see that his impatience for peace proceeded not from pusillanimity, or fear to adventure his own person." In the morning before the first battle of Newbury [P], as always upon action, he was very cheerful; and putting himself into the first rank of the lord Byron's regiment, advanced upon the enemy, who had lined the hedges on both sides with musqueteers; from whence he was shot with a musquet in the lower part of the belly, and in the instant falling from his horse, his body was not found till the next morning. Thus fell that incomparable young man, in the 34th year of his age, having so much dispatched the true business of life, that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocence.

His contemporaries, particularly lord Clarendon, assure us, he was a man of prodigious parts, both natural and acquired, of a wit so sharp, and a nature so sincere, that nothing could be

[P] Whitelock says, that in the morning before the battle, he called for a clean shirt, and being asked the reason of it, answered, "That if he were slain in battle, they should not find his body in foul linen." Being dissuaded by his friends to go into the fight, as having no call to it, and being no military officer, he said, "He was weary of the times, and foresaw much misery to his own country, and did believe he should be out of it ere night."

more lovely; of great ingenuity and honour, of the most exemplary manners, and singular good nature, and of the most unblemished integrity; of that inimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, as was scarce ever equalled. His familiarity and friendship, for the most part, was with men of the most eminent and sublime parts, and of untouched reputation in point of integrity. He was a great cherisher of wit and fancy, and good parts in any man; and, if he found them clouded with poverty or want, a most liberal and bountiful patron towards them, even above his fortune. As he was of a most incomparable gentleness, application, and even submission, to good and worthy, and entire men, so he was naturally (which could not but be more evident in his place of secretary of state, which subjected him to another conversation and intermixture than his own election would have done) adversus malos injucundus, unpleasant to bad men; and was so ill a dissembler of his dislike and disinclination to ill men, that it was not possible for such not to discern it. There was once in the house of commons such a declared acceptance of the good service an eminent member had done to them, and, as they said, to the whole kingdom, that it was moved, he being present, "That the speaker might, in the name of the whole house, give him thanks; and then, that every member might, as a testimony of his particular acknowledgement, stir or move his hat towards him:" the which (though not ordered) when very many did, the lord Falkland, who believed the service itself not to be of that moment, and that an honourable and generous person could not have stooped to it for any recompense, instead of moving his hat, stretched both his arms out, and clasped his hands together upon the crown of his hat, and held it close down to his head, that all men might see how odious that flattery was to him, and the very approbation of the person, though at that time most popular. He was constant and pertinacious in whatsoever he resolved to do, and not to be wearied by any pains that were necessary to that end. And therefore having once resolved not to see London, which he loved above all places, till he had perfectly learned the greek tongue, he went to his own house in the country, and pursued it with that indefatigable industry, that it will not be believed in how short a time he was master of it, and accurately read all the greek historians. He had a courage of the most clear and keen temper, and so far from fear, that he seemed not without some appetite of danger; and therefore, upon any occasion of action, he always engaged his person in those troops which he thought, by the forwardness of the commanders, to be most like to be farthest engaged; and in all such encounters he had about him an extraordinary cheer,

cheerfulness, without at all affecting the execution that usually attended them; in which he took no delight, but took pains to prevent it, where it was not by resistance made necessary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interposing to save those who had thrown away their arms, and against whom, it may be, others were more fierce for their having thrown them away: so that a man might think he came into the field, chiefly out of curiosity to see the face of danger, and charity to prevent the shedding of blood. Yet in his natural inclination, he acknowledged he was addicted to the profession of a soldier. Many attempts were made upon him, by the instigation of his mother (who was a lady of another persuasion in religion, and of a most masculine understanding, allayed with the passion and infirmities of her own sex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome; which they prosecuted with the more confidence, because he declined no opportunity or occasion of conference with those of that religion, whether priests or laics; diligently studied the controversies, and, as was observed before, exactly read all, or the choicest of the greek and latin fathers; and having a memory so stupendous, that he remembered, on all occasions, whatsoever he read. He was so great an enemy to that passion and uncharitableness which he saw produced by difference of opinion in matters of religion, that in all those disputations with priests and others of the roman church, he affected to manifest all possible civility to their persons and estimation of their parts: but this charity towards them was much lessened, and any correspondence with them quite declined, when by sinister arts they had corrupted his two younger brothers, being both children, and stolen them from his house, and transported them beyond seas, and perverted his sisters: upon which occasion he wrote two large discourses against the principal positions of that religion, with that sharpness of wit and full weight of reason, that the church, says lord Clarendon, is deprived of great jewels in the concealment of them, and that they are not published to the world [Q]. As to his person he was little, and of no great strength: his hair was blackish, and somewhat flaggy; and his eye black and lively.

[Q] His writings are, 1. Poems. 2. Speeches, viz. A speech of uniformity. A speech of evil counsellors, about the king, 1640. A speech concerning John lord Finch and the judges. A draught of a speech concerning episcopacy was found among his papers, and published at Oxford in 1644. 3. A discourse concerning episcopacy, London, 1660. 4. A discourse of the infallibility

of the church of Rome, Oxford, 1645. 5. A view of some exceptions made against the discourse of the infallibility of the church of Rome, Oxford, 1646. 6. A letter to Mr. F. M. anno 1636, printed at the end of Mr. Charles Gataker's answer to five captious questions, propounded by a factor for the papacy, &c. Several of his poems are in Nichols's select collection.

His

His body was buried in the church of Great Tew. His usual saying was, "I pity unlearned gentlemen in a rainy day."

CARY (HENRY), earl of Monmouth, was cousin german to queen Elizabeth. He was educated with Charles I. He was a great traveller, and suffered much by the civil wars. He composed nothing of his own; but translated from several foreign authors, no less than seven folios, two octavos, and a duodecimo. Died 13th June 1661, aged 65.

CARYL (JOSEPH), the author of an endless Commentary on Job, which in some editions makes 13 vols. 4to. or 2 vols. fol. was born in London in 1602. He was a moderate independent, and Wood mentions him as a noted disputant. He was some time a commoner at Exeter college in Oxford, and preached several years with applause before the hon. society of Lincoln's-inn. In 1653 he was appointed one of the triers for the approbation of ministers, and was sent by the parliament to attend Charles I. at Holmby-house: he was also one of the commissioners in the treaty of the Isle of Wight. He and Dr. Owen were by order of parliament sent in 1650 to attend on Cromwell in Scotland, and to officiate as ministers. Soon after his ejection in 1662, he gathered a congregation in the neighbourhood of St. Magnus, by London-bridge, to which he preached as the times would permit. He was a man of parts, learning, and of indefatigable industry. He has left behind him a considerable number of Sermons.

CARYLL (JOHN) [R], was probably a native of Suffex. He was of the roman catholic persuasion, being secretary to queen Mary, the wife of James II. and one who followed the fortunes of his abdicating master; who rewarded him first with knight-hood, and then with the honorary titles of earl Caryll and baron Dartford. How long he continued in that service is not known: but he was in England in the reign of queen Anne, and recommended the subject of the Rape of the Lock to Mr. Pope, who at its publication addressed it to him. He was also the intimate friend of Pope's Unfortunate Lady [s].

CASA (JOHN DE), a polite italian writer of the xvith century, was born at Florence, and became in time archbishop of Benevento. He was employed in many important negotiations by the popes, and died at Rome in 1556, regretted by all the

[R] Nichols's select collection of miscellany poems.

[s] He was the author of two plays: 1. The english princess; or, the death of Richard III. 1667, 4to. 2. Sir Salomon, or the cautious coxcomb, 1671, 4to. And in 1700 he published The psalms of David, translated from the Vulgate, 12mo. In Tonson's edition of Ovid's epistles, that

of Briseis to Achilles is said to be by Sir John Caryll; and in Nichols's select collection of miscellany poems, vol. ii. p. 1, the first eclogue of Virgil is translated by the same ingenious poet. He was living in 1717, and at that time must have been a very old man. See three of his letters in the additions to Pope, vol. ii. p. 114.

learned,

learned, whose friend and protector he was. He wrote with the utmost elegance in both italian and latin. His *Galateus*, seu de morum elegantia, is the most esteemed of all his works in prose: it was published at Hanover in 1603, cum notis Nat. Chytræi, 8vo. His poems, especially those of his youth, are very licentious, and (it is said) hindered him from being a cardinal. See the testimonies about him, collected by Pope Blount, in his *Censura authorum*, &c.

CASANOVA (MARK ANTHONY), a latin poet, native of Rome, died in 1527, gained a reputation in the epigrammatic species of poetry for which he had a natural bent. He took Martial for his model, particularly in his lively and biting style: he was master of the art of pointing his terminations, which he exercised with the greatest ease. In the verses he composed for the illustrious characters of antient Rome he intends to imitate Catullus: but he is far from attaining to that purity and delicacy which charm us in the latin poet; and, though he sometimes comes up to him in elegance, yet his diction is more strong than mellow. His poems are to be found in the *Deliciæ poetarum italorum*.

CASAS (BARTHOLOMY DE LAS), a Spaniard, and the illustrious bishop of Chiapa, was born at Seville in 1474; and, at 19, attended his father, who went with Christopher Columbus to the Indies in 1493. Upon his return he became an ecclesiastic, and a curate in the isle of Cuba; but quitted his cure and his country in order to devote himself to the service of the Indians, who were then enslaved to the most ridiculous superstitions, as well as the most barbarous tyranny. The spanish governors had long since made christianity detested by their unheard-of cruelties: the Indians trembled at the very name of christian. This humane and pious missionary resolved to cross the seas, and to lay their cries and their miseries at the feet of Charles V. The affair was discussed in council; and the representations of Casas so sensibly affected the emperor, that he made ordinances, as severe to the persecutors as favourable to the persecuted. But these ordinances were never executed: the spanish governors, or rather tyrants, continued to plunder and murder; and they had a doctor, one Sepulveda, who undertook even to justify these outrages by human and divine laws, and by the examples of the Israelites who conquered the people of Canaan. This horrible book was printed at Rome, but proscribed in Spain; and Casas, now become bishop of Chiapa, refuted this apology for tyranny and murder. This treatise, intituled, *The destruction of the Indians*, and translated into very many languages, is full of details which shock humanity. Soto, the emperor's confessor, was appointed arbiter of the difference between Casas, a bishop worthy of the first ages of the church, and Sepulveda, a doctor

a doctor and advocate for principles which would not have been adopted by an heathen ; and the result of all this was laid before Charles V. who, however, had too many affairs upon his hands to pay a due attention to it ; and the governors continued to tyrannize as usual. Casas employed above 50 years in America, labouring with incessant zeal, that the Indians might be treated with mildness, equity and humanity : but, instead of availing any thing, he drew upon himself endless persecutions from the Spaniards ; and, though he escaped with his life, might properly enough be called a martyr to the liberty of the Indians. After refusing several bishoprics in America, he was constrained to accept that of Chiapa in 1544. He resided there till 1551, when the infirm state of his health obliged him to return to his native country [T] ; and he died at Madrid in 1566, aged 92. All his writings shew a solid judgment, profound learning, true piety, and an excellent heart.

CASATI (PAUL), born at Placentia in 1617, of a family of distinction, entered young into the order of jesuits. After having taught theology and mathematics at Rome, he was sent into Sweden to queen Christina, whom he finally determined to embrace the romish religion. He died at Parma in 1707, at the age of 91, leaving behind him several works in latin and italian [U].

CASAUBON (ISAAC), a learned critic, was born at Geneva, Feb. 18, 1559. The first part of his education he received from his father, and at nine years of age could speak and write latin readily and correctly : but his father's engagements obliging him to be almost always absent from home for three years, he entirely forgot all that he had learned of him. In 1578 he was sent to prosecute his studies at Geneva, and quickly recovered the time he had lost. He learned greek of Francis Portus the Cretan, and was chosen professor in Portus's room in 1582, when he was but 23. In 1583 he published his notes on Diogenes Laertius, and dedicated them to his father, who commended him, but told him at the same time, " He should like better one note of his upon the holy scriptures, than all the pains he could bestow upon profane authors." In 1584 he printed his lectures upon Theocritus, which he dedicated to

[T] Besides his Destruction of the Indians, and other pieces on the same subject, there is a very curious latin work of his, upon this question : " Whether kings or princes can in conscience, by any right, or by virtue of any title, alienate citizens and subjects from their natural allegiance, and subject them to a new and foreign jurisdiction ?"

[U] The chief of them are : 1. Vacuum proscriptum. 2. Terra machinis mo-

ta, Rome, 1668, 4to. 3. Mechanicorum libri octo, 1684, 4to. 4. De igne dissertationes, 1686 and 1695. 5. De angelis disputatio theologica. 6. Hydrostaticæ dissertationes. 7. Opticæ Disputationes, Parma, 1705. What is somewhat extraordinary is, that he composed this treatise on optics at the age of 88, when he was already blind. His works on physics abound with good experiments and just notions.

Henry Stephens, the celebrated printer, whose daughter he married April 28, 1586. In 1587 his commentary on Strabo was published at Geneva: his edition of the New Testament also appeared this year; and in 1588 were printed his notes upon Dionysius Halicarnassensis. In 1589 he published his notes on Polyænus's *stratagemata* [x], and on Dicæarchus; and in 1590 his edition of Aristotle in greek and latin was printed. He published an edition of Pliny's letters, with short notes, and the antient latin panegyrics [y], in 1591; Theophrastus's characters in 1592 [z]; Apuleius's apology in 1594; and his commentary on Suetonius in 1595. After continuing 14 years professor of the greek tongue at Geneva, he went in 1596 to be professor of greek and latin at Montpelier, with a more considerable salary than he had at Geneva. What was promised him here was not performed: the abatements made in his salary, which was also not regularly paid, with some other uneasinesses, almost determined him to return soon to Geneva. But going to Lyons in 1598, M. de Vicq, a considerable man at Lyons, to whom Casaubon had been recommended, took him into his house, and carried him with him to Paris; where he was presented to Henry IV. who offered him a professor's place at Paris. Casaubon remained for some time in suspense which course to take, but at last went back to Montpelier. Not long after, he received a letter from the king, dated Jan. 3, 1599, inviting him to Paris in order to be professor of belles lettres. He set out for that city Feb. 26 following. When he arrived at Lyons in his way thither, M. de Vicq advised him to stay with him till the king's arrival, which was soon expected. Having long waited in vain for the king, he made a journey to Geneva, and then went to Paris. The king gave him a favourable reception; but, from the jealousy of some of the other professors, and his being a protestant, he received much trouble and vexation, and lost the professorship of which he had a promise. He was appointed one of the judges on the protestant side, at the conference held at Fontainebleau, between du Perron bishop of Evereux, and Philip du Plessis Mornay. Having returned to Lyons in May 1600, to hasten the impression of his *Athenæus*, which was printing there, he unluckily incurred the displeasure of his great friend M. de Vicq (who had all along entertained him and his whole

[x] Casaubon was the first who published the greek text of this author. The latin version joined to it was done by Justus Vultei, and first published in 1550.

[y] In 1591, he complains bitterly of embarrassments, occasioned by being bound in a great sum for Mr. Wotton, an Englishman, which he was forced to pay. This straitened him, till he was reimbursed by

the care of his friends, and particularly of Joseph Scaliger, about a year after.

[z] The third edition, printed in 1612, is more correct than the former, being revised by the author. Casaubon's edition of Theophrastus is still highly esteemed, and was one of those works which procured him most reputation. Joseph Scaliger highly extols it.

family in his house when they were in that city) by refusing to accompany him into Switzerland. Casaubon was afraid of losing, in the mean time, the place of library-keeper to the french king, of which he had a promise, and which from the librarian's illness was likely to become soon vacant. Returning to Paris with his wife and family, the September following, he was well received by the king and by many persons of distinction, and read private lectures. At the same time he published several of the antients [A], and made such proficiency in learning arabic, that he undertook to compile a dictionary of it, and translated some books of that language into latin. The uneasiness he received at Paris made him desirous of leaving it; but Henry IV. augmented his pension with 200 crowns; and in the end of 1603 Casaubon came into possession of the place of the king's library-keeper, vacant by the death of Gosselin. He wrote in 1607, on occasion of the famous dispute between pope Paul V. and the republic of Venice, a treatise de Libertate Ecclesiastica, containing a vindication of the rights of sovereigns against the encroachments of the church of Rome: but those differences being adjusted while the book was printing, the king caused it to be suppressed. However, Casaubon having sent the sheets as they were printed to some of his friends, a few copies were by that means preserved. By order of the king, who was desirous of gaining him over to the catholic religion, he had, in 1609, a conference with cardinal du Perron, upon the controverted points: but it had no effect upon Casaubon, who died a protestant.

This year he published at Paris his edition of Polybius, under the title Polybii opera, græcè & latinè, ex versione Isaaci Casauboni. Accedit Æneas Tacticus de toleranda obsidione, græcè & latinè. The latin version of these two authors was done by Casaubon, who intended to write a commentary on them; but went no further than the first book of Polybius, being hindered by death. The great Thuanus, and Fronto-Ducæus the jesuit, were so pleased with this latin version, that they said it was not easy to determine whether Casaubon had translated Polybius, or Polybius Casaubon. Prefixed to it is a dedication to his majesty, which passes for a master-piece of the kind: indeed Casaubon had a talent for such pieces, as well as for prefaces. In the former he praised without low servility, and in a manner very

[A] Viz. 1. Historiæ augustæ scriptores cum commentario, Paris, 1603, 1620, Leyden, 1670. 2. Diatriba ad Dionis Chrysostomi orationes, Paris, 1604. 3. Persii satyræ cum commentariis, Paris, 1605. These notes upon Persius are the lectures he had formerly read at Geneva. They were enlarged in the edition of

1647. Joseph Scaliger used to say of them, that the sauce was better than the fish. 4. De satyrica Græcorum poesi et Romanorum satyra, libri duo, Paris, 1605. 5. Gregorii Nysseni epistola ad Eustathiam; Ambrosiam, & Basilissiam, græcè & latinè; cum notis, 1606. A complete list of his works may be seen in the Biog. Brit.

remote from flattery; in the latter he laid open the design and excellencies of the book he published, without ostentation, and with an air of modesty. So that he may serve as a model for such performances; which ought so much the less to be neglected, as they first offer themselves to the reader's view, and are designed to prejudice him in favour of the book itself. Casaubon expected a considerable present from the king for this dedication; but his religion, as he informs us himself, prevented him from receiving any thing: to which Mr. Bernard adds, that Henry IV. being no great scholar, did not know the value of the present. In 1610 he received two very sensible blows: one by the murder of Henry IV. which deprived him of all hopes of keeping his place of librarian: the other, the conversion of his eldest son to popery. The loss of the king, his patron and protector, made him resolve to come over into England, whither he had often been invited by James I. He arrived in this country Oct. 1610. The king took great pleasure in conversing with him, admitted him several times to eat at his own table, and made him a present of 150 l. to enable him to visit the universities of Oxford and Cambridge. Jan. 3, 1611, Casaubon was made a denizen; and the 19th, the king granted him a pension of 300 l. as also two prebends, one at Canterbury and the other at Westminster. His majesty likewise wrote to the queen regent of France, desiring that he might be permitted to stay longer in England than she had at first allowed him. Casaubon did not long enjoy these great advantages. A powerful disorder, occasioned by his having a double bladder, cut him off July 1, 1614, in the 55th year of his age. He was buried in Westminster-abbey, where there is a monument erected to his memory. He had 20 children by his wife.

CASAUBON (MERIC), son of the preceding, was born at Geneva, Aug. 14, 1599. His first education he received at Sedan. Coming to England with his father, he was in 1614 sent to Christ-church, Oxford, and soon after elected a student of that house, and took both his degrees in arts. In 1621 he published a defence of his father, against the calumnies of certain roman catholics. This piece made him known to king James, and procured him a considerable reputation abroad. Three years after he published another vindication of his father. About this time he was collated by Dr. Launcelot Andrews, bishop of Winchester, to the rectory of Bledon in Somersetshire; and, June 14, 1628, he took the degree of P. D. He had now formed the design of continuing his father's Exercitations against Baroni-us's annals, but was diverted by some accidents. And when he resumed it afterwards, under the patronage of archbishop Laud, his great friend, the civil wars broke out; and he was so much involved in the distresses of the times, that, having no fixed habitation,

bitation, he was forced to sell a good part of his books: and in the end, after about 20 years sufferings, being grown old and infirm, he was forced wholly to lay aside his undertaking. June 19, 1628, he was made prebendary of Canterbury through the interest of bishop Laud. In 1631 he published at London, *Optati libri vii. de schismate Donatistarum*, with notes and amendments; and in 1634, a translation into english of Antoninus's meditations. The same year, bishop Laud, who was become an archbishop, collated him in October to the vicarage of Minster, in the isle of Thanet; and the same month he was inducted into the vicarage of Monkton in that island. August 1636 he was created D.D. by order of Charles I. In 1638 he published a treatise of Use and Custom. This is the whole title; but, as the author himself has done in another of his pieces, there might be added, "in things natural, civil, and divine." The occasion of this treatise, he tells us, was his being at that time much troubled, and as he thought injured, by what in the law of this realm goes under the name of custom, to him before little known. About 1644, during the heat of the civil wars, he was deprived of his preferments, fined, and imprisoned. In 1649, his intimate acquaintance Mr. Greaves, of Gray's-Inn, brought him a message, that Oliver Cromwell, then lieutenant-general of the parliament forces, desired to confer with him about matters of moment: but Casaubon's wife being lately dead, and not, as he said, buried, he desired to be excused. Greaves coming again, Dr. Casaubon, uneasy lest some evil should follow, asked him the occasion of the message; Greaves refused to tell it, and went away a second time. However, he returned again, and told Casaubon that the lieutenant-general purposed to promote him, and to employ his pen in writing a history of the late war, in which he desired that matters of fact might be impartially represented. Casaubon returned his thanks for the honour intended him, but declared, that he was unfit in several respects for such a task; and that, how impartial soever he might be, his subject would force him to make many reflections ungrateful to his lordship. Notwithstanding this answer, Cromwell, sensible of his worth, ordered three or four hundred pounds to be paid to him by a bookseller in London, whose name was Cromwell, on demand, without requiring from him any acknowledgement of his benefactor. But this offer he rejected, though his circumstances were then mean. At the same time it was proposed by Mr. Greaves, who belonged to the library at St. James's, that if Casaubon would gratify Cromwell in the request above mentioned, all his father's books, which were then in the royal library, having been purchased by king James, should be restored to him; and a pension of 300 l. a year paid to the family as long as the youngest son of Dr. Casaubon

saubon should live; but this was likewise refused. Not long after, an offer was made him, by the ambassador of Christina queen of Sweden, of the government of one, or the inspection of all the universities of that kingdom, with a considerable salary for himself, and a settlement of 300 l. a year upon his eldest son during life; but having resolved to spend the remainder of his life in England, he declined this proposal.

At the restoration of Charles II. he recovered all his spiritual preferments, and continued writing books [B] till his death, which happened July 4, 1671, in his 72d year. Wood tells us, that he was skilled in various parts of literature, though not very accurately; but that his chief talent lay in critical learning, in which he was probably assisted by his father's papers. He was eminent for piety, charity to the poor, a courteous and affable disposition. He ascribed to Des Cartes's philosophy the little inclination which people had, in his time, for the study of polite literature. He had several children, but none of them made any figure in the learned world.

CASCHI, the surname of Kemaleddin Abulrazzák ben Yemaleddin, a famous doctor, classed by Yafei among the mussulman saints. He is the author of several works, and among them one intituled, *Esthelakah al Sofiah*, of the practices and mode of speaking of the sophis, or monks of the mussulmans, of whom he was one of the chiefs. That which bears the title of *Menazel al fairin*, the lodgings for travellers, is another spiritual book of the same author. *Tavilat al Koran al hakim*, commentaries on the Koran, are likewise by him, and were in the french king's library, number 641. The Rabi al Abrar relates, that this doctor, who was the oracle of his time, preaching one day at Medina, a contemplative person retired to a corner of the mosque for the purpose of meditation, without paying any attention to the discourse of Caschi. One of the audience asking him why he did not hearken like the rest, this spiritual man replied: When the master speaks, it is not reasonable to listen to what the servant says. The two following lines of persian poetry are quoted from Caschi:

The sufferings that come from God, ought not to be called afflictions:

Blessed is the affliction, and happy is he who suffers it, when it proceeds from on high.

The allusion of the words *bela* and *bala* is extremely beautiful in the persian original. An *bela* *nebud ki an bala bud*.

[B] See a list of them in the General Dictionary. Among other pieces, he published "a true and faithful relation of what passed for many years, between Dr. John Dee and some spirits, &c. with a long preface to confirm the truth of the relation with regard to spirits, Lond. 1659.

Caschi is also the surname of Yahia ben Ahmed, who lived in the xth century of the hegira, of whom we have scholia or marginal notes, intituled, Hasciah, on the book of Samarcandi, named Adab al bahath.

CASCHIRI, or CASCHERI, the surname of Imam Abul Hassan, who wrote the lives of the mussulman saints. Yasei makes mention of this book in the work he composed on the same subject: he is likewise author of the book intituled Lathaif, which is highly esteemed for its ingenious fictions and its spiritual allegories. On the words that Mohammed puts into the mouth of Pharaoh, in the chapter of the Koran intituled Nazeat: "I am thy master and thy God," that the devil, having heard them, complained, that for having only tempted Adam with the desire of a knowledge equal to that of God, he was plunged into his present unhappy condition; and that Pharaoh, who wanted to pass himself for God, had only incurred the same punishment. This Imam is in universal esteem as one of the greatest divines of mohammedanism; it is he who explains the right way, spoken of in the first chapter of the Koran in these terms: That man walks in the right way who never stops till he is arrived at the end of his journey, which is the union with God. He likewise makes this reflection on the chapter in the same book, intituled, Anáam, where it is said that we must avoid both inward and outward sins: the reason, he says, is presently subjoined in these words: God has loaded you with benefits both within and without: therefore, adds he, these benefits ought to be not only the motive to the keeping of the commandments and the avoiding of sin, but they should teach us also that the best means of obtaining the pardon of our transgressions is to be continually thanking God for his favours. This Imam has made an abridgement of the book of Takieddin, intituled Sakih. There is another Caschiri, whose proper name is Mossalem ben Hegiage al Nischabusi, a native of Nischabur, a city of Khorassan, who died in the year of the hegira 261.

CASE (THOMAS), M. A. who was educated at Christ-church in Oxford, was severely handled by bishop Wren, and was one of the assembly of divines, and frequently preached before the parliament. He was a great stickler for the covenant: in one of his sermons before the court martial, 1644, he says, "Noble sirs, imitate God, and be merciful to none that have sinned of malicious wickedness; meaning the royalists, who were frequently styled malignants. He was some time minister of St. Mary Magdalen in Milk-street; but was ejected thence for refusing the engagement, and became afterwards rector of St. Giles's in the fields. He was imprisoned six months in the Tower, together with Mr. Jenkin, Dr. Drake, and Mr. Wat-
son,

son, for conspiring against the independent government : this was commonly called Love's plot. They appear, says Mr. Granger, to have been equally engaged in a design to restore the king ; but all except Love were pardoned upon their submission. He first began the morning exercise, or lecture, which was long continued at Cripplegate, and other parts of the city. It is now changed almost every where to the evening. In 1660 he was one of the ministers deputed to wait on the king at the Hague ; and in 1661, one of the commissioners at the Savoy. He died May 30, 1682, aged 84 years. His works are chiefly sermons. Mr. Baxter calls him " an old, faithful servant of God."

CASES (PETER JAMES), a painter, born at Paris ; where he also died in the month of June 1754, at the age of 79. He had for masters in his art Houasse, and afterwards Bon Boullogne. He obtained the grand prize of painting in 1699, and was received member of the academy in 1704. Cases may be considered as one of the first painters of the french school. His drawing is correct and in the grand style, his compositions shew a happy genius ; he excels in draperies, and possesses an intelligence in the chiaro-oscuro to a very high degree. His strokes are mellow, and his pencil brilliant. There is much freshness in his tints. This famous artist worked with great industry ; but his performances are not all of equal beauty. Towards the latter end of his life, the coldness of age and the weakness of his organs occasioned him to produce pictures which betray the decline of his powers. Some of his works may be seen at Paris in the church of Notre Dame, in the college of jesuits, at the house of charity, at the petit St. Antoine, at the chapel of la Jussienne, at the abbey of St. Martin, and particularly at St. Germain-des-Prés, where he has represented the lives of St. Germain and of St. Vincent. A holy family at St. Louis de Versailles is much admired, and is one of his best productions. Cases mostly excelled in pictures with horses. The king of Prussia has two fine pieces by this painter, which have been compared for their execution with the works of Correggio. The celebrated Le Moine was a scholar of Cases.

CASIMIR (MATTHIAS SARBIEVSKI), a jesuit of Poland, and excellent latin poet, was born in 1597 ; and is, says Baillet, an exception to a general rule of Aristotle and other antients, which teaches us to expect nothing ingenious and delicate from the climates of the north. The odes, epodes, and epigrams of this poet have not been thought inferior to some productions of the finest wits of antient Greece and Rome ; and Grotius, D. Heinsius, and others, have not scrupled to affirm, that he is not only equal, but sometimes superior, even to Horace himself. Rapin has not gone so high : he allows him to have a great

deal of fire and sublimity in his compositions, but declares him wanting in point of purity. Others, who have owned his *vivida vis animi*, his great force of genius, have criticised him as too extravagant and strained in his expressions; and all agree that his epigrams are much inferior to his odes. Menage, though he was not insensible of Casimir's high merit, has yet been a little severe upon what he calls his vanity. The poor father, in an ode to pope Urban VIII. has, according to the usual privilege of poets, boldly proclaimed the immortality of his productions; and says, that Horace shall not go to heaven alone, but that he also will attend him, and be a companion of his immortality.

Non solus olim præpes Horatius
 Ibit biformis per liquidum æthera
 Vates; olorinisve late
 Cantibus, Æoliæve terras
 Ternnet volatu. Me quoque desides
 Tranare nimbos, me zephyris super
 Impune pendere, & sereno
 Calliope dedit ire cælo, &c.

Meanwhile Casimir was not so attached to Horace, but that he had a very great regard for Virgil; and he had actually begun to imitate him also in an epic poem, called the *Lesciade*, which he had divided into twelve books. But before he had made any great progress in this work, he had the misfortune to die, in the vigour of his age, at Warsaw, April 2, 1640: since which there have been many editions of his poems.

CASLON (WILLIAM), eminent in an art of the greatest consequence to literature, the art of letter-founding, was born in 1692, in that part of the town of Hales Owen which is situated in Shropshire. Though he justly attained the character of being the *Coryphæus* in that employment, he was not brought up to the business; and it is observed by Mr. Mores, that this handiwork is so concealed among the artificers of it, that he could not discover that any one had taught it to another; but every person who had used it had learned it of his own genuine inclination. Mr. Caslon served a regular apprenticeship to an engraver of ornaments on gun-barrels, and, after the expiration of his term, carried on this trade in Vine-street, near the Minories. He did not, however, solely confine his ingenuity to that instrument, but employed himself likewise in making tools for the book-binders, and for the chasing of silver plate. Whilst he was engaged in this business, the elder Mr. Bowyer accidentally saw, in a bookseller's shop, the lettering of a book uncommonly neat; and enquiring who the artist was by whom the letters were made, was thence induced to seek an acquaintance with Mr. Caslon. Not long after, Mr. Bowyer took Mr. Caslon

to Mr. James's foundery, in Bartholomew close. Caslon had never before that time seen any part of the business; and being asked by his friend, if he thought he could undertake to cut types, he requested a single day to consider the matter, and then replied, that he had no doubt but he could. Upon this answer, Mr. Bowyer, Mr. Bettenham, and Mr. Watts had such a confidence in his abilities, that they lent him 500*l.* to begin the undertaking, and he applied himself to it with equal assiduity and success. In 1720, the society for promoting christian knowledge, in consequence of a representation from Mr. Solomon Negri, a native of Damascus in Syria, who was well skilled in the oriental tongues, and had been professor of arabic in places of note, deemed it expedient to print, for the use of the eastern churches, the new testament and psalter in the arabic language. These were intended for the benefit of the poor christians in Palestine, Syria, Mesopotamia, Arabia, and Egypt, the constitution of which countries did not permit the exercise of the art of printing. Upon this occasion, Mr. Caslon was pitched upon to cut the fount; in his specimens of which he distinguished it by the name of english arabic. After he had finished this fount, he cut the letters of his own name in pica roman, and placed them at the bottom of one of the arabic specimens. The name being seen by Mr. Palmer (the reputed author of a history of printing, which was, in fact, written by Psalmanaazar), he advised our artist to cut the whole fount of pica. This was accordingly done, and the performance exceeded the letter of the other founders of the time. But Mr. Palmer, whose circumstances required credit with those whose business would have been hurt by Mr. Caslon's superior execution, repented of the advice he had given him, and endeavoured to discourage him from any farther progress. Mr. Caslon, being justly disgusted at such treatment, applied to Mr. Bowyer, under whose inspection he cut, in 1722, the beautiful fount of english which was used in printing Selden's works, and the coptic types that were made use of for Dr. Wilkins's edition of the Pentateuch. Under the farther encouragement of Mr. Bowyer, Mr. Bettenham, and Mr. Watts, he proceeded with vigour in his employment; and Mr. Bowyer was always acknowledged by him to be his master, from whom he had learned his art. In this art he arrived at length to such perfection, that he not only freed us from the necessity of importing types from Holland, but in the beauty and elegance of those made by him, he so far exceeded the productions of the best artificers, that his workmanship was frequently exported to the continent. Indeed, it may with great justice and confidence be asserted, that a more beautiful specimen than his is not to be found in any part of the world. Mr. Caslon's first foundery was in a small house in Helmet-row,

Old-street. He afterwards removed into Ironmonger-row; and about 1735 into Chiswell-street, where his foundery became, in process of time, the most capital one that exists in this or in foreign countries. Having acquired opulence in the course of his employment, he was put into the commission of the peace for the county of Middlesex. Towards the latter end of his life, his eldest son William being in partnership with him, he retired, in a great measure, from the active execution of business. His last country residence was at Bethnal-green, where he died Jan. 23, 1766, aged 74. He was interred in the church-yard of St. Luke, Middlesex, in which parish all his different founderies were situated, and where they are still carried on by his family. Mr. Casson was universally esteemed as a first-rate artist, a tender master, and an honest, friendly, and benevolent man: and sir John Hawkins has particularly celebrated his hospitality, his social qualities, and his love of music.

CASSIAN, the name of a monk, who came from the east into France, about the middle of the vth century. He is known in church history for attempting a medium between the errors of Pelagius and the opinions of St. Augustin, which they looked upon as two extremes. He erected a monastery near Marseilles, and was the first who embarked in this undertaking; and hence arose a new sect, which were called semi-pelagians. Faustus of Riez, Vincent of Lerins, Gennadius of Marseilles, Hileries of Arles, and Arnobius the younger, were its principal defenders. The semi-pelagians were opposed by the whole united forces of St. Augustin and Prosper, without being extirpated, or overcome by them. This sect was condemned by some synods, and was rejected by the church.

CASSINI (JOHANNES DOMINICUS), an excellent astronomer, was born of noble parents, at a town in Piedmont in Italy, June 8, 1635. After he had laid a proper foundation in his studies at home, he was sent to continue them in a college of jesuits at Genoa. He had an uncommon turn for latin poetry, which he exercised so very early, that poems of his were published when he was but 11 years old. At length he happened upon books of astronomy, which he read, and observed upon with great eagerness; and felt in himself a strong propensity to proceed farther in that science. He pursued the bent of his inclinations, and in a short time made so amazing a progress, that, in 1650, the senate of Bologna invited him to be their public mathematical professor. He was not more than 15 years of age, when he went to Bologna, where he taught mathematics, and made observations upon the heavens, with great assiduity and diligence. In 1652, a comet appeared at Bologna, which he observed with great accuracy; and discovered, that comets were not bodies accidentally generated in the heavenly regions, as
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had usually been supposed, but of the same nature, and probably governed by the same laws, as the planets. The same year he solved an astronomical problem, which Kepler and Bullialdus had given up as insolvable; it was, to determine geometrically the apogee and eccentricity of a planet from its true and mean place. In 1653, when a church of Bologna was repaired and enlarged, he obtained leave of the senate to correct and settle a meridian line, which had been drawn by an astronomer in 1575. These were prodigious things for one who had not yet attained his 20th year. In 1657 he attended, as an assistant, a nobleman, who was sent to Rome to compose some differences, which had arisen between Bologna and Ferrara, from the inundations of the Po; and shewed so much skill and judgment in the management of that affair, that in 1663, Marius Chigi, brother of pope Alexander VII. appointed him inspector-general of the fortifications of the castle of Urbino; and he had afterwards committed to him the care of all the rivers in the ecclesiastical state.

Meanwhile he did not neglect his astronomical studies, but cultivated them with great care. He made many discoveries relative to the planets Mars and Venus, especially the revolution of Mars round his own axis: but his principal point in view was to settle an accurate theory of Jupiter's satellites, which after much labour and watching he happily effected, and published it at Rome, among other astronomical pieces, in 1666. Picard, the french astronomer, getting Cassini's tables of Jupiter's satellites, found them so very exact, that he conceived the highest opinion of his skill; and from that time his fame increased so fast in France, that Lewis XIV. desired to have him a member of the academy. Cassini however could not leave his station, without leave of his superiors; and therefore Lewis requested of pope Clement IX. and of the senate of Bologna, that Cassini might be permitted to come into France. Leave was granted for six years; and he came to Paris in the beginning of 1669, where he was immediately made the king's astronomer. When this term was near expiring, the pope and the senate of Bologna insisted upon his return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him; but the minister Colbert prevailed on him to stay, and he was naturalized in the latter end of 1673, in which same year he also took a wife.

The royal observatory of Paris had been finished some time. The occasion of its being built was this: In 1638, the famous minim Merfennus was the author and institutor of a society, where several ingenious and learned men met together to talk upon physical and astronomical subjects; among whom were Gassendus, Des Cartes, Mommour, Theyenot, Eullialdus, our

countryman Hobbes, &c. and this society was kept up by a succession of such men for many years. At length Lewis XIV. considering that a number of such men acting in a body would succeed abundantly better in the promotion of science, than if they acted separately, each in his particular art or province, established under the direction of Colbert, in 1666, the royal academy of sciences: and for the advancement of astronomy in particular, erected the royal observatory at Paris, and furnished it with all kinds of instruments that were necessary to make observations. The foundation of this noble pile was laid in 1667, and the building completed in 1670. Cassini was appointed to be the first inhabitant of the observatory; and he took possession of it Sept. 1671, when he set himself in good earnest to the business of his profession. In 1672 he endeavoured to determine the parallax of Mars and the sun, by comparing some observations which he made at Paris, with some which were made at the same time in America. In 1677 he demonstrated the diurnal revolution of Jupiter round his axis, to be performed in nine hours and fifty-eight minutes, from the motion of a spot in one of his larger belts. In 1684 he discovered four satellites of Saturn, besides that which Huygens had found out. In 1693 he published a new edition of his tables of Jupiter's satellites, corrected by later observations. In 1695 he took a journey to Bologna, to examine the meridian line, which he had fixed there in 1655; and he shewed, in the presence of eminent mathematicians, that it had not varied in the least during that 40 years. In 1700 he continued the meridian line through France, which Picard had begun, to the extreme southern part of that country.

After Cassini had inhabited the royal observatory for more than 40 years, and done great honour to himself and his royal master by many excellent and useful discoveries, which he published from time to time, but which it would be too tedious for us to enumerate here, he died Sept. 14, 1712, and was succeeded by his only son John James Cassini.

CASSINI (JAMES), son of the foregoing, and his successor in the academy of sciences, inherited the talents of his father. A perpendicular was wanting to the meridian of France: he described it in 1733 from Paris to St. Malo, and lengthened it in 1734 from Paris to the Rhine, near Strasburg. He died in 1756, at the age of 84, at his estate of Thuri, near to Clermont in Beauvoisis. The memoirs of the academy are enriched with several of his observations. He is ranked among the best astronomers that have appeared in Europe. Two works of his are in great estimation, 1. The elements of astronomy; with astronomical tables, 1740, 2 vol. 4to. 2. Magnitude and figure of the earth,

CASSINI DE THURY (CÆSAR FRANÇOIS), son of the subject of the preceding article, noble Siennese, director of the observatory, fellow of the royal society of London, of the learned institution of Bologna, of the academies of Berlin and of Munich, &c. was born at Paris the 17th of June 1714. The cares of his father, in concurrence with the happy dispositions of the son, were attended with such success, that at ten years old he calculated the phases of the total eclipse of the sun that was expected for the year 1727. Admitted into the academy of sciences in 1735, as supernumerary adjunct. At the age of 21 he employed himself upon the verification of the meridian that passes through the observatory, in which he corrected some trifling errors. The project of making a geometrical description of France being soon after adopted, young Cassini gave himself up to this undertaking with all the activity natural to his age, and devoted to it a part of his attention as long as he lived. Engineers and surveyors were sent throughout the whole extent of the kingdom for taking the plans and tracing the maps in which the most minute particulars are faithfully given. The geographers did not confine themselves to the marking down all the usual objects even to insulated cottages, but they have represented the face of the country as far as was possible. The government gave great encouragements to this undertaking; and Cassini, who had solicited these encouragements, had the consolation to see this long and difficult labour almost entirely terminated. He died of the small pox, Sept. 4, 1784. His character was frank and open. His soul seemed to be inaccessible to envy or hatred, but extremely sensible to friendship. Though admitted to the familiarity of the great, he always maintained the respect that was due to him. Being at Vienna in June 1761, to observe the transit of Venus, he met with those distinctions from the emperor Francis, the empress queen and other princes of the empire, which his merit deserved.

CASSIODORUS (MARCUS AURELIUS), a man of eminence in many respects, and called by way of distinction "the senator," was born in Italy, something later than 463. He had as liberal an education as the growing barbarism of his times afforded; and soon recommended himself by his eloquence, his learning, and his wisdom, to Theodoric king of the Goths in Italy. Theodoric first made him governor of Sicily; and when he had sufficiently proved his abilities and prudence in the administration of that province, admitted him afterwards, about 490, to his cabinet councils, and appointed him to be his secretary. Henceforward he had all the places and honours at his command, which Theodoric had to bestow; and, after running through all the employments of the government, was raised to the consulate, which he administered alone, in 514. He was
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continued in the same degree of confidence and favour by Athalaric, who succeeded Theodoric, about 524; but afterwards, in 537, being discarded from all his offices by king Vitiges, he renounced a secular life, and retired into a monastery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philosopher, and a christian. He entertained himself with forming and improving several curiosities in the mechanical way, such as sun-dials, water hour-glasses, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by several books of his own composing. About 556 he wrote two books, *de Divinis Lectionibus*; and afterwards a book *de Orthographia*, in the preface to which he tells us, that he was then in his 93d year. There are extant of his twelve books of letters; ten of which he wrote as secretary of state, in the name of kings Theodoric and Athalaric, and two in his own. He composed also 12 books *de rebus gestis Gothorum*, which are only extant in the abridgement of Jornandes; though it has been surmised, that a manuscript of Cassiodorus is still remaining in some of the libraries in France. He wrote also a commentary upon the psalms, and several other pieces theological and critical. Father Simon has spoken of him thus: "There is no need," says he, "of examining Cassiodorus's commentaries on the psalms, which is almost but an abridgment of St. Augustin's Commentaries, as he owns in his preface. But besides these commentaries, we have an excellent treatise of this author's, intituled *De institutione ad Divinas Lectiones*, which shews, that he understood the criticism of the scriptures, and that he had marked out what were the best things of this nature in the antient doctors of the church. In the same book Cassiodorus gives many useful rules for the criticism of the scriptures; and he takes particular notice of those fathers who have made commentaries upon the bible, &c."

Upon the whole, Cassiodorus was in all views a very extraordinary man; and we think that those have done him no more than justice, who have considered him as a star, which shone out amidst the darkness of a barbarous age. When he died we cannot precisely determine; but there is great reason to think that, whenever it was, he could not be less than 100 years old. His works have been collected and printed several times; but the best edition is that of Rohan, 1679, in two volumes folio, with the notes and dissertations of John Garretus, a benedictine monk.

CASTAGNO (ANDREW DEL), the first painter of Tuscany who understood the art of painting in oil. Dominico de Venise, who had learned it of Anthony de Messina, being come to Florence, Andrew del Castagno courted his friendship and wormed
out

out the secret from him. He afterwards conceived such a deadly jealousy against Dominico his friend and benefactor, that, unmindful of the obligations he owed him, he one evening assassinated him. Dominico, not recognizing his murderer, caused himself to be carried to the house of this cruel friend, of whose treachery he was not aware, and died in his arms. Castagno on his death-bed confessed the horrid deed, the author of which had never been discovered. His corpse was attended to the grave by the hatred and indignation of the public. No sooner had he learnt the secret of Dominico, than he set about several works at Florence which were greatly admired. It was he who in 1478 executed by order of the republic the picture which represents the execution of the conspirators against the Medicis.

CASTALDI (CORNELIUS), was born at Feltri, of an antient family, in 1480. He addicted himself at the same time to the bar and to poetry, thus enlivening the dryness of jurisprudence by the charms of verse. His country having charged him with its affairs to the republic of Venice, he fulfilled the purposes of his embassy with advantage to his country and honour to himself. Padua, where he settled himself in marriage, is indebted to him for the endowment of a college. He ended his days in 1537, at the age of 57. His poems, a long time unknown, were first published by the abbé Conti, a Venetian, in 1757, 4to. They consist of both latin and italian pieces; the latter display an uncommon gracefulness and ease in their composition, and an abundance of images: the former evince a good taste for antiquity. The life of the author, written with an elegant simplicity by a patrician of Venice, is at the head of this estimable collection.

CASTALIO (SEBASTIAN), was born at Chatillon, on the Rhone, in 1515. Calvin conceived such an esteem and friendship for him, during the stay he made at Strasbourg in 1540 and 1541, that he lodged him for some days at his house, and procured him a regent's place in the college of Geneva. Castalio, after continuing in this office near three years, was forced to quit it in 1544, on account of some peculiar opinions which he held concerning Solomon's song and Christ's descent into hell. He retired to Basil, where he was made greek professor, and died in that place, Dec. 29, 1563. He incurred the high displeasure of Calvin and Theodore Beza, who loaded him with foul language, for differing from them concerning predestination and the punishment of heretics. They called him a papist, which was a most unreasonable accusation. They said he had translated the bible into latin at the instigation of the devil. "*Unum est (crimen) quod biblia transtulerim impulsu instinctuque diaboli. Cogitate quam verissimiliter hoc scripserunt.*"

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When rivers overflow, they frequently carry down several pieces of wood, which any body may lawfully get and keep for his own use. Castalio, who was very poor, and had a wife and eight children, got with a harping-iron some wood floating upon the Rhine. When Calvin and Beza heard of it, they proclaimed every where that he had stolen some wood belonging to his neighbour [c].

CASTEELS (PETER), was born at Antwerp in 1684. He painted birds and flowers with some success. In 1726 he published 12 plates of birds and fowls which he had designed and etched himself. He had been settled in England many years; when he retired in 1735 to Tooting, to design for callico-printers. Died at Richmond, May 16, 1749.

CASTEL (LEWIS BERTRAND), a geometrician and philosopher, born at Montpellier in 1688, entered himself of the jessuits in 1703, was noticed by Fontenelle and by pere de Tournemine for the specimens he gave of his early proficiency. The young man was then in the country; they invited him to the capital. Castel went from Toulouse to Paris towards the end of 1720. He supported the idea that his essays had given of him. The first work he published was his treatise of Universal gravity, 2 vols. 12mo, 1724. All depended, according to

[c] His works are very considerable, on account both of their quality and their number. He discovered great knowledge of the latin, greek, and hebrew languages. In 1545 he printed at Basil four books of dialogues, containing the principal histories of the bible, in elegant latin, so that youth might thereby make a proficiency in piety, and in the latin tongue at the same time. He published in 1546 a translation of the Sibylline verses into latin heroic verse, and of the books of Moses into latin prose, with notes. This was followed, in 1547, by his latin version of the psalms of David, and of all the other songs found in scripture. In 1548, he printed a greek poem on the life of John the baptist, and a paraphrase on the prophecy of Jonah, in latin verse. He translated some passages of Homer, and some books of Xenophon and St. Cyril. He also turned into latin several treatises of the famous Ochinus, particularly the thirty dialogues, some of which seem to favour polygamy. He advanced some singular notions in his notes on the books of Moses; as for instance, that the bodies of malefactors ought not be left on the gibbets; and that they ought not to be punished with death, but with slavery. His reason for these

opinions was, that the political laws of Moses bind all nations. His notes on the Epistle to the Romans were condemned by the church of Basil, because they opposed the doctrine of predestination and efficacious grace. His principal work is a latin and french translation of the scriptures, which is differently spoken of by writers. He began his latin translation at Geneva in 1542, and finished it at Basil in 1550. It was printed at Basil in 1551, and dedicated by the author to Edward VI. king of England. He published a second edition of it in 1554, and another in 1556. The edition of 1573 is most esteemed. The french version was dedicated to Henry II. of France, and printed at Basil in 1555. The fault which has been most generally condemned in his latin translation, is the affectation of using only classical terms. He is accused, but without just ground, of having run into the other extremes in his french translation; that is, of having made use of low and vulgar terms. Some people are very unfortunate, they can never avoid censure. If any other man than Castalio (says Bayle) had made this translation of the scriptures, scarce any fault would have been found with the style.

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him, on two principles, the gravity of bodies, and the action of minds; the former giving them a continual tendency to rest, the other renewing their motion. This doctrine, the key to the system of the universe, as he pretended, did not appear to be so to the abbé Saint Pierre. Though the friend of the mathematician, he attacked him; the jesuit answered. The papers on both sides shewed much reflection, though in a singular channel. The second work of pere Castel was his plan of an abridged system of mathematics, Paris 1727, 4to, which was soon followed by an universal system of mathematics, 1728, 4to. This work was applauded both in England and France. The Royal Society of London admitted him of their body. His ocular harpsichord completely displayed the natural fertility of his mind in inventions. His systems at first were no more than hypotheses; but by insensible degrees he thought he should realize them. As a geometrician he might demonstrate the analogy between sounds and colours; but it could only be some wealthy blockhead who should attempt to construct so expensive a machine as his harpsichord, and the execution of which was impracticable. It must however be confessed, that this fanciful project gave birth to some useful discoveries. The *Vrai systéme de physique générale* de Newton, 1743, 4to, did him more honour in the opinion of several of the learned, though it was displeasing to others. He revered the english philosopher, though his doctrine appeared to him but little adapted to reveal the true system of the universe. "Newton and Descartes, said he, are nearly on a par in regard to invention; but the latter had more facility and elevation; the other, with less facility, was more profound. Such is pretty nearly the character of the two nations: the french genius builds upwards, the english genius downwards. Each of them had the ambition to make a world, as Alexander had that of conquering it, and both had grand ideas of nature." There is likewise by pere Castel a tract intituled, *Optic of colours*, Paris, 1740, 12mo, with other productions of less consequence, to be seen in the *Memoires de Trevoux*, in which he was for some time concerned. The style of Castel partook of the fire of his genius and the wanderings of his imagination. The conversation turning one day, in presence of Fontenelle, on the marks of originality in the works of this scholar, somebody said, "But he is mad."—"I know it," returned Fontenelle, "and I am sorry for it, for it is a great pity! But I like him better for being original and a little mad, than I should if he were in his senses without being original." Pere Castel died the 11th of January 1757, at the age of 68. The abbé de la Porte published in 1763, 12mo, at Paris under the imprint of Amsterdam, *L'esprit, les saillies & singularités du pere Castel*. The

author

author treats on a great number of subjects; and though he enters deeply into none, yet he thinks much, and sometimes very well.

CASTELL (EDMUND), a divine of the last century, who deserves to be recorded as a remarkable example of literary generosity, joined to literary industry, was born, in 1606, at Hatley in Cambridgeshire. After going through a course of grammatical education, he became a member, 1621, of Emanuel college, Cambridge, where he continued many years. Afterwards, he removed to St. John's college for the convenience of the library there, which was of great service to him in compiling his grand work, his *Lexicon heptaglotton*. In due course, he took the several degrees of B. and M. A. and of B. and D. D. and the fame of his learning occasioned his being chosen F. R. S. His *Lexicon heptaglotton* cost him the assiduous labour of 17 years. The unwearied diligence which he employed in this undertaking, injured his health, and impaired his constitution. Besides this, the work was the entire ruin of his fortune, for he spent upon it upwards of 12,000*l*. The truth of this is positively asserted by Mr. Hearne, whose authority for it was a letter which he had under Dr. Castell's own hand. Hearne pathetically and justly complains, that our author should meet with so "very poor a reward" for his incredible and indeed herculean labours. His ecclesiastical preferments were, first, the small vicarage of Hatfield Peverell, in Essex, and afterwards the rectory of Wodeham Walter, in the same county; and in 1663 [D] he became rector of Higham Gobion, in Bedfordshire. The doctor, in 1666, having wasted his patrimony, and incurred heavy debts, was reduced to extreme distress; when, probably in consideration of his learned labours, and disinterested generosity, the royal favour began to smile upon him. In that year, he was made king's chaplain and arabic professor at Cambridge; and in 1668 he obtained a prebend of Canterbury. In the next year he published his *Lexicon heptaglotton*; but the publication procured him no compensation for his large expences and his indefatigable diligence. The copies of the book lay almost entirely unfold upon his hands. In 1673 he told a friend, "he had at least 1000 copies left; and found none that regarded the work or author, of those that once fed him with better promises."

Dr. Castell's industry and liberality were not confined to his lexicon. He was eminently assistant to Dr. Walton, in the celebrated edition of the *Polyglott bible*. This is acknowledged

[D] The bond for payment of his is some reason to think that he had the tiths is dated May 27, 1663; but there rectory two years earlier.

by Walton, who, after complimenting our author's erudition and modesty, mentions the diligence he employed upon the samaritan, the syriac, the arabic, and the æthiopic versions; his having given a latin translation of the Canticles, under the last version; and his adding to all of them learned notes. These acknowledgments, however, were by no means equal to Castell's merit and services; for he translated several books of the new testament, and the syriac version of Job where it differs from the arabic*. We know of nothing farther published by Dr. Castell, excepting a thin 4to pamphlet, in 1660, intituled, "*Sol Angliæ oriens auspiciis Caroli II. regum gloriosissimi*"; and adorned with an admirable head of that monarch. From a letter of our author's, which is still extant, and was written in 1674, it appears, that the many discouragements he had met with, had not extinguished his ardour for the promotion of oriental literature [E]. The same letter shews, that in his application to the learned languages, he had forgotten the cultivation of his native tongue, and that even his orthography did not keep pace with the improvements of the time. Dr. Castell died at Higham Gobion, in 1685, being about 79 years of age. His oriental manuscripts, 38 in number, 19 in hebrew, 13 in arabic, and 6 in æthiopic, to all which the effigies of the doctor were affixed, and his name inscribed in them, were bequeathed by him to the public library of the university of Cambridge. To Emanuel college in the same university, Dr. Castell bequeathed 111 printed books; to St. John's college a silver tankard, weighing 26 ounces, value 7l. on condition his name should be inscribed on it; and to Dr. Henry Compton, bishop of London (to whom he acknowledges the highest obligations), 100 copies of the heptaglott Lexicon, with all his bibles and other oriental parts of holy scripture, in number 52 [F]. The rest of his books were sold by auction at Cambridge in June 1680. It is supposed that about 500 of his lexicons were unsold at the time of his death. These were placed by Mrs. Crisp, Dr. Castell's niece and executrix, in a room of one of her tenant's houses at Martin, in Surry, where for many years they lay at the mercy of the rats, who made such havoc among them, that when they came into possession of this lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole load of learned rags sold only for 7l. Dr. Castell was buried in the church of Higham Gobion, where, in his life-time, he erected a monument, being a tablet of black

[E] Written to Dr. Spencer, and preserved in the manuscript library at Lambeth.

* Dr. Walton mentions the gratuities which he bestowed on the learned men who assisted him in his undertaking. But

he forgot to mention that Castell not only spent his whole gratuity on the work, but 1000l. besides.

[F] The legacy to the bishop of London was appraised by Mr. Edward Millington (the bookseller) at 24:1 10s.

marble on a white stone frame, on which there is an inscription, that, neither by its latinity nor by its execution, reflects much honour on his taste.

CASTELVETRO (LEWIS), an italian critic, famous for his parts, but more famous for his spleen and ill-nature, was born at Modena in 1505. Being despised for his poverty by the ignorant part of mankind, and hated for his knowledge by the learned, says Moreri, he left his own country, and went into Germany, where he resided at the court of the emperor Maximilian II. After six years absence he returned to Modena, and distinguished himself chiefly by his commentary upon Aristotle's Poetics; where, Rapin assures us, he always made it a rule to find something to except against in the text of Aristotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have observed under his article; and the quarrel did not end without many satirical pieces written on both sides in verse and prose. Castelvetro however was assisted here by his friends: for though he knew how to lay down rules for writing poetry, yet he was not the least of a poet himself. This critic at length fell under the cognisance of the inquisition at Rome, by which he was accused of paying too much deference to the new opinions, and not enough to the old. This topic for cavilling he had probably picked up in his travels into Germany, where Lutheranism was established; and we suppose it had infected his conversation and writings. He had a mind to be tried at a distance, as he then was, before a council; but the pope acquainted the cardinal of Mantua, his legate, that since Castelvetro had been accused before the inquisition at Rome, it was necessary for him to appear there, under the character of a person accused. Upon the pope's assuring him of high honours if he was found innocent, and of clemency if guilty, he appeared before the inquisition, and was examined in October 1560: but finding himself embarrassed by the questions put to him, and especially in regard to a book of Melancthon, which he had translated into Italian, he durst not trust the pope any longer, but fled. He went to Basil in Switzerland, where he pursued the study of the belles lettres to the time of his death; and this happened Feb. 20, 1571 [C].

CASTIGLIONE (BALTHAZAR), an eminent italian nobleman, was descended from an illustrious and ancient family, and born in his own villa at Casatico, in the duchy of Mantua, Dec. 6, 1478. On coming to a proper age, he had masters appointed him, under whom he acquired a knowledge of the

[C] We learn from the Menagiana, that Castelvetro's house being on fire at Lyons, he cried out *Al poetica!* "Save my poetics!" which shews that he considered this work as the best of his performances. Indeed it ought to be so, if what is said be true, that

it cost him half his life in composing. His other pieces are inferior to his Poetics; and his posthumous works fall greatly short of that perfection to which, if he had lived to correct them, they would probably have attained.

greek and latin tongues : in the latter of which he was instructed by Demetrius Chalcondylas of Constantinople, who then resided at Milan. He likewise applied himself to the study of painting, sculpture, and architecture, as appears from the book he wrote in favour of those arts ; and he made so great a progress in them, that Raphael Urbin and Buonaroti, though incomparable artists, never thought their works perfect, unless they had the approbation of Castiglione.

When Castiglione was 18 years of age, he went into military service under Lewis Sforza, duke of Milan ; but his father dying soon after, and some disastrous circumstances overtaking that state, he was obliged to quit the camp, and return to Mantua. He engaged a second time in the service of the duke, and distinguished himself greatly by his bravery and conduct : but returning soon after, and being desirous to see other courts, particularly that of Rome, he went thither at the very time that Julius II. obtained the popedom. His fame was not unknown to this pontiff ; and the high opinion he had of his abilities and merit made him write to Guido Ubaldo duke of Urbino, his cousin, that if he would send him to the court of Rome in his own name, with the character of a public minister, he should take it as a singular obligation. Castiglione was 26 years of age ; and Guido Ubaldo sent him ambassador to pope Julius, to accommodate affairs of the highest importance. He was sent upon a second embassy to Lewis XII. of France, and upon a third to Henry VII. of England ; whither he went to be invested with the noble order of the garter for the duke his master. On his arrival in England he was received with all the marks of honour and esteem ; being met at the port where he landed by the earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had dispatched his business here, and was returned home, to gratify the importunities of Alfonso Ariosto his particular friend, he began his celebrated work, " the Courtier ;" which in a small space of time he completed at Rome, in March 1516. From this work we may perceive how intimate he was with the greek and latin authors, having here gleaned together the first flowers of their wit, and treasured up, as it were, in a single cabinet, the richest jewels of antiquity. The book has been universally well received both in Italy and abroad, often reprinted, and translated into several languages. It is full of moral and political instructions ; and, if we seek the italian tongue in its perfection, it is said that it can nowhere be found better than here.

Castiglione was highly esteemed and favoured by the duke Francisco Moria, who constituted him his first minister of state, as well in civil as military affairs ; and for his services, particu-

larly at the siege of Mirandola, at which pope Julius was present, made him a free gift of the castle of Nuvolara, in the county of Pefaro, with the most ample privileges to himself, and to his heirs and successors for ever. This was in 1513. Not long after Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembo, and dated March 14, 1514; the other by Jacomus Sadolet, in May following. Having now reached his 36th year, he married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a son and two daughters, and then died; having lived no more than four years with him.

A little before this misfortune, the marquis of Mantua sent him to Leo X. as his ambassador; and after the death of Leo he continued at Rome in that capacity, under Hadrian VI. and Clement VII. Clement sent him to the emperor Charles V.'s court in quality of legate; where affairs were to be transacted of the highest importance, not only to the pontifical see, but to all Italy. He went into Spain, Oct. 1524; and in his negotiations and transactions not only answered the pope's expectations, but also acquired the good-will of the emperor, by whom he was soon received as a favourite counsellor and friend, as well as an ambassador. Among other marks of affection, which the emperor shewed Castiglione, this was a singular one; that being then at war with Francis I. of France, he always desired him to be present at the military councils of that war; and, when it was supposed that the war would be ended by a single combat between Charles V. and Francis I. with only three knights attending them, the emperor pitched upon Castiglione to be one of the number. He also made him a free denizen of Spain; and soon after nominated him to the bishopric of Avila. And because this happened at the juncture of the sacking of Rome, some took occasion to reflect upon Castiglione, as if he had neglected the affairs of the court of Rome, for the sake of gratifying the inclinations of the emperor. This was indeed the current opinion at Rome: but Castiglione defended himself from the imputation in his letter to Clement VII.—It is probable that there were no real grounds for it, since Clement himself does not appear to have given the least credit to it. Paul Jovius says, that if Castiglione had lived, the pope intended to have made him a cardinal; and after his death, in two of his holiness's briefs, both of condolence to his mother, there are the strongest expressions of his unblemished fidelity and devotion to the see of Rome. However, the very imputation affected Castiglione so sensibly, that it was supposed in some measure to have contributed to his death. His constitution was already impaired with the continual fatigues, civil as

well as military, in which he had always been engaged; and falling at length sick at Toledo, he died Feb. 2, 1529. The emperor, who was then at Toledo, was extremely grieved, and commanded all the prelates and lords of his court to attend his corpse to the principal church there; and the funeral offices were celebrated by the archbishop, with such solemnity and pomp as was never permitted to any one before, the princes of the blood excepted. Sixteen months after his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a very fine and sumptuous monument was raised, and a latin epitaph inscribed, which was written by cardinal Bembo [H].

CASTILLE (ALPHONSUS X. OF), who has commonly been called the Wise, was born in 1203, and is now more famous for having been an astronomer than a king. He succeeded his father Ferdinand III. in 1252; but had not the good fortune to be happy in his reign, though he was a prince of uncommonly great qualities. The first source of his troubles proceeded from his having no children by Isolante, daughter of the king of Aragon, whom he married in 1246: and whom therefore he resolved to divorce, under a pretence of barrenness, and to look for another in the court of Denmark. Accordingly the princess of Denmark arrived in 1254; but the queen proved at last with child, and continued to breed till she had brought him nine children; upon which the affair of the divorce was at an end. Though this prince had not the art of making himself beloved by his subjects, nor by the neighbouring kings, yet his reputation was very great in foreign countries. His knowledge, parts, eloquence, and politics, made him famous; which induced some of the electors, in 1258, to confer on him the imperial crown. But as he neglected to support his party by his presence, the empire was given to Rodolphus, in spite of all the opposition of his ambassadors. Meanwhile his great qualities, and reputation abroad, could not secure him from plots and disturbances at home: and at last his own son Sanchez appeared at the head of a rebellion against him, and involved the kingdom in a civil war, which did not end till the death of Alphonfus.

But let us consider Alphonfus in that part of his character for the sake of which we have given him a place in these memoirs; we mean as an astronomer and a man of letters. He understood astro-

[H] Besides his incomparable book, the Courtier, he composed many latin and tufcan poems; which with some of his letters are placed at the end of the english version of the Courtier, published at London in 1727. This version was made by A. P. Castiglione, a gentleman

of the same family, who lived here in England, under the patronage of Edmund Gibson, bishop of London. The Italian is printed with it; and before the whole is prefixed the life of the author, to which the reader is indebted for the account here given.

nomys, philosophy, and history, as if he had been only a man of letters; and composed books upon the motions of the heavens, and on the history of Spain, which are highly commended. In his astronomical pursuits he discovered that the tables of Ptolemy were extremely full of errors; and conceived thereupon a resolution to correct them. For this purpose he assembled a number of astronomers at Toledo, where a plan was projected for the forming of new tables. These tables were drawn up chiefly by the skill and pains of rabbi Isaac Hazan, a learned jew; and they were called Alphonfine tables, in honour of Alphonfus, who was at vast expences about them. But their dearness did not consist altogether in the great sums of money he laid out upon them, but in their causing him to lose the empire of Germany. He fixed the epoch of those tables to May 30, 1232; which was the day of his accession to the throne. We must not forget a memorable saying of Alphonfus, which has been recorded for its boldness: it is, "that if he had been consulted in the formation of the world, he could have given some hints for the better." Mariana however says, that this story of him rested only upon a vulgar tradition. We cannot think it improbable, that if Alphonfus did pass so bold a censure on any part of the universe, it was on the celestial sphere. For, besides that he studied nothing more, it is certain that at that time astronomers explained the motions of the heavens by intricate and confused hypotheses, which did no honour to God, nor answered in any wise the idea of an able workman. So that if, from considering the multitude of spheres of which Ptolemy's system is composed, and those many eccentric circles and epicycles with which it is embarrassed, we suppose Alphonfus to have made use of the above expressions, the boldness and impiety of the censure will be greatly diminished.

Alphonfus died in 1284. Mariana tells us, that he was the first king of Castile who permitted all the public acts to be drawn up in the vulgar tongue; and who caused the scriptures to be translated into it. A code or body of laws, begun in his father's reign, was finished by his care. No regard was paid to his will in the disposal of his kingdom. Sanchez kept possession of the throne, while his nephews, the sons of his elder brother Ferdinand who was deceased, could scarce enjoy their liberty. Isolante, their grandmother, was fled with them to the court of the king of Arragon, lest Sanchez should form any design against their lives. It were to be wished, says Bayle, for the honour of learning, that a prince, who was so adorned with it, had governed his people more fortunately and more wisely.

CASTILLO-Y-SAAVEDRA (ANTHONY DEL), a painter, born at Cordova in Spain, died there in 1667, at the age of 64. After

After the death of his father, Augustine Castillo, whose disciple he was, he repaired to Seville for the purpose of improving himself in the school of Francis Zurbaran. Being returned to his native country, he acquired great reputation by his works; which was so well established, that even at this day no one is considered as a man of taste if he does not possess some piece by this great artist. He treated history, landscape and portrait, with equal success. His drawing is excellent; but his colouring is deficient in graces and taste. It is said, that, on his return to Seville, he was seized with such a fit of jealousy at seeing the pictures of the young Murello, of a freshness and colouring much superior to his, that he died of vexation shortly after his return to Cordova.

CASTRUCCIO (CASTRACANI), a famous Italian general, was born, nobody knows how, at Lucca in Tuscany, in 1284; for he was taken up one morning accidentally in a vineyard, where he had been laid and covered with leaves. He was found by Dianora, a widow lady, and sister of Antonio, a canon of St. Michael in Lucca, who was descended from the illustrious family of the Castracani. Antonio being a priest, and Dianora having no children, they determined to bring him up, christened him Castruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio designed him for a priest, and accordingly trained him to letters; but Castruccio was scarcely 14 years old, when he began to neglect his books, and to devote himself to military sports, to wrestling, running, and other violent exercises, which very well suited his great strength of body. At that time the two great factions, the Guelfs and Ghibilins, shared all Italy between them, divided the popes and the emperors, and engaged in their different interests, not only the members of the same town, but even the members of the same family. Francisco, a considerable man on the side of the Ghibilins, observing one day in the market-place the uncommon spirit and qualities of Castruccio, prevailed with Antonio to let him turn soldier. This was entirely to the inclination and taste of Castruccio, who presently became accomplished in every thing which could adorn his profession. He was 18 years old, when the faction of the Guelfs drove the Ghibilins out of Pavia, and was then made a lieutenant of a company of foot by Francisco Guinigi, of whom the prince of Milan had solicited succours. The first campaign this new lieutenant made, he gave such proofs of his courage and conduct as spread his fame all over Lombardy; and Guinigi conceived such an opinion of him, and had so much confidence in him, that, dying soon after, he committed the care of his son and the management of his estate to him. So great a trust and administration made Castruccio more considerable than before;

but then they created him many enemies, and lost him some friends : for, knowing him to be of an high and enterprising spirit, many began to fancy his views were to empire, and to oppress the liberty of his country. He went on still to distinguish himself by military exploits, and at last raised so much jealousy and envy in his chief commander, that he was imprisoned by stratagem, with a view of being put to death. But the people of Lucca soon released him from the inconveniencies of a prison ; and, in a short time after, solemnly chose him their sovereign prince. There were not then, either in Lombardy or Tuscany, any of the Ghibilins, who did not look upon Castruccio as the true head of their faction. Those who were banished their country upon that account fled to him for protection, and promised unanimously, that if he could restore them to their estates, they would serve him so effectually that the sovereignty of their country should be his reward. Flattered by these promises, and encouraged by the strength of his forces, he entertained a design of making himself master of Tuscany ; and to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army constantly on foot, and employed it as suited best with his own designs. For the services he did the pope he was made senator of Rome, with more than ordinary ceremony. The day of his promotion he came forth in a habit suitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind. The former was in these words, " He is as it pleases God ;" the latter, " And shall be what God will have him." While Castruccio was at Rome, news was brought him which obliged him to return in all haste to Lucca. The Florentines were making war upon him, and had already done him some damage ; and conspiracies were forming against him, as an usurper, at Pisa and in several places. But Castruccio fought his way through them all ; and the supreme authority of Tuscany was just falling into his hands, when fortune, jealous as it were of his glory, put a period to his progress and his life. An army of 30,000 foot and 10,000 horse appeared against him in May 1328. He destroyed 22,000 of them, with the loss of not quite 1600 of his own men. He was returning from the field of battle ; but happened to halt a little, for the sake of thanking and caressing his soldiers as they passed : fired with an action as fatiguing as glorious, and covered with sweat, a north wind blew upon him, and affected him so, that he fell immediately into a fit of ague. At first he neglected it, believing himself sufficiently hardened against such attacks ; but the fit increasing, and with it the fever, his physicians gave him over, and he died in a few days. He was in his 44th year ; and from the time he came to appear first in the world, he always, as

well

well in his good as bad fortune, expressed the same steadiness and equality of spirit. As he left several monuments of his good fortune behind him, so he was not ashamed to leave some memorials of his adversity. Thus, when he was delivered from the imprisonment above mentioned, he caused the irons with which he was loaded to be hung in the most public room of his palace, where they were to be seen many years after.

Machiavel, who has written the life of Castruccio, and from whom we have extracted this account of him, says, that he was not only an extraordinary man in his own age, but would have been so in any other. He was tall and well-made, of a noble aspect, and so winning an address, that all men went away from him satisfied. His hair was inclining to red; and he wore it above his ears. Wherever he went, snow, hail, or rain, his head was always uncovered. He had all the qualities that make a man great: was grateful to his friends, terrible to his enemies, just with his subjects, subtle with strangers; and, where stratagem would do the business, he never had recourse to force.—No man was more forward to encounter dangers, no man more careful to escape them. He had an uncommon presence of mind, and often made repartees with great smartness.

CATHERINE ALEXIEVNA, a country girl of the name of Martha, which she changed for Catherine when she embraced the greek religion, came to be empress of Russia, was born of very indigent parents, who lived at Ringen, a small village not far from Dorpat, on the lake Vitcherve, in Livonia. While yet only three years old she lost her father, who left her with no other support than what an infirm and sickly mother could afford her; whose labour was barely sufficient to procure them a scanty maintenance. She was handsome, of a good figure, and gave intimations of a quick understanding. Her mother had taught her to read, and an old lutheran clergyman, of the name of Gluck, instructed her in the principles of that persuasion.—Scarcely had she attained her fifteenth year, when she lost her mother. The good pastor took her home to him, and employed her in attending his children. Catherine availed herself of the lessons in music and dancing that were given them by their masters; but the death of her benefactor, which happened not long after her reception into his family, plunged her once more into the extremity of indigence; and her country being now become the seat of war between Sweden and Russia, she went to seek an asylum at Marienburg. In 1701 she espoused a dragoon of the swedish garrison of that fortress. If we are to believe some authors, the very day that these two lovers had fixed on for plighting their faith at the altar, Marienburg was besieged by the Russians; the lover, who was on duty, was obliged to march with his troop to repel the attack, and perished in the

action, before the marriage was consummated. Marienburg was at last carried by assault; when general Bauer, seeing Catherine among the prisoners, and being smitten with her youth and beauty, took her to his house, where she superintended his domestic affairs, and was supposed to be his mistress. Soon afterwards she was removed into the family of prince Mentshicof, who was no less struck with the attractions of the fair captive: with him she lived till 1701; when, in the seventeenth year of her age, she became the mistress of Peter the Great, and won so much upon his affections, that he espoused her on the 29th of May 1711. The ceremony was secretly performed at Yaverhof, in Poland, in the presence of general Bruce; and on the 20th of February 1712, it was publicly solemnized, with great pomp, at Petersburg; on which occasion she received the diadem and the sceptre from the hands of her husband. After the death of that prince in 1725, she was proclaimed sovereign empress of all the Russias. In this high station she shewed herself worthy of reigning, by completing the grand designs which the czar had begun. The first thing she did, on her accession to the imperial dignity, was to cause all the gallowses to be taken down, and all the implements of torture to be destroyed. She instituted a new order of knighthood, in honour of St. Alexander Nefski; and performed many actions worthy of a great mind. Russia lost her the 17th of May 1727, at the age of 38. She was a princess of great qualities of mind and heart. She attended Peter the Great in his expeditions, and rendered him essential services in the unfortunate affair of Pruth: it was she who advised the czar to tempt the vizir by presents; which succeeded beyond expectation. It cannot however be dissembled, that she had an attachment which excited the jealousy of the czar. The favoured object was a chamberlain of the court, originally from France, named mons. de la Croix. The czar Peter caused him to be decapitated, under pretence of some treasonable correspondence; after which he had his head stuck on a pike and placed in one of the public places of Petersburg. In order that his empress might contemplate at leisure the view of the mangled carcase of her lover, he drove her across this place in all directions, and even conducted her to the foot of the scaffold. Catherine had address or firmness enough to restrain her tears. This princess has been suspected of not being favourably disposed towards the tzarevitch Alexius, who died under the displeasure of his father. As the eldest born, and sprung from the first marriage, he excluded from the succession the children of Catherine; this is perhaps the sole foundation on which that reproach has been built.

CATINAT (NICHOLAS), born at Paris the 1st of September 1637, the son of the dean of the counsellors of the parliament, began

began his career at the bar, lost a cause that had justice on its side, and renounced the profession for that of arms. He first served in the cavalry, when he never let an opportunity of distinguishing himself escape him. In 1667, in the presence of Louis XIV. at the attack on the counterscarpe of Lille, he performed an action so honourable both to his judgment and his courage, that it procured him a lieutenantcy in the regiment of guards. Gradually rising to the first dignities in the army, he signalized himself at Maestricht, at Besançon, at Senef, at Cambray, at Valenciennes, at St. Omer's, at Ghent, and at Ypres. The great Condé set a proper value on his merit, and wrote to him, after the battle of Senef, where Catinat had been wounded: "No one takes a greater interest in your wound than I do; there are so few men like you, that in losing you our loss would be too great." Having attained to the rank of lieutenant-general, in 1688, he beat the duke of Savoy at Staffarde and at the Marfaille, made himself master of all Savoy and a part of Piédmont; marched from Italy to Flanders, besieged and took the fortress of Ath in 1697. He had been marechal of France from 1693, and the king, reading the list of the marechals in his cabinet, exclaimed, on coming to his name: Here valour has met with its deserts! The war breaking out again in 1701, he was put at the head of the french army in Italy against prince Eugene, who commanded that of the emperor. The court, at the commencement of this war, was undecided on the choice of the generals, and hesitated between Catinat, Vendôme, and Villeroi. This circumstance was talked of in the emperor's council. "If Villeroi has the command, said Eugene, I shall beat him; if Vendôme be appointed, we shall have a stout struggle; if it be Catinat, I shall be beaten." The bad state of the army, the want of money for its subsistence, the little harmony there was between him and the duke of Savoy, whose sincerity he suspected, prevented him from fulfilling the prediction of prince Eugene. He was wounded in the affair of Chiari, and forced to retreat as far as behind the Oglio. This retreat, occasioned by the prohibition he had received from the court to oppose the passage of prince Eugene, was the source of his subsequent mistakes and misfortunes. Catinat, notwithstanding his victories and his negotiations, was obliged to serve under Villeroi; and the last disciple of Turenne and Condé was no longer allowed to act but as second in command. He bore this injustice like a man superior to fortune. "I strive to forget my misfortunes," he says in a letter to one of his friends, "that my mind may be more at ease in executing the orders of the marechal de Villeroi." In 1705 the king named him to be a chevalier; but he refused the honour intended him. His family testifying their displeasure at this procedure, "Well, then, said he to his relations,

tions, strike me out of your genealogy!" He increased as little as possible the crowd of courtiers. Louis XIV. once asking him why he was never seen at Marli; and whether it was some business that prevented his coming? "None at all, returned the marechal; but the court is very numerous, and I keep away in order to let others have room to pay their court to you." He died at his estate of St. Gratian, Feb. 25, 1712, at the age of 74, with the same sedateness of mind that had accompanied him through life. Numberless anecdotes are related of him, which shew that this calmness of temper never forsook him. After an ineffectual attack at the unfortunate affair of Chiari, rallying his troops, an officer said to him: Whither would you have us to go? to death?—It is true, replied Catinat, death is before us; but shame is behind.

CATO (MARCUS PORTIUS), commonly called the Censor, was one of the greatest men among the ancients, and born at Tusculum in the year of Rome 519; that is, about the year 232 before Christ. He began to bear arms at 17 years of age, and shewed not only much courage, but also a great contempt of the pleasures, and even of the conveniencies of life. He had but one horse for himself and his baggage; and he looked after and dressed him himself. "What an honour was it to that age, says Seneca, to see a man, who had triumphed as a general, and enjoyed the dignity of a censor, and, what is more than both these, to see Cato contented with one little horse, and even not requiring a whole one to himself? for his baggage hanging down on each side took up part of him. Who would not prefer that serviceable beast, rubbed down by Cato himself, to all the sleek nags, fine genets, and smooth ambling horses in the world?" He was a man of extraordinary sobriety, and no bodily exercise seemed unworthy of him. At his return from his campaigns, he betook himself to plough his ground: not that he had not slaves enough to do it, but it was his inclination. He dressed also like his slaves, and then sat down at table with them, eating of the same bread, and drinking of the same wine. He did not in the mean while neglect to cultivate his mind, especially in regard to speaking well; a talent very necessary to him, since he pleaded many causes in the neighbouring towns, which he always did gratis.

Valerius Flaccus, who had a country-seat near Cato, was very desirous to see a young man, of whom he had heard so many remarkable things; and finding that it was a good plant, which only wanted to be cultivated and transplanted into better ground, he persuaded him to come to Rome. Cato soon made himself esteemed in that city; and having so powerful and officious a patron as Valerius Flaccus, quickly raised himself. He was first of all elected military tribune; afterwards they made him quæstor; in the year of Rome 558 he was advanced to be consul,

ful, and in 569 chosen censor. No man was ever better qualified than he for the office of censor, nor did better discharge the duties of it. He made use of his severity, eloquence, and exemplary life, to give a check to the luxury and growing vices of the Romans; which gave occasion to say, that he was not less serviceable to the republic of Rome, by making war against immorality, than Scipio by his victories over his enemies. It was well known, that he would exercise the censorship with the utmost rigour, which was one reason why the patricians opposed him when he stood for that office; but the same reason induced the people to prefer him to all his competitors. The inscription of the statue erected for him was a glorious testimony of his behaviour in that office. "The people, says Plutarch, greatly approved of his administration as censor; for, setting up a statue for him, in the temple of the goddess of health, they put an inscription under it, not of his warlike feats and triumphs, but such a one as signified that this was Cato the censor, who by his good discipline and ordinances reclaimed the roman commonwealth, when it was declining and falling precipitately into vice.

Cato lived a very long life, and preserved great strength of body and mind to the last. Being a man of a vigorous constitution, he wanted women in his old age; and, because he could not conceal his keeping a concubine so much as he desired, he married again. "Having lost his wife, says Plutarch, he married his son to the daughter of Paulus Emilius, who was sister to the second Scipio Africanus; so that now being a widower himself, he made use of a young servant maid, who came privately to him. But the house being very little, and a daughter-in-law also in it, the intrigue was quickly discovered: for the young wench one day passing by a little too boldly to Cato's bed-chamber, the youth, his son, though he said nothing, seemed to look a little grim upon her. The old man soon perceived it troublesome, yet said nothing; but without finding the least fault went, as his custom was, with his usual company to the market. Among the rest was one Salonius, a clerk of his, to whom he called aloud, and asked him, whether he had married his daughter? the conclusion of which was, that Cato desired to have that maid, and the match was quickly made up." Cato had a son by this second ventre, to whom, from his mother, he gave the surname of Saloninus. This Cato Saloninus was the father of Marcus Cato, the father of Cato of Utica, who therefore was the great grandson of Cato the censor. The severity however of the censor could not secure him from the ill effects of this new wife's pride and turbulent spirit, though she was a woman of mean extraction; and St. Jerome, desiring to prove that those who marry a poor wife to be quiet at home do not obtain their end, alleges the example of Cato the censor.

He wrote several works: a roman history, and a book concerning the art of war, which are not extant. He composed a book upon agriculture, and was very particular in the description of that art. It is extant, and written in good old latin. He composed also something concerning rhetoric, and was probably the first of the Romans who wrote upon that subject. He is memorable for having had at first an aversion to the Greeks, and to the studies that were most in vogue among them. Plutarch, after having said that Cato was displeased to see the three philosophers, deputed by the Athenians, so well received and approved at Rome, and had advised the senate to send them home immediately; says, "That he did not this out of any anger to Carneades, but because he wholly despised philosophy, and out of a kind of pride, scoffed at the greek muses and literature: for indeed he would frequently say, that Socrates was a prating seditious fellow. And to fright his son from any thing that was greek, he used a much harsher tone than was usual towards one of his age; pronouncing, as it were, with the voice of an oracle, that the Romans would presently be destroyed, when they once came to be infected with greek." Nevertheless, it is certain, that Cato himself afterwards studied it.

We should entertain a very wrong notion of Cato, should we imagine, as, from what has been said, we might, that austerity was the only ingredient in his speeches and conversations; for he knew how to intermix them with agreeable strokes of raillery, and had many humorous sayings. Take one of them with Balzac's paraphrase and prologue. "The very censors, says that writer, though sadness seemed to be one of the functions of their office, did not altogether lay aside raillery. They were not always bent upon severity; and the first Cato, that troublesome and intolerably honest man, ceased sometimes to be troublesome and intolerable. He had some glimpses of mirth, and some intervals of good humour. He dropped now and then some words that were not unpleasant; and you may, madam, judge of the rest by this. He had married a very handsome wife; and history tells us, that she was extremely afraid of thunder, and loved her husband well. Those two passions prompting her to the same thing, she always pitched upon her husband as a sanctuary against thunder; and threw herself into his arms at the first noise she fancied she heard in the sky. Cato, who was well pleased with the storm, and very willing to be caressed, could not conceal his joy. He revealed that domestic secret to his friends, and told them one day, speaking of his wife, that she had found out a way to make him love bad weather; and that he never was so happy, as when Jupiter was angry." It is worth observing, that Cato made this speech during his censorship, when he degraded the senator Manlius, who would probably

have been consul the year after, only for giving a kiss to his wife in the day-time, in the presence of his daughter: a piece of severity, for which he has been condemned by both ancients and moderns.

Cato's was in the main a very fine character, yet there appear to have been some blemishes in it. Plutarch charges him with possessing an extravagant desire of gain; and it is certain, that his eagerness to improve his estate, and increase his revenues, made him guilty of usury in no small degree. A saying of his to a nobleman, whom he saw coming out of a house of ill fame, which Horace has preserved, seems to favour of a loose morality: "Go there, brave youth, and quench the generous flame;" meaning, that it was better to have recourse to the stews, than to debauch the citizens wives. However, some perhaps may excuse him here, thinking, that of two evils he did right to recommend the least. Upon the whole, he was a great citizen; an excellent orator, a profound civilian, and a right honest worthy man. He died in the year of Rome 604, at 85 years of age.

CATROU (FRANCIS), a very distinguished jesuit, was born at Paris in 1659. He was the author of some very considerable works; as, 1. A general history of the empire of the Mogul. 2. A history of the fanaticism of some protestant religions; of anabaptism, of davidism, and of quakerism. 3. A translation of Virgil, with notes critical and historical. 4. A roman history, which has been translated into several languages, and is reckoned his capital work. The notes are chiefly father Rouillé's, who also continued it; though it was finished by Routh, another jesuit. Catrou was also concerned in the *Journal de Trevoux*. He died in 1737. All his writings are in french.

CATULLUS (CAIUS VALERIUS), a roman poet, born at Verona ante Chr. 86, was descended from a good family; and his father was familiarly acquainted with Julius Cæsar, who lodged at his house. The beauty and elegance of his verses easily procured him the attention and friendship of the fine wits who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, to whom he has inscribed several of his poems. Here he soon discovered the vivacity of his genius, and so distinguished himself by his pleasantries and wit, that he became universally esteemed, and gained even Cicero for his patron. It is believed that he gave the name of Lesbia to the most famous of his mistresses, in honour to Sappho, who was of the island of Lesbos, and whose verses pleased him wonderfully. The true name of that mistress was supposed to be Clodia, sister of Clodius, the great enemy of Cicero. He is far from imitating our modern poets, who usually complain of the coyness and insensibility of the fair ones; but speaks of his Lesbia as a woman, who asked him, how many kisses would satisfy him?

him? to which he answered, that he desired as many as there are grains of sand in the deserts of Libya, and stars in the heavens. As fine a genius as this poet was, he was, as many fine geniuses have since been, poor. His merit, it is true, recommended him to the greatest men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bithynia with Memmius, who had obtained the government of that province after his prætorship: but it is plain from some of his epigrams, that he did not make his fortune by it. He died in the flower of his age, and the height of his reputation, when he was about thirty years old; at which time Virgil was sent to pursue his studies at Cremona.

Though the great talent of this poet lay in the epigrammatic way, yet some have pretended that he equally excelled in all other kinds of poetry. Martial's veneration for him was such, that he has not scrupled to put him on a level with Virgil:

Tantum magna suo debet Verona Catullo,
Quantum parva suo Mantua Virgilio.

And in this he has been followed by Paul Jovius and Barthius, among the moderns. What remains of his works, is not sufficient to support this high opinion of him. At the same time it must be considered in his behalf, that Lucretius was the only poet whose verse had any tolerable elegance or harmony in it, when he wrote: and his poem probably was not seen by our author, or at least but a little before his death, since it was not published till some time after Lucretius's decease. Catullus's writings got him the name of "the learned" amongst the ancients, for which we have the authority of Aulus Gellius, Apuleius, and both the Plinys; but we have no compositions of his remaining, nor any lights from antiquity, which enable us to explain the reason of it. Among others that Catullus inveighed against, and lashed in his iambics (for he was uncommonly satirical), none suffered more severely than Julius Cæsar, under the name of Mamurra: which, however, only furnished Cæsar with an opportunity of shewing his moderation and humanity. For after Catullus; by repeated invectives, had given sufficient occasion to Cæsar to resent such usage, especially from one whose father had been his familiar friend; Cæsar, instead of expressing any uneasiness, generously invited the poet to supper with him, and there treated him with so much affability and good-nature, that Catullus was perfectly ashamed at what he had done, and resolved to make him amends for the future.

We must not leave Catullus, without taking notice, that he has been very much censured for the wantonness and obscenities to be met with in his writings; and many have on that account concluded that he was a debauchee. That he was of a gay amo-

rous temper, may easily be imagined, as indeed it appears very plainly from many of his poems: but to infer from thence that he was an abandoned profligate, is not only absurd, but what he himself has in a manner cautioned us not to do.

Nam castum esse decet pium poetam
Ipsum: vericulos nihil necesse est:
Qui tum denique habent salem & leporem,
Si sint molliculi & parum pudici."

Lyric. xyii.

CATZ (JAMES), pensionary of Holland, keeper of the great seals there, and stadtholder of the Fiefs, was born in Zealand, 1577. He was an ingenious poet, as well as a dexterous politician. He divested himself, however, at length of all employments, for the sake of cultivating poetry and letters; nor was he drawn afterwards from his retirement, but at the reiterated application of the states, who, in the critical season of Cromwell's protectorate, sent him ambassador into England. Upon his return, he retired to one of his country-houses, where he died in 1660. His poems have been printed in all forms, the Hollanders highly valuing them: and the last edition of his works was, 1726, in two vols. folio.

CAVE (DR. WILLIAM), a learned divine, was born in 1637, and educated in St. John's college at Cambridge. He was successively minister of Haseley in Oxfordshire, Great Allhallows, and of Islington near London. He became chaplain to Charles II. and in 1684 was installed canon of Windsor. He was the author of some large and learned works, relating to ecclesiastical antiquity. He composed a history of the lives, acts, deaths, and martyrdoms of those who were contemporary with the apostles, and of the principal fathers within the three first centuries of the church. In 1688 he published a work of a more extensive nature, called, *Historia literaria*, &c. in which he gives an exact account of all who had written upon christianity, either for or against it, from Christ to the xivth century; mentions the times they lived in, the books they wrote, and the doctrines they maintained; and also enumerates the councils that were called in every age of the church. This and the former work gave occasion to a controversy which ensued, and was very warmly agitated, between Cave and Le Clerc, who was then writing his *Bibliothèque universelle* in Holland. Le Clerc charged Cave with two unfair proceedings. 1. That, instead of writing the lives of the fathers, he had written their panegyrics; 2. That he had forcibly drawn Eusebius, who was, as he imagined, plainly enough an arian, over to the side of the orthodox, and made a trinitarian of him. These were the points debated; and a great deal of good learning, as well as good sense, relating to ecclesiastical antiquity, and the authority of

of the fathers, was produced on both sides: but which of the two had the better in the dispute, is not a point to be determined here; unless we may just be permitted to say, but without any intention to diminish from the value of Cave's work, that he did not entirely clear himself of the charge. Cave died in 1713, and was buried at Islington.

CAVE (EDWARD), was born at Newton in Warwickshire, Feb. 29, 1691. His life is thus given by Dr. Johnson. His father (Joseph) was the younger son of Mr. Edward Cave, of Cave's in the Hole, a lone house, on the Street-road in the same county, which took its name from the occupier; but having concurred with his elder brother in cutting off the entail of a small hereditary estate, by which act it was lost from the family, he was reduced to follow in Rugby the trade of a shoemaker. He was a man of good reputation in his narrow circle, and remarkable for strength and rustic intrepidity. He lived to a great age, and was in his latter years supported by his son.

It was fortunate for Edward Cave, that having a disposition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The school of Rugby, in which he had, by the rules of its foundation, a right to be instructed, was then in high reputation, under the rev. Mr. Holyock, to whose care most of the neighbouring families, even of the highest rank, entrusted their sons. He had judgment to discover, and, for some time, generosity to encourage the genius of young Cave; and was so well pleased with his quick progress in the school, that he declared his resolution to breed him for the university, and recommend him as a servitor to some of his scholars of high rank. But prosperity, which depends upon the caprice of others, is of short duration. Cave's superiority in literature exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal associations it always happens, whatever unlucky prank was played, was imputed to Cave. When any mischief, great or small, was done, though perhaps others boasted of the stratagem when it was successful, yet, upon detection or miscarriage, the fault was sure to fall upon poor Cave.

At last, his mistress by some invisible means lost a favourite cock; Cave was with little examination stigmatized as the thief or murderer; not because he was more apparently criminal than others, but because he was more easily reached by vindictive justice. From that time Mr. Holyock withdrew his kindness visibly from him, and treated him with harshness, which the crime, in its utmost aggravation, could scarcely deserve; and which surely he would have forborn, had he considered how hardly the habitual influence of birth and fortune is resisted; and how frequently men, not wholly without sense of virtue,

are betrayed to acts more atrocious than the robbery of a hen-roost, by a desire of pleasing their superiors.

Those reflections his master never made, or made without effect; for, under pretence that Cave obstructed the discipline of the school, by selling clandestine assistance, and supplying exercises to idlers, he was oppressed with unreasonable tasks, that there might be an opportunity of quarrelling with his failure; and when his diligence had surmounted them, no regard was paid to the performance. Cave bore this persecution a-while, and then left the school, and the hope of a literary education, to seek some other means of gaining a livelihood.

He was first placed with a collector of the excise. He used to recount with some pleasure a journey or two which he rode with him as his clerk, and relate the victories that he gained over the excisemen in grammatical disputations. But the insolence of his mistress, who employed him in servile drudgery, quickly disgusted him; and he went up to London in quest of more suitable employment.

He was recommended to a timber-merchant at the Bankside, and while he was there on liking, is said to have given hopes of great mercantile abilities; but this place he soon left, I know not for what reason, and was bound apprentice to Mr. Collins, a printer of some reputation, and deputy alderman.

This was a trade for which men were formerly qualified by a literary education; and which was pleasing to Cave, because it furnished some employment for his scholastic attainments. Here, therefore, he resolved to settle, though his master and mistress lived in perpetual discord, and their house was therefore no comfortable habitation. From the inconveniences of these domestic tumults he was soon released, having in only two years attained so much skill in his art, and gained so much the confidence of his master, that he was sent without any superintendant to conduct a printing-house at Norwich, and publish a weekly paper. In this undertaking he met with some opposition, which produced a public controversy, and procured young Cave the reputation of a writer.

His master died before his apprenticeship was expired, and he was not able to bear the perverseness of his mistress. He therefore quitted her house upon a stipulated allowance, and married a young widow with whom he lived at Bow. When his apprenticeship was over, he worked as a journeyman at the printing-house of Mr. Barber, a man much distinguished and employed by the tories, whose principles had at that time so much prevalence with Cave, that he was for some years a writer in *Mist's Journal*; which, though he afterwards obtained by his wife's interest a small place in the post-office, he for some time continued. But as interest is powerful, and conversation, how-

ever mean, in time persuasive, he by degrees inclined to another party; in which, however, he was always moderate, though steady and determined.

When he was admitted into the post-office, he still continued, at his intervals of attendance, to exercise his trade, or to employ himself with some typographical business. He corrected the *Gradus ad Parnassum*; and was liberally rewarded by the company of Stationers. He wrote an "account of the Criminals," which had for some time a considerable sale; and published many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correspondence which his place in the post-office facilitated, he procured country news-papers, and sold their intelligence to a journalist in London for a guinea a week.

He was afterwards raised to the office of clerk of the franks, in which he acted with great spirit and firmness; and often stopped franks, which were given by members of parliament to their friends; because he thought such extension of a peculiar right illegal. This raised many complaints; and having stopped, among others, a frank given to the old duchess of Marlborough by Mr. Walter Plummer, he was cited before the house, as for breach of privilege, and accused, I suppose very unjustly, of opening letters to detect them. He was treated with great harshness and severity, but declining their questions by pleading his oath of secrecy, was at last dismissed. And it must be recorded to his honour, that, when he was ejected from his office, he did not think himself discharged from his trust, but continued to refuse to his nearest friends any information about the management of the office.

By this constancy of diligence and diversification of employment, he in time collected a sum sufficient for the purchase of a small printing-office, and began the "*Gentleman's Magazine*," a periodical pamphlet, of which the scheme is known wherever the english language is spoken. To this undertaking he owed the affluence in which he passed the last twenty years of his life; and the fortune which he left behind him, though large, had been yet larger, had he not rashly and wantonly impaired it by innumerable projects, of which I know not that ever one succeeded [1].

Mr. Cave, when he formed the project, was far from expecting the success which he found; and others had so little prospect of its consequence, that though he had for several years talked of his plan among printers and book-sellers, none of them thought it worth the trial. That they were not restrained

[1] The *Gentleman's Magazine*, which has now (1796) subsisted 63 years, and still continues to enjoy the favour of the world, is one of the most successful and lucrative

pamphlets which literary history has upon record, and therefore deserves, in this narrative, particular notice.

by their virtue from the execution of another man's design was sufficiently apparent as soon as that design began to be gainful; for in a few years a multitude of magazines arose, and perished; only the London Magazine, supported by a powerful association of booksellers, and circulated with all the art and all the cunning of trade, exempted itself from the general fate of Cave's invaders, and obtained, though not an equal, yet a considerable sale.

Cave now began to aspire to popularity; and being a greater lover of poetry than any other art, he sometimes offered subjects for poems, and proposed prizes for the best performers. The first prize was 50*l.* for which, being but newly acquainted with wealth, and thinking the influence of 50*l.* extremely great, he expected the first authors of the kingdom to appear as competitors; and offered the allotment of the prize to the universities. But when the time came, no name was seen among the writers that had been ever seen before; the universities and several private men rejected the province of assigning the prize [κ]. At all this Mr. Cave wondered for a while; but his natural judgment, and a wider acquaintance with the world, soon cured him of his astonishment, as of many other prejudices and errors. Nor have many men been seen raised by accident or industry to sudden riches that retained less of the meanness of their former state.

He continued to improve his magazine, and had the satisfaction of seeing its success proportionate to his diligence, till in 1751 his wife died of an asthma. He seemed not at first much affected by her death, but in a few days lost his sleep and his appetite, which he never recovered; but after having lingered about two years, with many vicissitudes of amendment and relapse, fell by drinking acid liquors into a diarrhoea, and afterwards into a kind of lethargic insensibility, in which one of the last acts of reason which he exerted was fondly to press the hand that is now writing this little narrative. He died Jan. 10, 1754, having just concluded the 23d annual collection [L].

He

[κ] The determination was left to Dr. Cromwell Mortimer and Dr. Birch; and by the latter the award was made, which may be seen in *Gen. Mag.* vol. vi. p. 59.

[L] *Anecdotes of Bowyer*, by Nichols. — Mr. Cave was buried in the church of St. James, Clerkenwell; but the following inscription, from the pen of Dr. Hawkesworth, is placed at Rugby.

Near this place lies

The body of

JOSEPH CAVE,

Late of this parish,

Who departed this life Nov. 13, 1747.

Aged 79 years.

He was placed by Providence in a humble station;

But

Industry abundantly supplied the wants

of Nature,

And

Temperance blessed him with

Content and Wealth.

As he was an affectionate Father,

He was made happy in the decline of life

By the deserved eminence of his eldest

Son

EDWARD CAVE;

Who, without interest, fortune, or connection,

He was a man of a large stature, not only tall but bulky; and was, when young, of remarkable strength and activity. He was generally healthful, and capable of much labour and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abstinence both from strong liquors and animal food. From animal food he abstained about four years, and from strong liquors much longer; but the gout continued unconquered, perhaps unabated.

His resolution and perseverance were very uncommon; in whatever he undertook, neither expence nor fatigue were able to repress him: but his constancy was calm, and, to those who did not know him, appeared faint and languid, but he always went forward though he moved slowly.

The same chillness of mind was observable in his conversation: he was watching the minutest accent of those whom he disgusted by seeming inattention; and his visitant was surprised when he came a second time, by preparations to execute the scheme which he supposed never to have been heard.

He was, consistently with this general tranquillity of mind, a tenacious maintainer, though not a clamorous demander, of his right. In his youth having summoned his fellow journeymen to concert measures against the oppression of their masters, he mounted a kind of rostrum, and harangued them so efficaciously that they determined to resist all future invasions; and when the stamp officers demanded to stamp the last half-sheet of the magazines, Mr. Cave alone defeated their claim, to which the proprietors of the rival magazines would meanly have submitted.

He was a friend rather easy and constant than zealous and active; yet many instances might be given, where both his money and his diligence were employed liberally for others.

By the native force of his own genius,
 Assisted only by a classical education,
 Which he received at the grammar-
 school
 Of this town,
 Planned, executed, and established
 A literary work, called
THE GENTLEMAN'S MAGAZINE,
 Whereby he acquired an ample fortune,
 The whole of which devolved to his
 Family.

Here also lies
 The body of **WILLIAM CAVE,**
 Second son of the said **JOSEPH CAVE,**
 Who died May 2, 1757, aged 62 years;
 And who, having survived his elder
 Brother

EDWARD CAVE,
 Inherited from him a competent estate;
 And, in gratitude to his benefactor,
 Ordered this monument, to perpetuate
 His memory.

He liv'd a patriarch in his numerous race,
 And shew'd in charity a christian's grace:
 Whate'er a friend or parent feels, he
 knew;
 His hand was open, and his heart was
 true;
 In what he gain'd and gave, he taught
 mankind,
 A grateful always is a generous mind.
 Here rest his clay! His soul must ever rest,
 Who blest'd when living, dying must be
 blest.

His

His enmity was in like manner cool and deliberate; but though cool, it was not insidious, and though deliberate, not pertinacious.

His mental faculties were slow. He saw little at a time, but that little he saw with great exactness. He was long in finding the right, but seldom failed to find it at last. His affections were not easily gained, and his opinions not quickly discovered. His reserve, as it might hide his faults, concealed his virtues: but such he was, as they who best knew him have most lamented [M].

CAVENDISH (THOMAS), of Frimly in Suffolk, esq. was descended from a noble family in Devonshire, and possessed of a plentiful estate; which he, being a man of more wit than prudence, contrived to waste a good part of. Hence he took it into his head to repair his shattered fortunes, if happily he could, at the expence of the Spaniards. With this view he built two ships from the stocks, one of 120, the other of 60 tons; and with these and a bark of 40 tons he sailed from Plymouth July 21, 1586. He first made the coast of Barbary, then steered for Brazil, and entered the streights of Magellan Jan. 5, 1585, and passed them very happily. Then coasting along Chili and Peru, he took abundance of rich prizes; and continuing his course as high as California, there took the *St. Anne*, which Cavendish, in a letter to lord Hunsdon, rightly calls an *Acapulco* ship, though in most relations of his voyage she is styled the admiral of the south seas. Her cargo was of immense value, which, his ships being too small to carry, he was forced to burn; taking out of her, however, as much gold as was worth 60,000*l*. He then steered for the Philippine islands, where he safely arrived, and proceeded from them to Java Major, which he reached March 1, 1588. He doubled the cape of Good Hope the 1st of June, and so without any remarkable incident returned safe to Plymouth Sept. 9; having sailed completely round the globe,

[M] Besides the pleasure we have in adorning our work with a life written by Dr Johnson, we think that Edward Cave was otherwise worthy of a place in the *Biographia Britannica*, as the inventor of a new species of publication, which may be considered as something of an epocha in the literary history of this country. The periodical performances before that time were almost wholly confined to political transactions, and to foreign and domestic occurrences. But the monthly magazines have opened a way for every kind of enquiry and information. The intelligence and discussion contained in them are very extensive and various; and they have been the means of diffusing a general habit of

reading through the nation, which, in a certain degree, has enlarged the public understanding. Many young authors, who have afterwards risen to considerable eminence in the literary world, have here made their first attempts in composition. Here, too, are preserved a multitude of curious and useful hints, observations, and facts, which otherwise might have never appeared; or, if they had appeared in a more evanescent form, would have incurred the danger of being lost. If it were not an invidious task, the history of them would be no incurious or unentertaining subject. — Dr. Kippis, in *Biographia Britannica*.

and brought home an immense fortune. This however he quickly wasted, and in 1591 was compelled to think of another voyage; which was far from being so successful as the former. He left Plymouth Aug. 26, 1591, with three stout ships and two barks. April 8, 1592, he fell in with the streights of Magellan, and continued in them to May 15; when, on account of the badness of the weather, he determined to return; which accordingly he did to the coast of Brazil; and there, it is said, died of grief.

CAVENDISH (Sir WILLIAM) [N], second son of Thomas Cavendish of Cavendish, in Suffolk, clerk of the pipe in the reign of Henry VIII. was born about 1505. He received a liberal education, and had settled upon him, by his father, certain lands in Suffolk. Cardinal Wolsey, who was born in Suffolk, took him into his splendid family, which consisted of one earl, nine barons, and about 1000 knights, gentlemen, and inferior officers. He served the cardinal as gentleman usher, and was admitted into more intimacy with him than any other servant, and therefore would not desert him in his fall; but was one of the few who stuck close to him when he had neither office nor salary to bestow. This singular fidelity, joined to his abilities, recommended him to his sovereign, who received him into his own family and service. In 1540 he was appointed one of the auditors of the court of augmentation, and soon after obtained a grant of several lordships in the county of Hertford. In 1546 he was made treasurer of the chamber to his majesty, had the honour of knighthood conferred on him, and was soon after sworn of the privy council. He continued to enjoy both these honours during 11 years; which time his estate was much increased by grants from Edward VI. in seven different counties; nor does it appear that he was in less credit or favour with queen Mary, under whose reign he died in 1557. He married three wives. His third and last, who survived him, was the widow of Robert Barley, esq. and justly considered as one of the most famous women of her time. She was the daughter of John Hardwick of Hardwick, in Derbyshire, by Elizabeth the daughter of Thomas Leeke, of Loasland in the same county, esq. and in process of time became coheiress of his fortune, by the death of her brother without children. When she was scarce 14, she was married to Robert Barley of Barley, in Derbyshire, esq. a young gentleman of a large estate, all which he settled absolutely upon her on their marriage; and by his death without issue she came into possession of it in 1532. After remaining a widow about 12 years she married Cavendish, by whom she had Henry Cavendish, esq. who was possessed of con-

[N] Biog. Brit. and Kennett's Memoirs of the family of Cavendish.

siderable estates in Derbyshire, but settled at Tutbury in Staffordshire; William Cavendish the first earl of Devonshire; and Charles Cavendish settled at Welbeck in Nottinghamshire, father of William baron Ogle and duke of Newcastle; and three daughters: Frances, who married sir Henry Pierpoint of Holm Pierpoint in the county of Nottingham, from whom the dukes of Kingston are descended; Elizabeth, who espoused Charles Stuart earl of Lenox, younger brother to the father of James I.; and Mary. After the death of sir William Cavendish, this wise lady consenting to become a third time a wife, married sir William St. Lowe, captain of the guard to queen Elizabeth, who had a large estate in Gloucestershire; which in articles of marriage she took care should be settled on her and her own heirs, in default of issue; and accordingly, having no child by him, she lived to enjoy his whole estate, excluding as well his brothers who were heirs male, as his own female issue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greatest subject of the realm, George Talbot, earl of Shrewsbury, whom she brought to terms of honour and advantage to herself and children; for he not only yielded to a considerable jointure, but to an union of families, by taking Mary her youngest daughter to be the wife of Gilbert his second son, and afterwards his heir; and giving the lady Grace, his youngest daughter, to Henry her eldest son. Nov. 18, 1590, she was a fourth time left, and to death continued, a widow. A change of condition that perhaps never fell to any one woman: to be four times a happy wife; to rise by every husband into greater wealth and higher honours; to have an unanimous issue by one husband only; to have all those children live, and honourably disposed of in her life-time; and, after all, to live 17 years a widow in absolute power and plenty [o].

Sir William Cavendish wrote the life of his old master cardinal Wolsey, and therein gives him a very high character; affirming that, in his judgment, he never saw the kingdom in better obedience and quiet than during the time of his authority,

[o] This countess dowager of Shrewsbury built three of the most elegant seats that were ever raised by one hand within the same county, Chatworth, Hardwick, and Oldcotes. At Hardwick she left the ancient seat of her family standing; where her chamber and rooms of state, with her arms and other ensigns, are still remaining. It must not be forgotten, that this lady had the honour to be keeper of Mary queen of Scots, committed prisoner to George earl of Shrewsbury for 17 years. The earl's epitaph betrays that he was suspected of familiarity with his royal prisoner, "Quod

à malevolis propter suspectam cum captiva regina familiaritatem sæpius male audivit," which is not to be imagined true: however, the countess carried herself to the queen and the earl her husband, with all becoming respect and duty. Full of years and all worldly comforts, she died Feb. 12, 1607, and was buried in Allhallows church, in Derby (where she had founded an hospital for 12 poor people), under a fair tomb, which she took care to erect in her own life-time, and whereon a remarkable epitaph was afterwards inscribed.—Kennett's Mem.

or justice better administered. After this life had remained long in manuscript, it was printed in 1667, and reprinted in 1706, with some variation in the title. The original MS was a few years ago in the hands of the duke of Kingston; supposed to be given by the author to his daughter, who married into that family.

CAVENDISH (WILLIAM), duke [of Newcastle, son of sir Charles Cavendish, youngest son of sir William Cavendish, by Catherine daughter of Cuthbert lord Ogle, was born in 1592. He had uncommon abilities, and they were cultivated with much care. He appeared at the court of James I. with the advantages of a graceful person and great elegance of manners; and was quickly distinguished by the king's favour. In 1610 he was made knight of the Bath, at the creation of Henry prince of Wales; and, in 1620, created baron Ogle, and viscount Mansfield. In the third year of Charles I. he was created baron Cavendish of Bolesover, and earl of Newcastle upon Tyne. The favours of his prince drew upon him the envy of Buckingham, which however could not supplant him. In 1638 the king chose him to be governor to the prince of Wales, afterwards Charles II. In 1639, when the king set out to command the army which the troubles of the north had forced him to assemble, he was entertained by the earl at Welbeck; who also not only contributed 10,000*l.* towards defraying the expence of the expedition, but raised a troop of horse consisting of about 200 knights and gentlemen, who served at their own charge, and were commanded by himself. He was constantly zealous and active in the king's service, till after the battle of Marston Moor, July 2, 1644; when, seeing the king's affairs totally desperate, he made the best of his way to Scarborough, and there, with a few of his principal officers, took shipping for Hamburgh, where he arrived July 8. After staying about six months at Hamburgh, he went by sea to Amsterdam, thence to Paris, and from Paris to Antwerp, where he resided many years in extreme penury, with this aggravation, that his enemies were not only possessing, but ruining his estate. Yet it is said that his spirit was unbroken, and that his foresight preserved him from despair. He had predicted the civil war before it began, and he foretold the restoration as an infallible event, even when Cromwell was in the height of his success, in a book which he then wrote, and addressed to Charles II. called "a treatise on government and the interest of Great-Britain with respect to the other powers of Europe."

He returned with the king at the restoration. He was soon after constituted chief justice in eyre of the counties north of Trent, and created earl of Ogle, and duke of Newcastle. From this time his life was retired, and he indulged his natural disposition in literary pursuits. Some part of his time he employed
in

in repairing his estate; some part in breaking and managing horses, and the rest in study and composition. He wrote the celebrated treatise on Horsemanship, of which a most elegant edition was a few years ago printed in this kingdom. Many poems, except those preserved among the poetry of his duchess, are lost: and four comedies; the country Captain, Variety, the humorous Lovers, and the triumphant Widow, or medley of Humours. The humorous Lovers was acted with great applause in 1677, and Shadwell transcribed great part of the triumphant Widow into his Bury Fair. As the duke was a scholar and a genius, he was the patron of learning and wit. Ben Jonson was one of his first favourites; a poet, sir William Davenant, was his lieutenant-general; parson Hudson, an able divine, was his scout-master; and Chillingworth his engineer. He died on Christmas-day, 1676, in his 84th year. He was twice married, but had issue only by his first wife Elizabeth, daughter and sole heiress of William Basset, of Blore in Staffordshire, esq. widow of the hon. Henry Howard, younger son to Thomas earl of Suffolk; by whom he had three sons, and as many daughters. His second wife was Margaret, daughter of Thomas Lucas, of Colchester, esq. sister to lord Lucas, and to the famous sir Charles Lucas, whose unfortunate end is well known. She was the constant companion of his exile abroad, and of his retirement at home. She was a woman of great wit, and some learning; for besides the life of the duke, and her own, she wrote a great number of folio volumes, and published 26 plays, in several of which there are scenes and songs written by the duke. She lies buried with him in Westminster-abbey. The duke's titles descended to his son Henry, earl of Ogle, who dying without issue July 26, 1691, the title of Newcastle in the line of Cavendish became extinct; he being the last heir-male of this family.

CAVENDISH (WILLIAM), the first duke of Devonshire, was born Jan. 25, 1640. He made the tour of Europe, under the care of Dr. Killigrew, afterwards master of the Savoy. In 1661 he was chosen to represent the county of Derby, and continued a member of the long parliament till its dissolution. Sept. 21, 1663, he was created M. A. by the special command of the chancellor. In 1665 he went a volunteer on board the fleet under the duke of York. In 1669 he accompanied Mr. Montague in his embassy to France; and being accidentally at the opera in Paris, three officers of the french king's guard, intoxicated with liquor, came upon the stage, and one of them coming up to him with a very insulting question, he gave him a severe blow on the face; upon which they all drew, and pushed hard upon him. He set his back against one of the scenes, and made a stout defence, receiving several wounds; till a sturdy

Swift, belonging to the ambassador Montague, caught him up in his arms, and threw him over the stage into the pit. In his fall one of his arms caught upon an iron spike, which tore out the flesh. The three assailants were, by the king's command, sent to prison, and not released but by his intercession. In 1677 he distinguished himself in the house of commons, by a vigorous opposition to the measures of the court. The year following he assiduously promoted an enquiry into the murder of sir Edmundbury Godfrey, and other particulars of the popish plot; and was one of the committee appointed to draw up articles of impeachment against the treasurer Danby. In the parliament which met in the spring of 1679, he again represented Derby. This year he was chosen one of the king's new privy-council: but soon finding that his attendance at the board would be wholly ineffectual, he, in conjunction with lord Russel and others, desired leave to withdraw. The county of Derby again elected him their representative in that parliament which met Oct. 21, 1680. The articles of impeachment against the chief justice Scroggs, for his arbitrary and illegal proceedings in the court of king's bench, were carried up by him to the house of lords. When the king declared his resolution not to consent to a bill of exclusion, lord Cavendish made a motion, that a bill might be brought in for the association of all his majesty's protestant subjects. He was also one of those who openly named the evil counsellors, and promoted the address to his majesty to remove them from all offices, and from his majesty's councils and presence for ever. He shewed the same steadiness and zeal in the next parliament, in which also he represented Derbyshire. When parliaments were laid aside, though he was as obnoxious to the court as any, he was not afraid of meeting and conversing with his noble friends; but he condemned a bold overture which was made at one of those meetings, and declared, with great earnestness, that he would never more go among them. At the lord Russel's trial, when it was almost as criminal to be a witness for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards sent him a message by sir James Forbes, that he would come and change clothes with him in the prison, and stay there to represent him, if he thought he could make his escape. Lord Russel was too generous to accept of this proposal. He prosecuted the immediate murderers of his friend Mr. Thynne, to condign punishment, and brought the great abettor of it, count Koningmark, to his trial, who happened to be acquitted by a jury prepossessed, or rather prepared, in favour of him. Lord Cavendish felt great indignation at the discharge of the count, which he thought owing to corruption; and knowing that an appeal to single combat was antiently the last resort in law for convicting a murderer, he obtained

tained the favour of a noble peer to go in his name to count Koningsmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but it seems that was a method of trial the count thought fit to decline. Nov. 1684 he became, by the decease of his father, earl of Devonshire. In the reign of James he was the same man in greater honour, and in greater zeal and concern for his country. He had been very much affronted within the verge of the court by colonel Culpepper; but restrained his resentment at the time, and pardoned him upon condition he should never more appear at Whitehall. But, immediately after the defeat of the duke of Monmouth, the colonel was encouraged to come publicly to court; and was rising into some degree of favour. The earl of Devonshire meeting him in the king's presence-chamber, and receiving from him, as he thought, an insulting look, took him by the nose, led him out of the room, and gave him some disdainful blows with the head of his cane. For this bold act he was prosecuted in the king's-bench upon an information, and had an exorbitant fine of 30,000*l.* imposed upon him; and, though a peer, was committed to the king's-bench prison till he should make payment of it. He was never able to bear any confinement he could break from; and therefore escaped, only to go home to his seat at Chatsworth. Upon the news of his being there, the sheriff of Derbyshire had a precept to apprehend him, and bring him with his posse to town. But he invited the sheriff in, and kept him a prisoner of honour, till he had compounded for his own liberty, by giving bond to pay the full sum of 30,000*l.*; but the bond was found among the papers of king James, and given up by king William.

He was one of the earliest in inviting over the prince of Orange; and James II. upon the first alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the highest marks of affection and esteem. In the debates of the house of lords concerning the throne, he was very zealous for declaring the prince and princess of Orange king and queen of England. Feb. 14, 1689, he was admitted one of the privy-council, and not long after, named lord steward of their majesty's household; and, April 3, 1689, chosen a knight of the garter. At their majesties coronation he acted as lord high steward of England; and, in the first session of parliament afterwards, procured a resolution of the house of lords, as to the illegality of the judgment given against him in the former reign, and a vote, that no peer ought to be committed for non-payment of a fine to the crown. Jan. 1691 he attended king
William

William to the congress at the Hague, where he lived in the utmost state and magnificence; and had the honour to entertain several sovereign princes at his table, the king himself being also present incognito. May 12, 1694, he was created marquis of Hartington, and duke of Devonshire; which, with his garter and white staff, the place of lieutenant and custos rotulorum of the county of Derby, and justiceship in eyre, was as much honour as an english subject could enjoy. After the queen's death, when the king's absence made the appointment of regents necessary, he was one of the lords justices for seven successive years; an honour which no other temporal peer enjoyed.

In the case of sir John Fenwick, though he had a conviction of his guilt, yet he was so averse to any extraordinary judicial proceedings, that he opposed the bill, as he did likewise another bill for the resumption of the forfeited estates in Ireland. At the accession of queen Anne, he was confirmed in all his offices. April 1705 he attended her majesty to Cambridge, and was there created LL.D. In 1706, himself and his son the marquis of Hartington were in the number of english peers appointed commissioners for concluding an union with Scotland; this was the last of his public employments. He died August 18, 1707. His mien and aspect were engaging and commanding: his address and conversation civil and courteous in the highest degree. He judged right in the supreme court; and on any important affair his speeches were smooth and weighty. As a statesman, his whole deportment came up to his noble birth and his eminent stations: nor did he want any of what the world call accomplishments. He had a great skill in languages; and read the roman authors with great attention: Tacitus was his favourite. He was a true judge of history, a critic in poetry, and had a fine hand in music. He had an elegant taste in painting, and all politer arts; and in architecture in particular, a genius, skill, and experience beyond any one person of his age; his house at Chatsworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry shewed itself particularly in two pieces that are published, and are allowed by the critics to be written with equal spirit, dignity, and delicacy. 1. An ode on the death of queen Mary. 2. An allusion to the bishop of Cambray's supplement to Homer. He married the lady Mary, daughter of James duke of Ormond, by whom he had three sons and a daughter.

CAULIAC (Gui de), an anatomical author of France, and studied at Montpellier under Raymond. He was physician to the popes Clement VI. and Urban V. He flourished in the year 1363, at which time he published a much esteemed body of surgery, under the title of *Chirurgiæ tractatus septem cum antidotario*,

tidotario, printed Venet. 1490, and often since. It is to this physician we owe the description of the terrible plague which in 1348 destroyed a fourth of the human race.

CAUSSIN (NICHOLAS), a french jesuit, and confessor to Lewis XIII. was born at Troyes in Champagne 1580, and entered into the order of jesuits when he was 26 years of age. He taught rhetoric in several of their colleges; and afterwards began to preach, by which he gained very great reputation. He increased this reputation by publishing books; and in time was preferred to be confessor to the king. But he did not discharge this office to the satisfaction of cardinal Richelieu, though he discharged it to the satisfaction of every honest man; and therefore it is not surprising that he came at length to be removed. A little before his death, he is said to have delivered into the hands of a friend some original letters; from short extracts of which, since published, it appears that he fell into disgrace, because he would not reveal some things which he knew by the king's confession; nor even take advice of his superiors, how he was to behave himself in the direction of the king's conscience, when he could not do it without breaking through the laws of confession. There are also some hints in the same extracts, which shew, that he did not approve Lewis XIII's conduct towards the queen his mother; and there is a probability that he caballed to get Richelieu removed. If we may believe the abbé Siri in his memoirs, this jesuit, in his private conversations with the king, insisted upon the cardinal's removal, for the four following reasons: 1. Because Mary de Medicis, the queen-mother, was banished. 2. Because he left Lewis only the empty name of king. 3. Because he oppressed the nation. 4. Because he powerfully assisted the protestants to the prejudice of the catholic church. According to this author, he even engaged to maintain these four articles against the cardinal in the king's presence; and he offered the cardinal's place to the duke of Angoulême. This plot was the occasion of his disgrace, according to the abbé Siri. Others have asserted, that the queen-mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had displeased; and that his disgrace was occasioned by his latin piece concerning the kingdom and house of God, published in 1650, in which he had freely spoken of the qualities with which princes ought to be adorned. But, be all this as it may, it is certain that he was deprived of his employment, and banished to a city of Lower Brittany. He got leave to return to Paris after the cardinal's death, and died there in the convent of the jesuits, July 1651.

None of his works did him more honour than that which he intituled, *La cour sainte*. It has been printed a great many times,

times, and translated into latin, italian, spanish, portuguese, german, and english. He published several other books both in latin and french; and his book *De sacra & profana eloquentia* is well known by the use that has been made of it here in England. There is a strange singularity related of father Caussin by one of his elogists, which we must not omit to mention. He had, it is said, a very extraordinary sympathy with the heavens, especially with the sun, which he called his star; and which had very remarkable effects both upon his body and mind, according as it was more or less distant, or as it thined bright or was covered with clouds. The effects of the sun upon him were not transient, but appeared constantly by the sparkling of his eyes, and the lively colour of his face, in which there was something that made a very strong impression upon Henry IV. of France. Caussin, when very young, attended father Gonteri, a famous preacher of his time, to court, and there that king observed him very attentively. He had never seen him before, nor heard of him; but as soon as he perceived him, he went to him, took him by the hand, and treated him with so much kindness, that Caussin was as much ashamed as the by-standers were astonished. But the king said, that he had distinguished this youth among the crowd, and expected that he would serve him and his family very faithfully. Then, turning to father Gonteri, he spoke with a loud voice, "Father, you have here an attendant, who, if I am not mistaken, will become in time one of the greatest ornaments of your society."

CAWTON (THOMAS), the son of Mr. Thomas Cawton, minister of St. Bartholomew behind the Exchange, was born at Colchester, and received his education in Merton college, Oxford, where he made himself master of the hebrew language. In 1650 he was obliged to seek shelter in Holland, having incurred the suspicion of some concern in the plot of which Mr. Love was accused. Returning to England in 1660, he was admitted to the degree of B. A. in Merton college; but, refusing to comply with the act of uniformity, he was disqualified from holding any employment in the church. Upon which, he became chaplain to sir Anthony Irby's family in Westminster, with whom he continued till 1665, when the plague forced him to retire to Boston in Lincolnshire. But the air of the place not agreeing with him, he came back to Westminster, where he formed a congregation, to whom he preached till his death, brought on by a consumption in 1677, at the age of about 40. He wrote the life of his father, and a dissertation on the hebrew language. After his death, in 1680, was published by Mr. Veal and Mr. Adams, a treatise on divine Providence, with brief memoirs of the author.

CAXTON (WILLIAM), the first who introduced the art of printing into England [P], was born about the latter end of the reign of Henry IV. (who died in 1412) in the Weald, or woody part of Kent. He was instructed at home in reading and writing; in which, considering the times, he arrived to considerable proficiency. He afterwards attained some knowledge of both latin and french. Being about fifteen, he was put apprentice to Mr. Robert Large, a mercer, who, after having been sheriff and mayor of London, died in 1441, leaving by will 34 marks to his apprentice William Caxton; a considerable legacy in those days, and an early testimony of Caxton's good behaviour and integrity. Caxton went abroad to settle, the same year that his master died, and was entrusted by the mercers company to be their agent or factor, in Holland, Zealand, Flanders, &c. In 1464 a commission was granted to him and Richard Whetehill, esq. by Edward IV. to continue and confirm the treaty of trade and commerce between his majesty and Philip duke of Burgundy; or, if they found it necessary, to make a new one. They are styled, in the commission, ambassadors and special deputies. A marriage was concluded in July 1468, between the king's sister, lady Margaret of York, and the duke's son Charles, he being then duke of Burgundy; and when the lady arrived at the duke's court at Bruges, Caxton appears to have been of her retinue. He was either now one of her household, or held some constant post or office under her; because, as he says, he received of her a yearly fee or salary, besides many other good and great benefits. Being more expert than most others in penmanship and languages, it is highly probable that he was employed by the duchess in some literary way. As soon as he had acquired the mystery of the new invention of printing, which he did not accomplish, he says himself, without great expence, he was employed by her, in translating out of french a large volume, and afterwards in printing it. It appeared under the title of "The Recuyell of the history of Troy;" and is the first book we now know of, that was printed in the english tongue. In the title-page we read as follows: "The recuyell of the historys of Troye: composed and drawen out of dyverce bookes of latyn, into frenshe, by the right venerable persone, and worshipfull man Raoul le Feure, preest, and chapelayn unto the right noble glorious and myghty prynce in his tyme, Philip duc of Bourgoyne, of Braband, &c. in the yeare of the incarnation of our Lord God a thousand four hundred sixty and foure, and

[P] Since this article was written it has been proved beyond a doubt, that Corbellis was an earlier printer in England than Caxton. The productions of Corbellis, however, were with types cut in wood;

so that Caxton may still enjoy the honour of introducing the art in its present improved state of fusile types. *Origin of Printing*, by Bowyer and Nichols, 1776, 8va.

translated and drawen out of the frenshe into english, by William Caxton mercer of the cyte of London, at the commandement of the right hye myghty and vertuose princeſs his redoubtyd lady Margarete, by the grace of God duchesse of Burgoyne, &c. which sayd translation and worke was begonne in Brugis in the countere of Flaunders, the fyrst day of Marche, the year of the incarnation of our said Lord God; a thousand foure hondred sixty and eight, and ended and fynysht in the holy cyte of Colen, the xix day of Septembre the yere of our sayd Lord God, a thousand foure hondred sixty and enleven." Caxton, then, finished this work in 1471; but it does not now appear, that the art of printing was practised by him in England till about three years after. Dr. Middleton observes, that all our writers before the restoration, who mention the introduction of the art amongst us, give him the credit of it, without any contradiction, or variation. The doctor has also taken notice of a passage in the end of the third book of Caxton's "Recuyell, or gadryng together of the histories of Troy," printed without a date in fol. which amounts in a manner to a direct testimony of it. "Thus end I this boke, &c. and for as moche as in wryting of the same, my penne is worn, myn hande wery, and myn eyen demmed with overmoch loking on the white paper—and that age creepeth on me dayly—and also because I have promysid to dyverce gentilmen and to many frends to addresse to hem as hastily as I might this sayd boke, therefor I have practysed and lerned at my grete charge and dispenſe to ordeyne this sayd boke in prynte after the maner and forme as ye may here see, and is not wretton with penne and ynke as other bokes ben, to thende that every man may have them attones, for all the bokes of this storye, named the Recuyell of the historyes of Troyes, thus emprynted as ye here see, were begoone in oon day and also finish in oon day, &c." By the edition of the "Game of Chers," dated in 1474, Caxton appears to have been then settled in England; and this book is allowed by all the typographical antiquaries, to have been the first specimen of the art among us; and as such has been so valued, that it is said the earl of Pembroke, for a fair copy thereof, which was given him by Mr. Granger, presented him with a purse of 40 guineas. The title is as follows. "The game and play of the chesse; in which thauſtorities, dictes, and storyes of auncient doctours, philosophers, poetes, and of other wyse men ben recounted and applied unto the moralitie of the publike wele, as well of the nobles as of the comyn people. Translated out of frensh and emprynted by William Caxton, fynysht of the last day of Marche the yere of our Lord God a thousand foure hondred and LXXIII." The next performance of Caxton, of which the date is ascertained, is "The dictes and sayengis of

of the Philosophers, translated out of French by Antone erle Ryvyres lord Seerles, empynted by William Caxton at Westmestre 1477." It consists of 75 leaves, and contains the sayings of Sedechias, Homer, Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato, Aristotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen, and some others. At the end of the translation, there is a remarkable chapter added, of three leaves (which concludes the whole volume) written by William Caxton, or the earl in his name; containing a translation from the french, of those sarcasms of Socrates, against the fair sex, which the noble translator of the rest had purposely passed over, in the proper places, under the chapter of that philosopher. Caxton printed several other pieces, either of his own composition, or translated by him. His last work was a translation from the french of "The holy Lives of the Fathers Hermits living in the Deserts;" and we are informed by Wynkin de Worde, that he finished his life and translation together, on the same day, in 1491. Dr. Middleton observes, that whoever turns over his printed works, must contract a respect for him, and be convinced that he preserved the same character through life, of an honest, modest man, greatly industrious to do good to his country, to the best of his abilities, by spreading among the people such books as he thought useful to religion and good manners; which were chiefly translated from the french.

CAYLUS (COUNT DE), a french writer, born at Paris in 1692. He entered young into military service, and distinguished himself in Catalonia, and at the siege of Fribourg. After the peace of Rastad, he went to Italy; then to the Levant; and visited the famous temple of Diana of Ephesus. He returned to France in 1717, but made some voyages afterwards. Become fixed and settled, he cultivated music and painting; and also composed some works, the chief of which is, "*Recueil d'antiquités égyptiennes, etrusques, grecques, romaines, & gauloises*," 7 tom. 4to. 1752-67. He died however in 1765, before the last part of the work was published. He was a great friend and protector of learning and the sciences.

CEBA (ANSALDO), a politician, historian, orator, and poet of Genoa at the beginning of the xviith century, published several tracts in each of these departments. The Italians attach some value to his treatise on epic poetry: but he acquired reputation chiefly by his tragedies; the most esteemed of which are his *Twins of Capua*, and his *Alcippus*. The marquis Maffei has pronounced them deserving of being inserted in the collection of the best italian tragedies, printed at Verona in 1723, 3 vols. 8vo. This poet died in 1623, at the age of 58. He had more wit than discernment; at least if we may judge from his

epic poem, intituled *Esther*, which he has stuffed with fables unworthy of the subject.

CEBES, the author of a little beautiful grecian remain, intituled, *A picture of human Life*. The piece is mentioned by some of the ancient writers, by Lucian, Diog. Laertius, Tertullian, and Suidas : but of Cebes himself we have no account, save that he is once mentioned by Plato, and once by Xenophon. The former says of him, in his *Phædo*, that he was a sagacious investigator of truth, and never assented without the most convincing reasons : the latter, in his *Memorabilia*, ranks him among the few intimates of Socrates, who excelled the rest in the innocency of their lives. Cebes's *Tabula* is usually printed with Epictetus's *Manuale*.

CECIL (WILLIAM lord Burleigh), son of Richard Cecil, groom of the robes, and yeoman of the wardrobes, was born at Bourn in Lincolnshire, in 1521 ; and having been educated at the grammar-school there, sent to St. John's college in Cambridge ; where, in his 20th year, he married a sister of sir John Cheek, tutor to Edward VI. He removed from Cambridge to Gray's inn, being designed for the bar ; and, when his first wife died, he married a daughter of sir Anthony Cook, Edward's school-master. This lady was well versed in the greek and latin tongues, and both of his wives were descended from two of the greatest scholars of the age. His relation to these gentlemen rather advanced than hindered his learning ; and he applied himself to the law with such industry, that he soon became eminent in his profession. When the duke of Somerset was chosen protector to his nephew Edward, he took Cecil into his family, and made him master of requests, the first who bore that title in England ; in the 2d year of that king's reign, custos brevium of the court of Common Pleas ; in the 3d, custos rotulorum of Lincolnshire ; in the 5th, one of the principal secretaries of state. He was also knighted, sworn of the privy council, and made chancellor of the garter. By some writers he is charged with ingratitude to this munificent patron, and said to have been concerned in his fall. The duke of Somerset sent for him, before he was apprehended, and told him he doubted of some ill meaning against him. Cecil replied, if he were not in fault, he might trust to his innocence : if he were, he had nothing to say, but to lament him. When the king died, he was one of the privy counsellors who declared for lady Jane Grey ; yet queen Mary never repented it farther than by dismissing him from his offices ; and, towards the end of her reign, she often consulted him. He kept fair with her ministers, and was much respected by cardinal Pole, bishop Tonstall, and sir William Peters, zealous papists, for his great wisdom. Elizabeth, on her accession, added to her catholic counsellors eight pro-

protestants. Among these was sir William Cecil, whom she admitted again to his place of secretary of state, and made him master of the court of Wards. He was soon after unanimously chosen by the university of Cambridge to be their chancellor, which office had been vacant ever since the death of cardinal Pole. He was a member of the first parliament the queen held, and of all the following parliaments till 1571, when he was created baron of Burleigh. When age and distempers began to waste him, he desired of her majesty to lay down his offices; on which she visited and comforted him, and continued to do so during his last sickness. But his disease, old age, was such as no remedies could cure; and, Aug. 1598, he quietly departed this life, in his 78th year. He left one son by his first, and one by his second wife; which have since branched out into two noble families. He held the office of lord high-treasurer of England 27 years; and though he detested to raise an estate by base and corrupt means, yet he increased his own and the public treasury by industry and frugality. He suffered nothing to be spent but for the queen's honour, the defence of her realms, and the relief of her allies. He looked strictly, yet not over rigidly, to the farmers of the public revenues. He used to say, he never liked that the treasury should, like the spleen, grow too great, whilst the rest of the members languished and pined away; and thought nothing for the prince's profit, which is not for his honour [P].

CEDRENUS (GEORGE), a grecian monk, lived in the xith age, and wrote annals, or an abridged history, from the beginning of the world to the reign of Isaac Comnenus emperor of Constantinople, who succeeded Michael IV. in 1057. This work is no more than an extract from several historians, and chiefly from Georgius Syncellus, whose chronology he has followed from the creation to the reign of Dioclesian. Theophanes is

[P] As to his writings, he is reckoned by Hallinghed amongst the historians of the english nation. He wrote two poems in latin, on the death of Margaret Nevil, lady of the bedchamber to queen Catharine. They were printed among the *Carmina Sufsole. fratrum*, 1552, 4to. A latin poem in memory of Thomas Chaloner, knight. A preface to queen Catharine's book, intitled, *Lamentation of a Sinner*, 1548, 12mo. *Preepts or directions for the well-ordering and carriage of a man's life*, 1637. *Harl. Cat. vol. ii. p. 755.* *Meditations on the death of his lady.* A meditation on the state of England during the reign of queen Elizabeth.

He wrote answers to many libels against the queen and government, some of which are said to be extant in print, more in MS. He was supposed to be the author of a thin

pamphlet in defence of the punishments inflicted upon the roman catholics, in the reign of queen Elizabeth, intituled, *The execution of justice in England, for maintenance of public and christian peace, against certain stirrers of seditions and adherents to the traytors and enemies of the realm, without any persecution of them for questions of religion, as is falsely reported, &c.* 1583, 2d edition.

He drew up also a great number of pedigrees, some of which are preserved in the library at Lambeth, particularly the genealogies of the kings of England, from William the Conqueror to Edward IV. of queen Anne Bullen, and of several princely houses in Germany.

A collection of his state papers was published by Haynes, 1740; and a continuation of them by Murdin, 1760.

another historian he has made use of from Diocletian to Michael Curopalates. The next he borrows from is Thracesius Scylitzes from Caropalates to his own time. In short, Cudrenus's history is patched up from several authors, and that too without any great judgment; so that shall not pass an improper censure upon it, if we may say, that it is read for the same reason that men use a bad light, rather than none at all. There is an edition of Cedrenus's annals, printed at Paris in 1647, with the latin version of Xylander, and the notes of father Goar, a dominican.

CELLARIUS (CHRISTOPHER), was born 1638, at Smalcalde, a little town in Franconia. His father was minister of the town, and his mother, Mary Zehners, was daughter of the famous divine, Joachim Zehners. He came of a family in which learning seems to have been hereditary. When three years old, he had the misfortune to lose his father, but his mother took care of his education. He began his studies in the college of Smalcalde, and at 18 was removed to Jena, to finish his studies in that university. He staid three years in this place; where he applied to classical learning under Bosius, to philosophy under Bechman, to the oriental languages under Frischmuth, and to mathematics under Weigelius. In 1659 he quitted Jena to go to Glessen, to study divinity there under Peter Haberkorn. He afterwards returned to Jena, and took a doctor's degree there in 1666. The year following, he was made professor of hebrew and moral philosophy at Weissenfels, and he filled this charge for seven years. In 1673 he was called to Weymar, to be rector of the college there. He kept this employment three years, and quitted it for another of the same kind at Zeitz. After two years stay here, the college of Mersbourg was offered to him, which he accepted. His learning, his abilities, and his diligence soon rendered this college famous, and drew a great number of students; and the place was so agreeable to him, that he determined to end his days there; but Providence disposed of him otherwise. For the king of Prussia, having founded an university at Halle in 1693, prevailed upon him to be professor of eloquence and history in it. Here he composed a great part of his works. His great application shortened his days, and hastened on the infirmities of old age. He was a long time afflicted with the stone, but never could be persuaded to seek assistance from medicine. He died, 1707, in his 69th year.

He published good editions of above 20 latin and greek authors; and should we give an exact catalogue of his own works, it would shew what a surprising passion he had for study. But, although he was a very voluminous writer, yet he published nothing in haste; nothing but what was quite correct and finished, and what was likewise of great utility. His works relate chiefly to

to grammar, to geography, to history, and to the oriental languages. As they are so very numerous, we shall only mention some of the most considerable, in a note[Q].

CELLINI (BENVENUTO), a celebrated sculptor and engraver of Florence, was born in 1500, and intended to be trained to music; but, at 15 years of age, bound himself, contrary to his father's inclinations, apprentice to a jeweller and goldsmith, under whom he made such a progress, as presently to rival the most skilful in the business. He had also a turn for other arts: he discovered an early taste for drawing and designing, which he afterwards cultivated. Nor did he neglect music: nay, he must have excelled in some degree in it; for, assisting at a concert before Clement VII. that pope took him into his service, in the double capacity of goldsmith and musician. He applied himself also to seal-engraving, learned to make curious damaskeenings of steel and silver on turkish daggers, &c. and was very ingenious in medals and rings. But Cellini excelled in arms, as well as in arts; and Clement VII. valued him as much for his bravery as for his skill in his profession. When the duke of Bourbon laid siege to Rome, and the city was taken and plundered, the pope committed the castle of St. Angelo to Cellini; who defended it like a man bred to arms, and did not suffer it to surrender but by capitulation.

Meanwhile, Cellini was one of those great wits, who may truly be said to have bordered upon madness; he was of a desultory, capricious, unequal humour; and this involved him perpetually in adventures, which were often near being fatal

[Q] 1. A latin grammar, in german, 1689, 8vo. 2. *Antibarbarus latinus, five de latinitate mediæ & infimæ ætatis*, 1677, 12mo. Before he published this book, Olaus Borrichius had published, at Copenhagen, a work intituled, *Cogitationes de variis linguæ latinæ ætatibus*, &c. which Cellarius having not seen, and reading afterwards, was the occasion of his making an addition to his own, under the title of, 3. *Curæ posteriores de barbarismis & idiotismis sermonis latini*, 1686, 12mo. 4. *Orthographia latina ex vetustis monumentis, hoc est nummis, marmoribus, &c. excerpta digesta, novisque observationibus illustrata*, 1700, 8vo. 5. *Historia universalis breviter ac perspicue exposita, in antiquam & mediæ ævi ac novam divisa, cum notis perpetuis*, 1703, 3 vol. 12mo. 6. *Collectanea historię samaritanæ, quotquot inveniri potuerunt*, 1688, 4to. He had a design of writing a complete history of the Samaritans; but for want of materials was forced to give it up. He collected, however, in this work, what he could find

relating to their manners, religion, &c. 7. *Historia gentis & religionis samaritanæ ex nova Sicheimitarum epitola aucta*, 1699, 4to. 8. *Grammatica hebræa in tabulis synopticis unâ cum consilio 24 horis discendi linguam sanctam*. To which he added, *Rabbinismus, five institutio grammatica pro legendis Rabbitorum scriptis*, 1684, 4to. 9. *Canones de linguæ sanctæ idiotismis*, 1679, 4to. 10. *Scrigraphia philologiæ sacræ, cum etymologico radicum deperditarum ex aliis linguis, arabicâ præsertim, restitutarum*, 1678, 4to. 11. *Chaldaismus, five grammatica nova linguæ chaldaicæ*, &c. 1685, 4to. 12. *Porta Syriæ, five grammatica syriaca*, 1684, 4to. 13. *Horæ samaritanæ*, &c. 1682, 4to. 14. *Isagogæ in linguam arabicam*, 1686, 4to.

His works in geography are well known, as excellent helps to the understanding of antient authors. For a more particular account of the author and his works, consult J. G. Walchius's discourse of his life and writings, prefixed to his *Dissertationes Academicæ*, published at Leipzig, 1742, 8vo.

to him. He travelled among the cities of Italy, but chiefly resided at Rome; where he was sometimes in favour with the great, and sometimes out.

He conformed with all the first artists in their several ways, with Michael Angelo, Julio Romano, &c. Finding himself at length upon ill terms in Italy, he formed a resolution of going to France; and, passing from Rome through Florence, Bologna, and Venice, he arrived at Padua, where he was most kindly received by, and made some stay with, the famous Pietro Bembo. From Padua he travelled through Switzerland, visited Geneva in his way to Lyons, and, after resting a few days in this last city, arrived safe at Paris. He met with a gracious reception from Francis I. who would have taken him into his service; but, conceiving a dislike to France from a sudden illness he fell into there, he returned to Italy. He was scarcely arrived, when, being accused of having robbed the Castle of St. Angelo of a great treasure at the time that Rome was sacked by the Spaniards, he was arrested and sent prisoner thither.

Being set at liberty, after many hardships and difficulties, he entered into the service of the french king, and set out with the cardinal of Ferrara for Paris: where when they arrived, being highly disgusted at the cardinal's proposing what he thought an inconsiderable salary, this wild man goes off abruptly upon a pilgrimage to Jerusalem. He was, however, pursued and brought back to the king, who settled a handsome salary upon him, assigned him a house to work in at Paris, and granted him shortly after a naturalization. But here, getting as usual into scrapes and quarrels, and particularly having offended madame d'Estampes, the king's mistress, he was exposed to endless troubles and persecutions; with which at length being wearied out, he obtained the king's permission to return to Italy, and went to Florence; where he was kindly received by Cosmo de Medici, the grand duke, and engaged himself in his service. Here again, disgusted with some of the duke's servants (for he could not accommodate himself to, or agree with, any body), he took a trip to Venice, where he was greatly caressed by Titian, Sanfovino, and other ingenious artists; but, after a short stay, returned to Florence, and resumed his business. He died in 1570 [R].

CELSUS (AURELIUS CORNELIUS), a philosopher and physician, who flourished under the reign of Augustus and Tiberius.

[R] His life, written in the tuscan language, was not published till 1730, in one volume, 4to; as abounding, we presume, with personal anecdotes and strictures, which would not suffer its appearance sooner: and it was translated hence into english, and published in two vols. 8vo,

1771, with this title: "The life of Benvenuto Cellini, a florentine artist; containing a variety of curious and interesting particulars, relative to painting, sculpture, and architecture, and the history of his own time." There is a good mezzotint of him in the title-page.

We know but little of him. That he lived at Rome, and spent the greatest part of his days there, we have some reasons to think: but whether he was born in that city, or ever made free of it, must remain, as it is, uncertain. He wrote upon several subjects, as we learn from Quintilian: upon rhetoric, for which he is often quoted and commended by this great master; upon the art military; upon agriculture; and we have still extant of his, eight books de Medicina, which are written in very fine latin. There is a passage in one of these books, which deserves to be quoted, because it shews a generous and enlarged way of thinking in the man: because, too, it is applicable to more professions than one, and may help to cure that obstinacy and bigotry which are so natural to the pride of the human heart. Hippocrates, as knowing and as skilful a physician as he was, yet once took a fracture of the skull for the natural suture, and was afterwards so ingenuous as to confess his mistake, and even to leave it upon record. "This, says Celsus, was acting like a truly great man. Little geniuses, conscious to themselves that they have nothing to spare, cannot bear the least diminution of their prerogative, nor suffer themselves to depart from any opinion which they have once embraced, how false and pernicious soever that opinion may be; while the man of real abilities is always ready to make a frank acknowledgment of his errors, and especially in a profession where it is of importance to posterity to record the truth." Boerhaave tells us, that Celsus is one of the best authors of antiquity, for letting us into the true meaning and opinions of Hippocrates; and that without him the writings of this father in physic would be often unintelligible, often misunderstood by us. Our Mead also speaks of him in the highest terms; says, that he endeavours to imitate not only his sense, but, as often as he can, his language too; and wishes that he could have done it oftener. True it is, that he is called by Quintilian, "*vir mediocri ingenio*:" but we presume this mediocrity only to be meant relatively, and as compared with the great original powers of such men as Homer, Plato, Aristotle, &c. who are there enumerated. Quintilian was an able man, and a very great critic: yet, as we may presume, would have called himself, under the same point of view, "*virum mediocri ingenio*." Observe how he expresses himself upon the comparison: "*illis enim hæc invenienda fuerunt, nobis cognoscenda sunt. Tot nos præceptoribus, tot exemplis, instruxit antiquitas, ut, &c.*" At least, if this be not Quintilian's meaning, we humbly conceive that he has placed Celsus too low [s].

CELSUS, a celebrated philosopher of the epicurean sect,

[s] The books de Medicina have been posed to be that of Leyden, 1735, in 2 vols. 8vo.

flourished in the i^{id} century under Adrian and Antoninus Pius, and is the same with him to whom Lucian has dedicated his *Pseudamantis*. He wrote a famous work against the christian religion, under the title of "A true Discourse," which was answered by Origen in as famous a work, consisting of eight books. His "True Discourse" is lost; but his objections against christianity may be known from the extracts which are preserved of it in Origen's answer. It is agreed on all hands, that he was a most subtle adversary, perfectly versed in all the arts of controversy, and as learned as he was ingenious: so that it is no wonder if the primitive christians thought nothing less than such a champion as Origen a match for him.

CELTES (CONRAD), a latin poet, native of Sweinfurt near Wertzburg in 1459, died at Vienna in 1508, at the age of 47, after having gained the poetic laurel. He has left, 1. Odes, Strasburg, 1513, 8vo. 2. Epigrams, and a poem on the manners of the Germans, 1610, 8vo. 3. An historical account of the city of Nuremberg, Strasbourg, 1513, 4to. He was not deficient in the fallies of imagination, though not exempt from the defects of the age in which he wrote. He is censurable for negligences in point of style, and with choosing his sentiments more for their brilliancy than their solidity. He wrote also four books in elegiac verse, on the same number of mistresses he boasts to have had. They appeared at Nuremberg in 1502, 4to. This volume is scarce. The emperor Maximilian made him his librarian, and granted him the privilege of conferring the poetic crown on whomsoever he judged worthy of it.

CENSORINUS, a celebrated critic, chronologer, antiquarian, and grammarian, for such Priscian calls him in his book upon grammar, flourished at Rome in the time of Alexander Severus. This part of his character must however arise from his book "concerning Accents," frequently cited by Sidonius Apollinaris, and other things, which are lost; and not from his "De die natali," which is the only piece remaining of him. This treatise was written about the year 238, and dedicated to Quintus Cerellius, a man of the equestrian order, of whom he speaks very highly in his 15th chapter. Vossius, in one place, calls this "a little book of gold;" and, in another, declares it to be "a most learned work, and of the highest use and importance to chronologers, since it connects and determines with great exactness some principal æras in history." It is however a work of a miscellaneous nature, and treats of antiquities as well as chronology. It was printed with the notes of Lindenbrokius at Cambridge, in 1695; there may have been editions of it since.

CENTLIVRE (SUZANNAH), a celebrated comic writer, was the daughter of one Freeman of Holbeach in Lincolnshire. Several

veral gay adventures are related of this lady in her youth; one of which was, that she spent several months in Cambridge, at the chambers of a gentleman of fortune, disguised under a man's habit; so that, it seems, she had, what the generality of her sex have not, the benefit of an university education. Afterwards she went to London, where she took care to improve the charms of her person and her genius. She learned french, and read a great deal of poetry; for which she was so particularly turned, that, as one of her biographers tells us, she composed a song before she was seven years old. She is the author of 15 plays, and several little poems, for some of which she is said to have received considerable presents from very great personages: from prince Eugene a very handsome and weighty gold snuff-box, for a poem inscribed to him at the end of her comedy, called *The perplexed Lovers*; and from the duke d'Aumont the french ambassador another, for a masquerade which she addressed to him. Her talent was comedy: particularly the contrivance of plots and incidents. Steele in one of the *Tatlers*, speaking of her "*Busy Body*," recommends it in these terms. "The plot and incidents of the play are laid with that subtlety and spirit, which is peculiar to females of wit; and is seldom well performed by those of the other sex, in whom craft in love is an act of invention, and not, as with women, the effect of nature and instinct. She died Dec. 1, 1723, after being thrice married; and has since been mentioned by Pope in the *Dunciad*, for having written, as his commentator says, a ballad against his *Homer*, before he began it. She kept for many years a constant correspondence with many gentlemen of eminence and wit; particularly with Steele, Rowe, Budgell, Sewell, Amhurst, &c. It is said she lived in a decent clean manner, and could shew a great many jewels and pieces of plate, which were the produce of her own labour; either purchased by the money brought in by her copies, her benefit plays, or were presents from patrons. This we mention as an extraordinary anecdote of this lady; few other poets having been able to shew the like, who have chiefly relied on their pen for support. She died in Spring-garden, at the house of her husband Joseph Centlivre, who had been one of queen Anne's cooks, and had fallen in love with her at Windsor, about 1706, where she acted the part of Alexander the Great; and was buried at the church of St. Martin in the fields.

CENTORIO (ASCANIUS), of an illustrious family of Milan, bore arms in the xvth century, in which he was as much the philosopher as the soldier. He took advantage of the leisure afforded him by the peace, for reducing to order the military and historical memoirs he had collected during the tumult of war. They are very much esteemed in Italy, not less for their excellence

lence than their rarity. They appeared at Venice in 1565 and 1569, in 2 vols. 4to. commonly bound in one. The former, in six books, treats of the wars of Transilvania, and the other of those of his time in eight books.

CERDA (JOHN LEWIS), a Spanish jesuit, and native of Toledo, was a man of great learning, and, as his brethren have represented him, of as great simplicity and candour. He distinguished himself by several productions; and the fame of his parts and learning was so great, that Urban VIII. is said to have had his picture in his cabinet; and, when that pope sent his nephew cardinal Barberini ambassador into Spain, it was part of his business to pay Cerda a visit, and to assure him of the pope's esteem. This Moreri tells us, and also that he entered into the society of jesuits in 1574; but does not mention the time of his birth. Cerda's "Commentaries upon Virgil" have been much esteemed, and usually read by critics and persons of taste in the belles lettres. Baillet says, there are some good things in them, and some very moderate; or rather, he quotes a man who says so, though it appears to have been his own opinion. His commentaries upon the works of Tertullian have not been so much esteemed, even by papists. Dupin says, they are long and tedious, full of digressions and explications of passages, which are too clear to need any explaining. There is also of Cerda's a volume of "Adversa Sacra," which was printed in folio at Lyons, in 1626. He died in 1643, aged above 80.

CERVANTES. See SAAVEDRA.

CERVETTO, father to the celebrated violoncello performer of that name, and an extraordinary character in the musical world, came to England in the hard frost, and was then an old man. He soon after was engaged to play the bass at Drury-lane theatre, and continued in that employment till a season or two previous to Mr. Garrick's retiring from the stage. He died June 14, 1783, in his 103d year. One evening when Mr. Garrick was performing the character of Sir John Brute, during the drunkard's muttering and dosing till he falls fast asleep in the chair (the audience being most profoundly silent and attentive to the admirable performer), Cervetto (in the orchestra) uttered a very loud and immoderately lengthened yawn! The moment Garrick was off the stage, he sent for the musician, and with considerable warmth reprimanded him for so ill-timed a symptom of somnolency, when the modern Naso, with great address, reconciled Garrick to him in a trice, by saying, with a shrug, "I beg ten thousand pardon! but I always do so ven I am *ver much please*!" Mr. Cervetto was a constant frequenter of the Orange coffee-house, and was distinguished among his friends of the galleries by the name of Nosey.

CESPE-

CESPEDES (PAUL), a painter of Cordova, acquired fame in the xvth century, both in Spain and Italy. His manner approaches somewhat to that of Corregio: the same exactness in the drawing, the same force in the expression, the same vigour in the colouring. It is impossible to contemplate without emotion his picture of the last supper in the cathedral of Cordova; where each of the apostles presents a different character of respect and affection for their master; the Christ displays at once an air of majesty and kindness; and the Judas a false and malignant countenance. The talents of Cespedes were not confined to painting, if we may trust the enthusiasm of the spanish authors in his behalf; he was at the same time philosopher, antiquary, sculptor, architect; an adept in the hebrew, greek, latin, arabic and italian languages; a great poet, and a prolific author. He died in 1608, aged upwards of 70.

CHABRIT (PETER), member of the supreme council of Bouillon, and advocate in the parliament of Paris, died in that capital in 1785. Born to no fortune, his days were shortened by difficulties and cares. In reading his works we admire his talents, but his manners are said to have attracted universal esteem. His book, intituled, *Of the french monarchy and its laws*, 1785, 2 vols. 12mo, displays a novelty in the design, and a variety of knowledge in the execution. He is thought to have taken Montesquieu for his model, whose energy and precision he copies, as well as his dryness.

CH AIS (CHARLES), was born in the year 1701. At Geneva, the city which was distinguished by his birth, he probably received the first rudiments of education. The church was chosen for his profession. Accordingly, having passed through the usual probationary exercises, he was admitted into the order of priesthood. In the ministry his reputation as a preacher and an orator soon became so popular and extensive, that in 1728 he was elected pastor at the Hague. His conduct in this establishment, while it contributed to his own reputation, redounded no less to the honour of those who had appointed him. Having adorned his ministry by the purity of his manners, the excellence of the discourses which he delivered from the pulpit, and his numerous writings in defence of revealed religion, he died in the year 1786, at the age of 85, after having punctually discharged his duty as a pastor during the period of 58 years. The unfortunate supported by his consolation, the youth enlightened by his instructions, and the poor succoured by his charity, lamenting the loss which they had sustained by the death of a benefactor and a friend, proved more eloquent attestations of his merit, than any panegyric which might have been pronounced from the lips of the sublimest orator. His sermons were distinguished by a perspicuous style and a pure morality. They seemed

seemed to flow not only from a man who practised what he taught, but from one who, acquainted with the inmost recesses of the human heart, could exert his eloquence to affect his hearers, and lead them almost imperceptibly to the paths of virtue and religion. His portrait, which is prefixed to his translation of the holy bible, seems to confirm the relation of his friends, who say that it was interesting and attractive. In his manners he was polite and attentive; in his address mild and insinuating. His literary excellence consisted in a judicious and happy arrangement of his subjects, delivered in a plain and unaffected style. He made no pretensions to originality, but he illustrated the works of other writers, by introducing them to his countrymen in a language that was more familiar to them. A list of his works is subjoined [T].

CHAISE (FATHER DE LA), a jesuit of uncommon abilities, and confessor to Lewis XIV. was born at Forez in the province of Lyons about 1626, of an antient but reduced family. He gave early indications of an excellent wit when he was at school, and performed his philosophical exercises under father de Vaux, who was afterwards advanced to the highest employments in his order. When he was arrived at a proper age, he was ordained priest; and became afterwards professor of divinity in the province of Lyons, and rector and provincial of a college there. He spent at several seasons a good deal of time in Paris, where his great address, his wit, and love of letters, made him almost universally known: and in 1663, the bishop of Bayeux introduced him to cardinal Mazarine, who shewed him many marks of favour, and told him he would be his friend. And indeed the cardinal was, what ministers of state sometimes are not, as good as his word: for, in 1665, he presented la Chaise to the king, as a person of whose great abilities and merit he was well convinced. He afterwards got him admitted into the council of conscience, which indeed was no less than to make him co-adjutor to the confessor. Nor did la Chaise belye the testimony which the cardinal had given of him; for he governed himself

[T] 1. La Sainte Bible, avec un commentaire literal & des notes choisies, tirées de divers auteurs anglois, printed at the Hague. The publication of this work was begun in 1742, and continued till 1777, forming 6 vol. in 4to. The 7th vol. was left by the author in MS. It is much to be regretted that this work was not finished. 2. Le sens literal de l'écriture sainte traduit de l'Anglois de Stackhouse in 8vo. 3 vol. 1751. A la Haye. 3. Lettres historiques et dogmatiques sur les jubilé, 1750, 1751, 3 tom. 8vo. A la Haye. 4. Theologie de l'écriture S. ou

la Science du Salut, comprise dans une ample collection de passages du V. & N. Testament. A la Haye 1752, 2 tom. 8vo. 5. Essai apologetique sur l'Inoculation. Hague 1755.

Besides these works he superintended the publication of the History of France by the president Hainault, which was published at the Hague in 1747, 8vo. He was besides engaged as a writer in the Bibliotheque historique, which was begun at the Hague in 1738, and also contributed some articles in the Bibliotheque des sciences & beaux arts.

in this post, with all the dexterity of a man grown old in business; and apprehended the management of the king's humour so well, that when the cardinal died, he found himself able to stand upon his own legs. In 1675 he was made confessor to the king; and about 10 years after, was the principal adviser and director of his marriage with madame de Maintenon. The king was then arrived at an age when confessors have more than an ordinary influence: and la Chaise found himself a minister of state, without expecting, and almost before he perceived it. He did business regularly with the king, and immediately saw all the lords and all the prelates at his feet. He had made himself a master in the affairs of the church; which, by the disputes that often arose between the courts of France and Rome, were become affairs of state.

Yet, in spite of all his address, and the influence which he had gained over the king, he was sometimes out of favour with his master, and in danger of being disgraced. Provoked at the ill success of the affair concerning the electorate of Cologne in 1689, the king shewed his displeasure to the confessor, by whose councils he had been influenced. La Chaise excused himself, by laying the blame upon the marquis de Louvois; but the king told him with some indignation, "that an enterprise suggested by jesuits had never succeeded; and that it would be better if they would confine themselves to teaching their scholars, and never presume to meddle in affairs of state." La Chaise was very solicitous to establish an interest with madame de Maintenon; but does not appear to have done it effectually, till that favourite found herself unable, by all her intrigues and contrivances, to remove him from the place of confessor. The jesuit, it seems, had not religion enough for this devout lady. He loved pleasures, had a taste for magnificence, and was thought too lukewarm in the care of his master's conscience. He had however virtues, which a person less pious and devout than madame de Maintenon would have perceived and acknowledged; and, if he did not possess the qualities which were necessary for a confessor of the very religious, he had all those which were necessary for the confessor of a king. He died Jan. 1709, and possessed to the very last so great a share of favour and esteem with the king, that his majesty consulted him upon his death-bed about the choice of his successor.

CHALCONDYLES (DEMETRIUS), a native of Athens, and scholar of Theodore Gaza, was one of those Greeks who about the time of the taking of Constantinople went into the west. At the invitation of Laurence de Medicis, he professed to teach the greek language at Florence in 1479; where he had for his rival Angelus Politianus, to whom Laurence had committed the tuition

tion of one of his sons. After the death of Laurence, Chalcondyles was invited to Milan by Lewis Sfortia; which invitation he accepted, either because he was tired of contending with Politian, or because he was hurt with Politian's acknowledged superiority in latin learning; or perhaps on both these accounts. Here he taught greek a long time with great reputation; and did not die before 1510, when there is reason to think he was above 80 years of age. Among the learned Greeks, whom pope Nicolas V. sent to Rome to translate the greek authors into latin, Chalcondyles was one; from which we may collect, that he probably travelled into the west before the taking of Constantinople in 1453, since Nicolas died in 1455. He published a grammar, and some other little things; and under his inspection and care was first published at Florence, in 1499, the greek lexicon of Suidas. Pierius Valerianus, in his book *De infelicitate literatorum*, says, that Chalcondyles, though a deserving man in his moral as well as literary character, led nevertheless a very unhappy life; and reckons perpetual banishment from his country among the chief of his misfortunes. Others have mentioned domestic evils that have attended him.

CHALCONDYLES (LAONICUS), a native of Athens, wrote in the xvth century a history of the Turks, in ten books, from 1298 to 1462. This history, translated into latin by Clauser, is interesting to all such as would trace the grecian empire in its decline and fall, and the ottoman power in its origin and progress; but allowance must be made for several facts set down in too much haste. The history of Chalcondyles made its appearance in greek and latin, from the Louvre, 1650, folio. There is a french translation of it by Vigenère, continued by Mezerai, 1662, 2 vols. folio.

CHALONER (SIR THOMAS), was descended from a good family in Wales, and born at London about 1515. He was sent very young to Cambridge, and from college came up to court. He went soon after abroad into Germany with sir Henry Knevet, ambassador to the emperor Charles V. whose noble and generous spirit pleased him so much, that he attended him in his journies and wars, particularly in the fatal expedition against Algier in 1541; where, being shipwrecked, after he had swam till his strength failed him, he at length caught hold of a cable and was saved. He returned into England, and was appointed first clerk of the council. In the reign of Edward VI. he attended the duke of Somerset to Scotland, and distinguished himself so remarkably at the battle of Musfelburgh, that the duke knighted him. In queen Mary's reign his endeavours to serve sir John Cheke had brought him into trouble, if the gratitude of some persons in power, for civilities received from him in king Edward's reign, had not induced them to protect him. At the

accession of Elizabeth he was sent ambassador to Ferdinand I. emperor of Germany. Afterwards he was appointed ambassador in ordinary to the court of Spain, and embarked for that kingdom in 1561: but immediately on his arrival, being a man impatient of injuries, and having been treated at the court of the emperor with the utmost respect, he pressed by letters to be called home, for that his coffers had been searched; which, however, was agreeable to the custom of the country. But the queen his mistress contented herself with letting him know, that it is the duty of an ambassador to take all things in good part, provided his prince's honour be not directly violated. The important business of the trade between England and the Low Countries had been suspended for some time, no method having been found to engage the governors of the Low Countries to recall the prohibition of english commodities. Sir Thomas Chaloner, observing that the catholic king's favourite Roderic Gomez was at the head of a faction in direct opposition to that of the duke d'Alva, procured some of the correspondents of the latter in Spain, to represent to him that the enmity expressed by Gomez towards the English did not at all arise, as he gave out, from their being heretics, and having views different from those of his master, but from an apprehension that if the intercourse between England and the Low Countries were revived, it would produce a brisk circulation of money in all the cities in those provinces, and thereby facilitate d'Alva's motions, which he desired to obstruct. The duke d'Alva thereupon changed the whole of his conduct, and began to talk much of the old friendship between the house of Burgundy and the kings of England, affecting a particular regard for the nation; and at length opened a free trade provisionally, till contrary orders should be received from Spain.

It was in this country, at a time when, as himself says in the preface, he spent the winter in a stove and the summer in a barn, that he composed his work of "The right ordering of the english republic;" thus endeavouring to dispel his chagrin by the company of the Muses. Nevertheless, being seized with a grievous fit of sickness which endangered his life, he addressed his sovereign in an elegy after Ovid's manner, beseeching her to permit his return to his native country, before care and sickness forced him upon a longer journey. His petition being granted, he arrived at London in the latter end of 1564. He died Oct. 7, 1565, and was buried in the cathedral of St. Paul, sir William Cecil, then principal secretary of state, being chief mourner. He was author of several tracts [u].

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[u] All that can now be discovered of dictionary for children, mentioned by his writings are these, viz. 1. A little Bale, De scriptor. p. 18. 2. The Office of

CHALONER (SIR THOMAS), the younger son of the preceding, was born in 1559. Being very young at the time of his father's decease, and his mother soon after marrying a second husband, lord treasurer Burleigh placed him first at St. Paul's school, and afterwards removed him to St. Magdalene's college in Oxford. About the year 1580 he visited several parts of Europe. In Italy he got acquainted with some ingenious men, whom a similarity of manners induced to communicate to him their most important discoveries in natural philosophy, for which Chaloner had always a great affection. Some time after his return, he married the daughter of sir William Fleetwood, recorder of London, by whom he had several children. In 1591 he had the honour of knighthood conferred upon him. A few years after this, he discovered, near his estate at Gisborough in Yorkshire, the first alum mines that were ever known to be in this kingdom. In the latter end of queen Elizabeth's reign, he soon grew into such credit with king James, that to him the most considerable persons in England addressed themselves to be recommended to Elizabeth's successor. August 17, 1603, the king committed to him the care of prince Henry's education. In 1605, when this prince made a visit to Oxford, sir Thomas was honoured with the degree of M. A. He was likewise employed by queen Anne in her private affairs. He died Nov. 17, 1615.

CHALONER (EDWARD). He was educated at Oxford, where he became fellow of All-Souls in 1611; and entering into orders, was made chaplain to king James I. and doctor of divinity, and principal of Alban-hall. He was reputed a very learned man for his time, an able preacher, and good disputant. His compositions were much valued by the greatest men then in the church; and the sermons which he published in his lifetime, as also those published after his death, in all thirteen, were then looked upon as choice pieces, very serviceable to the church and commonwealth. He died of the plague at Oxford,

of Servants. Translated from the latin of Gilbert Cognatus, 1543. 3. *Moriz Encomium*. Translated from Erasmus, and printed 1549. 4. *In laudem Henrici Octavi, regis Angliæ præstantissimi, carmen panegyricum*. 5. *De Republica Anglorum instauranda, libri decem*, Londini, 1579, 4to. There is prefixed to this book a copy of latin verses by sir William Cecil, in which he observes, that the most lively imagination, the most solid judgment, the quickest parts, and the most unblemished probity, which are commonly the lot of different men, were yet all united in sir Thomas Chaloner; justly therefore reputed one of the greatest

men of his time. 6. *De illustrium quorundam encomiis miscellanea, cum epigrammatis ac epitaphiis nonnullis*. This collection of panegyrics, epigrams, and epitaphs is printed with the book before-mentioned. By the encouragement of lord Burleigh, Mr. William Malim, formerly fellow of King's college in Cambridge, and then master of St. Paul's school, collected and published a correct edition of our author's poetical works, and addressed it in an epistle from St. Paul's school, dated Aug. 1, 1519, to that noble person, then lord high-treasurer. Biog. Brit.

July 25, 1625, being but 34 years of age, much lamented by many. He was buried in St. Mary's church-yard at Chifwick, and an altar-monument laid over him with an epitaph.

CHAMBERLAYNE (EDWARD), was descended from an antient family, and born at Odington in Gloucestershire, 1616. He was educated at Gloucester; became a commoner of St. Edmund-hall in Oxford in 1634; took both his degrees in arts; and was afterwards appointed rhetoric reader. During the civil war in England, he made the tour of Europe. In 1658 he married the only daughter of Richard Clifford, esq. by whom he had nine children. After the restoration he was chosen F. R. S. and, in 1669, attended Charles earl of Carlisle, sent to Stockholm with the order of the garter to the king of Sweden, as his secretary. In 1670 the degree of LL.D. was conferred on him at Cambridge, and two years after he was incorporated in the same at Oxford. He was appointed to be tutor to Henry duke of Grafton, one of the natural sons of Charles II. about 1679; and was afterwards pitched upon to instruct prince George of Denmark in the english tongue. He died at Chelsea in 1703, and was buried in a vault in the church-yard of that parish; where a monument was soon after erected to his memory, by Walter Harris, M. D. with a latin inscription, which informs us, among other things, that Dr Chamberlayne was so desirous of doing service to all, and even to posterity, that he ordered some of the books he had written to be covered with wax, and buried with him; which may possibly be of use to future ages [x].

CHAMBERLAYNE (JOHN), son to the author of *The present state of England*, and continuator of that useful work, was admitted into Trinity college, Oxford, 1685; but it does not appear that he took any degree. He translated, 1. from

[x] The six books which his monumental inscription has recorded, are these, 1. *The present war paralleled; or a brief relation of the five years civil wars of Henry III. king of England, with the event and issue of that unnatural war, and by what course the kingdom was then settled again; extracted out of the most authentic historians and records, 1647.* It was reprinted in 1660, under this title, *The late war paralleled, or a brief relation, &c.* 2. *England's wants; or several propofals probably beneficial for England, offered to the consideration of both houses of parliament, 1667.* 3. *The converted presbyterian: or the church of England justified in some practices, &c. 1668.* 4. *Angliæ Notitia: or the present state of England; with divers reflections upon the antient state thereof, 1668.* The se-

cond part was published 1671, &c. This work has gone through many editions: that of 1741, now lying before us, is the 34th. 5. *An academy or college, wherein young ladies or gentlewomen may, at a very moderate expence, be educated in the true protestant religion, and in all virtuous qualities that may adorn that sex, &c. 1671.* 6. *A dialogue between an Englishman and a Dutchman, concerning the last dutch war, 1672.* He translated out of italian, spanish, and portuguese, into english, 1. *The rise and fall of count Olivarez the favourite of Spain.* 2. *The unparalleled imposture of Mich. de Molina, executed at Madrid, 1641.* 3. *The right and title of the present king of Portugal, don John the IVth.* These three translations were printed at London, 1653.

french and spanish, The manner of making tea, coffee, and chocolate, London, 1685, 8vo. 2. From italian into english, A treasure of health, London, 1686, 8vo. written by Castor Durant de Gualdo, physician and citizen of Rome. 3. The arguments of the books and chapters of the old and new testament, with practical observations; written originally in french, by the reverend Mr. Ostervald, professor of divinity, and one of the ministers of the church at Neufchatel in Swisserland, and by him presented to the society for promoting christian knowledge, 3 vols. 8vo, Lond. 1716, &c. Mr Chamberlayne was a member of that society. 4. The lives of the french philosophers, translated from the french of M. de Fontenelle, republished since in 1721, under the title of Memoirs of the royal academy of sciences in Paris, epitomized, with the lives of the late members of that society, 8vo. 5. The religious philosopher; or, The right use of contemplating the works of the creator, &c. translated from the original dutch of Dr. Nieuwentyt, in 3 vols. 8vo. adorned with cuts, Lond. 1718, &c. reprinted several times since in 8vo. and once in 4to. 6. The history of the reformation in and about the Low Countries, translated from the dutch of Gerrard Brandt, in 4 vols. fol. Lond. 1721, &c. 7. The Lord's prayer in 100 languages, 8vo. 8. Dissertations historical, critical, theological, and moral, on the most memorable events of the old and new testaments; wherein the spirit of the sacred writings is shewn, their authority confirmed, and the sentiments of the primitive fathers, as well as the modern critics, with regard to the difficult passages therein, considered and compared, vol. I. comprising the events related in the books of Moses: to which are added, chronological tables, fixing the date of each event, and connecting the several dissertations together, 1723, folio. He likewise was F. R. S. and communicated three pieces, inserted in the philosophical transactions; one, concerning the effects of thunder and lightning at Sampford Courtney in Devonshire, Oct. 7, 1711. 2. An account of the sunk islands in the Humber, recovered from the sea. 3. Remarks on the plague at Copenhagen in 1711. It was said of him, that he understood 16 languages; but it is certain that he was master of the greek, latin, french, dutch, german, portuguese, and italian. Though he was well qualified for employment, he had none but that of gentleman-usher to George prince of Denmark. After a useful and well-spent life, he died in the year 1724. He was a very pious and good man, and earnest in promoting the advancement of religion, and the interest of true christianity: for which purpose he kept a large correspondence abroad.

CHAMBERS (EPHRAIM), author of the scientific dictionary which goes under his name, was born at Milton, in the county

of Westmorland. His parents were dissenters of the presbyterian persuasion [v]; and his education no other than that common one which is intended to qualify a youth for trade and commerce. When he became of a proper age, he was put apprentice to Mr. Senex the globe-maker, a business which is connected with literature, and especially with astronomy and geography. It was during Mr. Chambers's residence with this skilful mechanic, that he contracted that taste for science and learning which accompanied him through life, and directed all his pursuits. It was even at this time that he formed the design of his grand work, the Cyclopædia; and some of the first articles of it were written behind the counter. Having conceived the idea of so great an undertaking, he justly concluded that the execution of it would not consist with the avocations of trade; and, therefore, he quitted Mr. Senex, and took chambers at Gray's-inn, where he chiefly resided during the rest of his days. The first edition of the Cyclopædia, which was the result of many years intense application, appeared in 1728, in 2 vols. folio. It was published by subscription, the price being 4l. 4s. and the list of subscribers was very respectable. The dedication, which was to the king, is dated Oct. 15, 1727. The reputation that Mr. Chambers acquired by his execution of this undertaking, procured him the honour of being elected F. R. S. Nov. 6, 1729. In less than ten years time, a second edition became necessary; which accordingly was printed, with corrections and additions, in 1738. It having been intended, at first, to give a new work instead of a new edition, Mr. Chambers had prepared a considerable part of the copy with that view, and more than 20 sheets were actually printed off. The purpose of the proprietors, according to this plan, was to have published a volume in the winter of 1737, and to have proceeded annually in supplying an additional volume, till the whole was completed. But from this design they were diverted, by the alarm they took at an act then agitated in parliament, in which a clause was contained, obliging the publishers of all improved editions of books to print the improvements separately. The bill, which carried in it the appearance of equity, but which, perhaps, might have created greater obstructions to the cause of literature than a transient view of it could suggest, passed the house of commons, but was rejected in the house of lords. In an advertisement prefixed to the second edition of the Cyclopædia, Mr. Chambers endeavoured to obviate the complaints of such readers as might have been led to expect (from a paper of his published some time before) a new work, instead of a new edition. So favourable was

[v] It has been said in some former were quakers; but we are assured that the accounts that they lived at Kendal, and fact is as above stated.

the public reception of the second edition of Chambers's dictionary, that a third was called for in the very next year, 1739; a fourth two years afterwards, in 1741; and a fifth in 1746. This rapid sale of so large and expensive a work, is not easily to be paralleled in the history of literature: and must be considered, not only as a striking testimony of the general estimation in which it is held, but, likewise, as a strong proof of its real utility and merit.

Although the Cyclopædia was the grand business of Mr. Chambers's life, and may be regarded as almost the sole foundation of his fame, his attention was not wholly confined to this undertaking. He was concerned in a periodical publication, intitled, *The literary magazine*, which was begun in 1735. In this work he wrote a variety of articles, and particularly, a review of Morgan's *Moral philosopher*. He was engaged, likewise, in conjunction with Mr. John Martyn, F. R. S. and professor of botany at Cambridge, in preparing for the press a translation and abridgement of the "*Philosophical history and memoirs of the royal academy of sciences at Paris*"; or an abridgment of all the papers relating to natural philosophy which have been published by the members of that illustrious society." This undertaking, when completed, was comprised in five volumes 8vo, which did not appear till 1742, some time after our author's decease, when they were published in the joint names of Mr. Martyn and Mr. Chambers. Mr. Martyn, in a subsequent publication, hath passed a severe censure upon the share which his fellow labourer had in the abridgment of the parisian papers. The only work besides, that we find ascribed to Mr. Chambers, is a translation of the "*Jesuit's perspective*," from the french; which was printed in 4to, and has gone through several editions. How indefatigable he was in his literary and scientific collections, is manifest from a circumstance which used to be related by Mr. Airey, who was so well known to many persons by the vivacity of his temper and conversation, and his bold avowal of the principles of infidelity. This gentleman, in the very early part of his life, was five years (from 1728 to 1733) amanuensis to Mr. Chambers; and, during that time, copied nearly 20 folio volumes, so large as to comprehend materials, if they had been published, for printing 30 volumes in the same size. Mr. Chambers, however, acknowledged, that if they were printed, they would neither be sold nor read. His close and unremitting attention to his studies at length impaired his health, and obliged him occasionally to take a lodging at Canonbury-house, Islington. This not having greatly contributed to his recovery, he made an excursion to the south of France, but did not reap that benefit from it which he had himself hoped, and his friends wished. Returning to England, he

died

died at Canonbury-house, and was buried at Westminster; where the following inscription, written by himself, is placed on the north side of the cloisters of the abbey:

Multis pervulgatus,
 Paucis notus;
 Qui vitam, inter lucem et umbram,
 Nec eruditus, nec idiota,
 Literis deditus, transegit; sed ut homo
 Qui humani nihil a se alienum putat.
 Vita simul, et laboribus functus,
 Hic requiescere voluit,
 EPHRAIM CHAMBERS, R. S. S.
 Obiit xv Maii, MDCCXL.

The intellectual character of Mr. Chambers was sagacity and attention. His application was indefatigable, his temper cheerful, but somewhat hasty and impetuous; and in his religious sentiments he was no slave to the opinions commonly received. His mode of life was reserved; for he kept little company, and had not many acquaintance. He deserved, by his literary labours, much more than he acquired; the compensations of booksellers to authors being at that time far inferior to what, in certain instances, they have lately risen. This deficiency he supplied by œconomy; and in pecuniary matters he was remarkably exact. In his last will, made not long before his death, but which was never proved, he declared that he owed no debts, excepting to his taylor for his rocquelaure.

We have already mentioned that the Cyclopædia came to a fifth edition in 1746. After this, whilst a sixth edition was in agitation, the proprietors thought that the work might admit of a supplement, in two additional folio volumes; this supplement, which was published in the joint names of Mr. Scott and Dr. Hill, though containing a number of valuable articles, was far from being uniformly conspicuous for its exact judgment and due selection; a small part only of it being executed by Mr. Scott, and Dr. Hill's task having been discharged with his usual rapidity. Thus the matter rested for some years, when it occurred to the booksellers, that it might be advantageous to themselves, and useful to the public, to combine the supplement, when properly corrected and abridged, into one alphabet with the original work, and to introduce such farther improvements and additions as the increase of knowledge in general, and of philosophical knowledge in particular, had lately afforded. In this judicious design the proprietors first engaged Mr. Ruffhead; and afterwards another gentleman, possessed of great general ingenuity, ability, and learning, but unluckily not master of that accurate and extensive philosophical science which is peculiarly necessary to such an undertaking; who finding himself embar-

passed, gave up the design, which was at length committed to Dr. Rees. The success of the work thus improved, and digested into one alphabet, and which is comprised in four vols. folio, has exceeded the most sanguine expectations.

CHAMIER (DANIEL), an eminent protestant divine, born in Dauphiny, was long minister at Montelimart in that province; from whence he removed in 1612 to Montaubon, to be professor of divinity; and was killed at the siege of that place by a cannon ball in 1621. He was no less distinguished among his party as a statesman than as a divine. No man opposed the artifices employed by the court to distress the protestants, with more steadiness and inflexibility. Varillas says, it was he who drew up the edict of Nantz. Though politics took up a great part of his time, he acquired a large fund of extensive learning, as appears from his writings. His treatise *De œcumenico pontifice*, and his *Epistolæ jesuiticæ*, are commended by Scaliger. His principal work is his *Panstratie catholique*, in which the controversy between the protestants and roman catholics is learnedly handled. It was written at the desire of the synod of the reformed churches in France, to confute Bellarmine. The synod of Privas, in 1612, ordered him 2000 livres to defray the charges of the impression of the first three volumes. Though this work makes four large folio volumes, it is not complete; for it wants the controversy concerning the church. This would have made a fifth volume, which the author's death prevented him from finishing. This body of controversy was printed at Geneva in 1626, under the care of Turretin, professor of divinity. An abridgment of it was published in the same city in 1643, in one volume folio, by Frederic Spanheim the father. His *Corpus theologicum*, and his *Epistolæ jesuiticæ*, were printed in a small folio volume, 1693.

CHAMILLARD (STEPHEN), a jesuit, born at Bourges in 1656, taught grammar and philosophy, and was a popular preacher for about twenty years. He died at Paris in 1730, at the age of 70. He was deeply versed in the knowledge of antiquity. He published, 1. A learned edition of *Prudentius* for the use of the dauphin, with an interpretation and notes, Paris, 1687, 4to. It is become scarce. 2. *Dissertations on several medals, gems, and other monuments of antiquity*, Paris, 4to, 1711. Pere Chamillard, who had a natural turn for the study of medals, became a very able antiquary. Smitten, however, with the desire of possessing something extraordinary, and which was not to be found in the other cabinets of Europe, he strangely imposed on himself in regard to two medals which he imagined to be antiques. The first was a *Pacatianus* of silver, a medal unknown till his days, and which is so still. Pere Chamillard, having met with this piece, made a great stir about it. *Pacatianus*,

Manus, according to him was a tyrant ; but unfortunately he had never been mentioned by any body before, not even by Treb. Pollio ; and this tyrant put his head above ground after 1400 or 1500 years of oblivion. That the medal was a perfect counterfeit has been generally acknowledged since the death of its possessor. The other medal, on which he was the dupe of his own fancy, was an Annia Faustina, greek, of the true bronze. The princess there bore the name of Aurelia ; whence pere Chamillard concluded that she was descended from the family of the Antonines. It had been struck, as he pretended, in Syria, by order of a Quirinus or Cirinus, descended, he asserted, from that Quirinus who is spoken of by St. Luke. Chamillard displayed his erudition on the subject in a fine dissertation ; but, alas ! while he was enjoying his triumph, a dealer in antiques at Rome declared himself the father of Annia Faustina, at the same time shewing others of the same manufacture.

CHAMOUSSET (CHARLES HUMBERT PIARRON DE), was born at Paris in 1717, and destined to supply his father's place in the parliament of that city as a judge, as well as that of his uncle in the same situation. He made choice of the one of them that would give him the least trouble, and afford him the most leisure for his benevolent projects. Medicine was his favourite study. This he practised on the poor only, with such an ardour and activity of mind, that the hours which many persons give to sleep, he bestowed upon the assistance of the sick. To make himself more useful to them, he had learned to bleed, which operation he performed with all the dexterity of the most experienced surgeon. His disposition to do good appeared so early that, when he was a boy, he used to give to the poor the money which other boys spent, in general, in an idle and unprofitable manner. He was once very much in love with a young lady of great beauty and accomplishment ; but imagining that she would not make him a suitable assistant in his attendance upon the poor, he gave over all thoughts of marriage ; not very wisely, perhaps, sacrificing to the extreme delicacy of one woman only his attachment to that sex, in whose tenderness of disposition, and in whose instinctive quickness of feeling, he would have found that reciprocation of benevolence he was anxious to procure. He was so forcibly struck with the wretched situation of the great hospital of Paris (the Hotel Dieu, as it is called), where, the dead, the dying, and the living, are very often crowded together in the same bed (five persons at a time occasionally occupying the same bed), that he wrote a plan of reform for that hospital, which he shewed in manuscript to the famous John James Rousseau, requesting him to correct it for him. "What correction," replied Rousseau, "can a work want, that one cannot read without shuddering at the horrid pictures it re-

presents? What is the end of writing if it be not to touch and interest the passions?" M. de Chamouffet was occasionally the author of many benevolent and useful schemes; such as the establishment of the penny post at Paris; the bringing good water to that city; a plan for a house of association, by which any man, for a small sum of money deposited, may be taken care of when he is sick; and many others; not forgetting one for the abolishment of begging, which is to be found in "*Les vues d'un citoyen.*" M. de Chamouffet was now so well known as a man of active and useful benevolence, that M. de Choiseul (when he was in the war department) made him, in 1761, intendant general of the military hospitals of France, the king, Louis XV. telling him, "that he had never, since he came to the throne, made out an appointment so agreeable to himself;" and added, "I am sure I can never make any one that will be of such service to my troops." The pains he took in this employment were incredible. His attention to his situation was so great, and conducted with such good sense and understanding, that the Marshal de Soubise, on visiting one of the great military hospitals at Dusseldorf, under the care of M. de Chamouffet, said, "This is the first time I have been so happy as to go round an hospital without hearing any complaints." Another marshal of France told his wife: "Were I sick," said he, "I would be taken to the hospital of which M. de Chamouffet has the management." M. de Chamouffet was one day saying to the minister, that he would bring into a court of justice the peculation and rapine of a particular person. "God forbid you should!" answered the minister; "you run a risk of not dying in your bed." "I had rather," replied he, "die in any manner you please, than live to see my country devoured by scoundrels."

This good man died in 1773, at the age of 56 years only. He is supposed to have hastened his death by not taking sufficient care of himself in his illness, saying always, when pressed to do so, that he had not time to spare for it. He died as he lived, with the sentiments of a good christian, and left a considerable sum in charity; taking, however, very good care of his relations and dependents.

CHAMPAGNE (PHILIP of), a celebrated painter, was born at Brussels in 1602. He discovered an inclination to painting from his youth; and owed but little to masters for the perfection he attained in it, excepting that he learned landscape from Fouquiere. In all other branches of his art nature was his master, and he is said to have followed her very faithfully. At 19 years of age he set off for Italy, taking France in his way; but he proceeded, as it happened, no farther than Paris. He lodged there in the college of Laon, where Poussin also dwelt; and these two painters became very good friends. Du Chesne,
painter

painter to queen Mary of Medicis, was employed about the paintings in the palace of Luxembourg, and set Poussin and Champagne at work under him. Poussin did a few small pieces in the cieling, and Champagne drew some small pictures in the queen's apartment. Her majesty liked them so well, that du Chesne grewe jealous of him; upon which Champagne, who loved peace, returned to Brussels, with an intent to go through Germany into Italy. He was scarcely got there, when a letter came to him from the abbot of St. Ambrose, who was surveyor of the buildings, to advertise him of du Chesne's death, and to invite him back to France. He accordingly returned thither, and was presently made director of the queen's painting, who settled on him a yearly pension of 1200 livres, and allowed him lodgings in the palace of Luxemburg. Being a lover of his business, he went through a great deal of it. There are a vast number of his pieces at Paris, and other parts of the kingdom: and among other places, some of his pictures are to be seen in the chapter-house of Notre-dame at Paris, and in several churches in that city; without reckoning an infinity of portraits, which are noted for their likeness, as well as for being finished to a very high degree. The queen also ordered him to paint the vault of the Carmelites church in the suburbs of St. James, where his crucifix is much esteemed: but the best of his works is thought to be his cieling in the king's apartment at Vincennes, composed on the subject of the peace in 1659. After this he was made rector of the royal academy of painting, which office he exercised many years.

He had been a long while famous in his profession, when le Brun arrived at Paris from Italy; and, though le Brun was soon at the head of the art, and made principal painter to the king, he shewed no disgust at the preference that was given to his detriment and loss. There is another instance upon record of Champagne's goodness of disposition and integrity. Cardinal Richelieu had offered to make his fortune, if he would quit the queen-mother's service; but Champagne refused. The cardinal's chief valet de chambre assured him farther, that whatever he would ask his eminency would grant him: to which Champagne replied, "if the cardinal could make me a better painter, the only thing I am ambitious of, it would be something; but since that was impossible, the only honour he begged of his eminency was the continuance of his good graces." It is said, the cardinal was highly affected with the integrity of the painter; who, though he refused to enter into his service, did not however refuse to work for him. Among other things he drew his picture, and it is supposed to be one of the best pieces he ever painted.

Champagne died in 1674, having been much beloved by all that

that knew him, both as a good painter and a good man. He had a son and two daughters by his wife, du Chesne's daughter, whom he married after her father's death: but two of these children dying before him, and the third retiring to a nunnery (for she was a daughter), he left his substance to John Baptiste de Champagne, his nephew. John Baptiste was also born at Brussels, and bred up in the profession of painting under his uncle; whose manner and gusto he always followed, though he spent 15 months in Italy. He lived in the most friendly and affectionate manner with his uncle, and died professor of the academy of painting at Paris, in 1688, aged 42 years.

CHAMPION (JOSEPH), famous in the art of penmanship, was born at Chatham in 1709, and received his education chiefly under Snell, who kept Sir John Johnson's free writing-school, in Forster-lane, Cheap-side, and with whom he served a regular clerkship. He kept a boarding-school in St. Paul's churchyard, and taught many of the nobility and gentry privately. He was several years settled in the New Academy, in Bedford-street, where he had a good number of scholars, whom he instructed with great success; and he has not hitherto been excelled in his art. The year of his death we cannot precisely ascertain. His first performance we believe was his Practical arithmetic, 8vo, 1733. In 1747 he published his Tutor's assistant in teaching arithmetic, in 40 plates, 4to. But his most elaborate and curious performance is his Comparative penmanship, 24 oblong folio plates, 1750. It is engraved by Thorowgood, and is an honour to British penmanship in general. His New and complete alphabets, with the Hebrew, Greek, and German characters, in 21 plates oblong folio, engraved by Bickham, came out in 1754, and in 1758 he began to publish his Living-hands, or several copy-books of the different hands in common use, upwards of 40 plates, 4to. He contributed 47 folio pieces for George Bickham's universal penman, wherein he displays a delightful variety of writing, both for use or ornament. His principal pieces besides are Engrossing hands for young clerks, 1757. The Young penman's practice, 1760. The penman's employment, folio, 1759—1762. In 1754 he addressed and presented to the royal society a large body of penmanship, in 20 leaves, folio, which remains in MS.

CHAMPLAIN (SAMUEL DE), born in Saintonge, was sent by Henry IV. on a voyage to the newly-discovered continent of America, in quality of captain of a man of war. In this expedition he signalized himself not less by his courage than his prudence; and he may be considered as the founder of New France. It was he who caused the town of Quebec to be built; he was the first governor of that colony, and greatly exerted himself in the settling of a new commercial company at Canada. This company, established in 1628, was called the company of associates,

tiates, and the cardinal de Richelieu put himself at their head. He published: *Voyages de la Nouvelle France, dite Canada*, 4to, 1632. He goes back to the first discoveries made by Verazani, coming down to the year 1631. This work is excellent in regard to material points, and the simple and natural manner in which they are exhibited. If he is censurable for any thing, it is for rather too much credulity. The author seems to be a person of sound judgment and strong resolution; disinterested, and zealous for the religion and the interests of his country. Champ-lain remained in America from 1603, and died about 1635.

CHANDLER (Mrs. MARY), an english lady, who distinguished herself by her talent for poetry, was born at Malmesbury in Wiltshire, in 1687. Her father was a dissenting minister at Bath, whose circumstances made it necessary that she should be brought up to business; and accordingly she became a milliner. However he took care to train her carefully in the principles of virtue and religion, as, we think, might almost be collected from the lines upon solitude, which are to be found among the poems she published.

She was observed from her childhood to have a turn for poetry, often entertaining her companions with riddles in verse; and was extremely fond, at that time of life, of Herbert's poems. In her riper years she applied herself to the study of the best modern poets; and of the antient ones also, as far as translations could assist her. She is said to have liked Horace better than either Virgil or Homer; because he did not deal so much in fable as they, but treated of subjects which lay within the sphere of nature, and had a relation to common life. Her poem upon the Bath had the full approbation of the public; and she was complimented for it particularly by Pope, with whom she was acquainted. She had the misfortune to be deformed, which determined her to live single; though she had a sweet countenance, and was solicited to marry. In this state she died, after about two years illness, Sept. 11, 1745, aged 57.

CHANDLER (SAMUEL), an eminent dissenting minister, was born at Hungerford in Berkshire, in 1693, where his father was then pastor of a congregation of protestant dissenters. He early discovered a genius for literature, which was carefully cultivated; and being placed under proper masters, he made a very uncommon progress in classical learning, and especially in the greek tongue. As it was intended by his friends to bring him up for the ministry, he was sent to an academy at Bridgewater: but was soon removed to Gloucester, that he might become a pupil to Mr. Samuel Jones, a dissenting minister of great erudition and abilities, who had opened an academy in that city. This academy was soon transferred to Tewksbury, at which place Jones presided over it for many years with very high and deserved reputation.

reputation. Such was the attention of that gentleman to the morals of his pupils, and to their progress in literature, and such the skill and discernment with which he directed their studies, that it was a singular advantage to be placed under so able and accomplished a tutor. Chandler made the proper use of so happy a situation; applying himself to his studies with great assiduity, and particularly to critical, biblical, and oriental learning. Among the pupils of Mr. Jones were Mr. Joseph Butler, afterwards bishop of Durham, and Mr. Thomas Secker, afterwards archbishop of Canterbury. With these eminent persons he contracted a friendship that continued to the end of their lives, notwithstanding the different views by which their conduct was afterwards directed, and the different situations in which they were placed.

Mr. Chandler, having finished his academical studies, began to preach about July 1714; and being soon distinguished by his talents in the pulpit, he was chosen, in 1716, minister of the presbyterian congregation at Peckham, near London, in which station he continued some years. Here he entered in the matrimonial state, and began to have an increasing family, when, by the fatal South-sea scheme of 1720, he unfortunately lost the whole fortune which he had received with his wife. His circumstances being thereby embarrassed, and his income as a minister being inadequate to his expences, he engaged in the trade of a bookseller, and kept a shop in the Poultry, London, for about two or three years, still continuing to discharge the duties of the pastoral office. It may not be improper to observe, that in the earlier part of his life Mr. Chandler was subject to frequent and dangerous fevers; one of which confined him more than three months, and threatened by its effects to disable him for public service. He was, therefore, advised to confine himself to a vegetable diet, which he accordingly did, and adhered to it for 12 years. This produced so happy an alteration in his constitution, that though he afterwards returned to the usual way of living, he enjoyed an uncommon share of spirits and vigour till 70.

While Mr. Chandler was minister of the congregation at Peckham, some gentlemen, of the several denominations of dissenters in the city, came to a resolution to set up and support a weekly evening lecture at the Old Jewry, for the winter half year. The subjects to be treated in this lecture were the evidences of natural and revealed religion, and answers to the principal objections against them. Two of the most eminent young ministers among the dissenters were appointed for the execution of this design, of which Mr. Chandler was one, and Mr. afterwards Dr. Lardner, who is so justly celebrated for his learned writings, was another. But after some time this lecture was dropped, and
another

another of the same kind set up, to be preached by one person only; it being judged that it might be thereby conducted with more consistency of reason, and uniformity of design; and Mr. Chandler was appointed for this service. In the course of this lecture he preached some sermons on the confirmation which miracles gave to the divine mission of Christ, and the truth of his religion; and vindicated the argument against the objections of Collins, in his Discourse of the grounds and reasons of the christian religion. These sermons, by the advice of a friend, he enlarged and threw into the form of a continued treatise, and published, in 8vo, in 1725, under the following title: A vindication of the christian religion, in two parts: 1. A discourse of the nature and use of miracles. 2. An answer to a late book, intituled, a discourse of the grounds and reasons of the christian religion. Having presented a copy of this book to archbishop Wake, his grace expressed his sense of the value of the favour in a letter, which is an honourable testimony to Mr. Chandler's merit. It appears, from the letter, that the archbishop did not then know that the author was any other than a bookseller; for he says: "I cannot but own myself to be surpris'd to see so much good learning and just reasoning in a person of your profession; and do think it a pity you should not rather spend your time in writing books than in selling them. But I am glad, since your circumstances oblige you to the latter, that you do not wholly omit the former."

Besides gaining the archbishop's approbation, Mr. Chandler's performance considerably advanced his reputation in general, and contributed to his receiving an invitation, about the year 1726, to settle as a minister with the congregation in the Old Jewry, which was one of the most respectable in London. Here he continued, first as assistant, and afterwards as pastor, for the space of 40 years, and discharged the duties of the ministerial office with great assiduity and ability, being much esteemed and regarded by his own congregation, and acquiring a distinguished reputation both as a preacher and a writer.

His writings having procured him a high reputation for learning and abilities, he might easily have obtained the degree of D. D. and offers of that kind were made him; but for some time he declined the acceptance of a diploma, and, as he once said in the pleasantness of conversation, "because so many block-heads had been made doctors." However, upon making a visit to Scotland, in company with his friend the earl of Finlater and Seafield, he, with great propriety, accepted of this honour, which was conferred upon him without sollicitation, and with every mark of respect, by the two universities of Edinburgh and Glasgow. He had, likewise, the honour of being afterwards elected F. R. and A. SS. On the death of George II. in 1760,
Dr.

Dr. Chandler published a sermon on that event, in which he compared that prince to king David. This gave rise to a pamphlet, which was printed in the year 1761, intituled, the History of the man after God's own heart; wherein the author ventured to exhibit king David as an example of perfidy, lust, and cruelty, fit only to be ranked with a Nero or a Caligula; and complained of the insult that had been offered to the memory of the late british monarch, by Dr. Chandler's parallel between him and the king of Israel. This attack occasioned Dr. Chandler to publish, in the following year, A review of the history of the man after God's own heart; in which the falsehoods and misrepresentations of the historian are exposed and corrected. He also prepared for the press a more elaborate work, which was afterwards published in two volumes, 8vo, under the following title: A critical history of the life of David; in which the principal events are ranged in order of time: the chief objections of Mr. Bayle, and others, against the character of this prince, and the scripture account of him, and the occurrences of his reign, are examined and refuted; and the psalms which refer to him explained. As this was the last, it was, likewise, one of the best of Dr. Chandler's productions. The greatest part of this work was printed off at the time of our author's death, which happened May 8, 1766, aged 73. During the last year of his life, he was visited with frequent returns of a very painful disorder, which he endured with great resignation and christian fortitude. He was interred in the burying-ground at Bunhill-fields, on the 16th of the month; and his funeral was very honourably attended by ministers and other gentlemen. He expressly desired, by his last will, that no delineation of his character might be given in his funeral sermon, which was preached by Dr. Amory. He had several children; two sons and a daughter who died before him, and three daughters who survived him.

Dr. Chandler was a man of very extensive learning, and eminent abilities; his apprehension was quick, and his judgment penetrating; he had a warm and vigorous imagination; he was a very instructive and animated preacher; and his talents in the pulpit, and as a writer, procured him very great and general esteem, not only among the dissenters, but among large numbers of the established church. He was well known and much respected by many persons of the highest rank, and was offered considerable preferment in the church; but he steadily rejected every proposition of that kind. He was principally instrumental in the establishment of the fund for relieving the widows and orphans of poor protestant dissenting ministers: the plan of it was first formed by him; and it was by his interest and application to his friends that many of the subscriptions for its support were procured.

For other particulars of our author, we shall refer our readers to the *Biographia Britannica*, vol. iii. p. 435.

CHAPELAIN (JOHN), a french poet, and member of the Royal Academy, was born at Paris in 1595; and is often mentioned by Balzac, Menage, and other learned men. He wrote odes, sonnets, the last words of cardinal Richelieu, and other pieces of poetry; and at length distinguished himself by his heroic poem called *La Pucelle*, or *France delivrée*. Chapelain seems to have succeeded to the reputation of Malherbe, and after his death was reckoned the prince of the french poets. Gassandus, who was his friend, has considered him in this light; and says, that "the french muses have found some comfort and reparation for the loss they have sustained by the death of Malherbe, in the person of Chapelain, who has now taken the place of the defunct, and is become the arbiter of the french language and poetry." Sorbiere has not scrupled to say, that Chapelain "reached even Virgil himself in heroic poetry; and adds, that "he was a man of great erudition as well as modesty." He possessed this glorious reputation for 30 years; and, for aught we know, might have possessed it even till now, if he had suppressed the *Pucelle*: but the publication of this poem in 1656 ruined his character, in spite of all attempts of his friends to support it. He had employed a great many years about it; his friends gave out prodigious things in its favour; the expectation of the public was raised to the utmost; and, as is usual in such cases, disappointed. The consequence of this was, that he was afterwards set as much too low in his poetical capacity as perhaps before he was too high.

Chapelain died at Paris, Feb. 22, 1674, aged 79. He was of the king's counsellors; very rich, but very covetous and sordidly stingey. Pellisson and I, says Menage, had been at variance a long time with Chapelain; but, in a fit of humility, he called upon me, and insisted that we should go and offer a reconciliation to him, for that it was his intention, "as much as possible, to live in peace with all men." We went, and I protest I saw the very same billets of wood in the chimney which I had observed there 12 years before. He had 50,000 crowns in ready cash by him; and his supreme delight was to have his strong box opened, and the bags taken out, that he might contemplate his treasure. In this manner were his bags about him when he died; which gave occasion to a certain academician to say, "there is our friend Chapelain just dead, like a miller among his bags." He had no occasion therefore to accept of cardinal Richelieu's offer. Being at the height of his reputation, Richelieu, who was fond of being thought a wit as well as a statesman, and was going to publish something which he would have pass for a fine thing, could not devise a better expedient than prefixing Chapelain's name

name to it. "Chapelain," says he, "lend me your name on this occasion, and I will lend you my purse on any other."

CHAPELLE (CLAUDE EMANUEL LULLIER), a celebrated french poet, so called from the place of his nativity, was born in 1621. He was the natural son of Francis Lullier, a man of considerable rank and fortune, who was extremely tender of him, and gave him a liberal education. He had the great Gassendus for his master in philosophy; but he distinguished himself chiefly by his fine turn for poetry. There was an uncommon ease in all he wrote; and he was excellent in composing with double rhymes. We are obliged to him for that ingenious work in verse and prose, called *Voyage de Bachaumont*. Many of the most shining parts in Moliere's comedies it is but reasonable to ascribe to him: for Moliere consulted him upon all occasions, and paid the highest deference to his taste and judgment. He was intimately acquainted with all the wits of his time, and with many persons of quality, who used to seek his company: and we learn from one of his own letters to the marquis of Chilly, that he had no small share in the favour of the king. He is said to have been a very pleasant, but withal a very voluptuous, man. There goes a story, that Boileau met him one day; and as he had a great value for Chapelle, ventured to tell him, in a very friendly manner, that "his inordinate love of the bottle would certainly hurt him." Chapelle seemed very seriously affected; but this meeting happening unluckily by a tavern, "Come," says he, "let us turn in here, and I promise to attend with patience to all that you shall say." Boileau led the way, in hopes of converting him, but alas! things ended much otherwise; for the preacher and the hearer became both so intoxicated that they were obliged to be sent home in separate coaches. Chapelle died in 1686, and his works were all reprinted with additions at Amsterdam in 1708.

CHAPMAN (GEORGE), born in 1557, was a man highly celebrated in his time for his dramatic writings and poetry. In 1574 he was sent to one of the universities, it is not known which, where he attained a perfect knowledge of the greek and latin tongues; to the study of which he chiefly confined himself, without meddling either with logic or philosophy. After this he went to London, and became acquainted with Shakspeare, Jonson, Sidney, Spenser, and Daniel. Sir Thomas Walsingham was his patron, and after his decease Thomas Walsingham, esq. his son. He was also respected by prince Henry, and Robert earl of Somers; but the former dying immaturity, and the latter being disgraced for contriving the death of Overbury, all hopes of preferment ceased there. He was encouraged however under the reign of James I. and valued by all his old friends; only it is said that Ben Jonson became jealous of him, and endeavoured

voured to suppress his rising fame, as Ben, after the death of Shakspeare, was without a rival. Besides dramatic pieces, Chapman was the author of many other works. He translated Homer's Iliad, and dedicated it to prince Henry: it is yet looked upon with some respect. He translated his Odyssy, which was published in 1614, and dedicated it to the earl of Somerset. He was thought to have the spirit of a poet in him, and was indeed no mean genius: Pope somewhere calls him an enthusiast in poetry. He attempted also some part of Hesiod, and began a translation of *Musæus de amoribus Herois et Leandri*. He died in 1634, aged 77, and was buried at St. Giles's in the Fields: after which a monument was erected over his grave, at the expence and under the direction of his beloved friend Inigo Jones, whereon is engraven, *Georgius Chapmannus, poeta Homericus, philosophus verus (etsi christianus poeta) plusquam celebris, &c.* He was a man of a reverend aspect and graceful manner, religious and temperate; and he was so highly esteemed by the clergy, that some of them have said, that "as Musæus, who wrote the lives of Hero and Leander, had two excellent scholars, Thamarus and Hercules, so had he in England, in the latter end of queen Elizabeth's reign, two excellent imitators in the same argument and subject, namely, Christopher Marlow and George Chapman." He wrote 17 dramatic pieces; and among them a masque, called the Temple. This was composed by him at the request of the gentlemen of the Middle Temple and Lincoln's Inn, on the occasion of the marriage of the princess Elizabeth, only daughter of James I. and Frederick V. count palatine of the Rhine, afterwards king of Bohemia: and it was performed before the king at Whitehall in Feb. 1614, at the celebration of their nuptials, with a description of their whole show, as they marched from the Master of the Rolls' house to the court, with all their noble consorts and attendants, invented, fashioned, and exhibited by the author's friend, Inigo Jones.

CHAPMAN (JOHN), D. D. was rector of Mersham and also of Aldington, with the chapel of Smeeth, all in the county of Kent; to which he was appointed in 1739 and 1744, being then domestic chaplain to archbishop Potter. He was also archdeacon of Sudbury, and treasurer of Chichester, two options. Being educated at Eton, and elected to King's in 1723, he was a candidate for the provostship of that college, and lost it but by a small majority. Among his pupils he had the honour to class the first lord Camden, Dr. Ashton, Horace Walpole, and others who afterwards attained to considerable distinction in literature. His remarks on Dr. Middleton's celebrated letter to Dr. Waterland were published in 1731, and passed through three editions. In his Eusebius, 2 vols. 8vo, he defended christianity against the objections of Morgan, and against those of Tindal in his *Primi-*

tive antiquity explained and vindicated; being remarks on a book intituled Christianity as old as the creation. The first volume of Eusebius, published in 1739, was dedicated to archbishop Potter; and when the second appeared, in 1741, Mr. Chapman styled himself chaplain to his grace. In the same year he was made archdeacon of Sudbury; was honoured with the diploma of D. D. by the university of Oxford; and published the History of the antient Hebrews vindicated, by Theophanes Cantabrigienfis, 8vo. He published also two tracts relating to Phlegon, in answer to Dr. Sykes, who had maintained that the eclipse mentioned by that writer had no relation to the wonderful darkness that happened at our saviour's crucifixion. In 1738 Dr. Chapman published a sermon preached at the consecration of bishop Mawson. He printed four other single sermons, 1739, 1743, 1748, and 1752. In a dissertation written in elegant latin, and addressed to Mr. (afterwards Dr.) Tunstall, then public orator of the university of Cambridge, and published with his latin epistle to Dr. Middleton concerning the genuineness of some of Cicero's epistles, 1741, Dr. Chapman proved that Cicero published two editions of his Academics; an original thought that had escaped all former commentators, and which has been applauded by the bishop of Exeter in his edition of Cicero's *Epistolæ ad familiares*. In 1744 Mr. Tunstall published Observations on the present collection of epistles between Cicero and M. Brutus, representing several evident marks of forgery in those epistles, &c. to which was added a letter from Dr. Chapman, on the antient numeral characters of the roman legions. Dr. Middleton had asserted, that the roman generals, when they had occasion to raise new legions in distant parts of the empire, used to name them according to the order in which they themselves had raised them, without regard to any other legions whatever. This notion Dr. Chapman controverts and confutes. According to Dr. Middleton there might have been two thirtieth legions in the empire. This Dr. Chapman denies to have been customary from the foundation of the city to the time when Brutus was acting against Anthony. Dr. Chapman affirms nothing of the practice after the death of Brutus. To this Dr. Middleton made no reply. In 1745 Dr. Chapman was employed in assisting Dr. Pearce, afterwards bishop of Rochester, in his edition of Cicero de officiis[z]. About

[z] This Dr. Chapman always called "our edition." Its excellence was mentioned with high encomium by a cardinal at Rome to Mr. Guthrie. Our author's assistance was thus acknowledged in the preface: Ne quid vero huic editioni deeret quod à me parari posset à doctissimis quibusdam viris, amicis meis, impetravi, ut hos libros de officiis relegerent, et mecum sua quique annotata communi-

carent. Gratias igitur tibi, lector, illis referendæ sunt; in primis eruditissimo Joh. Chapmanno, cujus non paucas notas & utiles & doctas meis adjunxi, ejus nomine ad finem unius cujusque apposito. Multum debet illi viro republica literaria, qui nonnulla alia lectu dignissima jam in lucem protulit, plura (ut spero) prolaturus, cum omni fere doctrinæ generi se tradit, incredibili pene & eadem felici diligentia.

this time Dr. Chapman introduced Mr. Tunstall and Mr. Hall to archbishop Potter, the one as his librarian, the other as his chaplain, and therefore had some reason to resent their taking an active part against him in the option cause, though they both afterwards dropped it. Dr. Chapman's above-mentioned attack on Dr. Middleton, which he could not parry, and his interposition in defence of his much-esteemed friend Dr. Waterland, provoked Dr. Middleton to retaliate in 1746, by assailing him in a much more vulnerable part, in his charge to the archdeaconry of Sudbury. In 1747, to Mr. Mounteney's edition [A] of some select orations of Demosthenes, Dr. Chapman prefixed in latin, without his name, observations on the commentaries commonly ascribed to Ulpian, and a map of antient Greece adapted to Demosthenes. If archbishop Potter had lived to another election, he was intended for prolocutor. As executor and surviving trustee to that prelate, his conduct in that trust, particularly his presenting himself to the precentorship of Lincoln, void by the death of Dr. Trimnell (one of his grace's options), was brought into chancery by the late Dr. Richardson, when lord keeper Henley in 1760 made a decree in Dr. Chapman's favour; but, on an appeal to the house of lords, the decree was reversed, and Dr. Richardson ordered to be presented. When Mr. Yorke had finished his argument, in which he was very severe on Dr. Chapman, Mr. Pratt, afterwards lord Camden, who had been his pupil, and was then his counsel, desired him, by a friend, not to be uneasy, for that the next day he would wash him as white as snow. Those were his words. Thinking his case partially stated by Dr. Burn, in his ecclesiastical law, vol. i. (article BISHOPS) as it was taken from the briefs of his adversaries, he expostulated with him on the subject by letter, to which the doctor candidly replied, "that he by no means thought him criminal, and in the next edition of his work would certainly add his own representation." Dr. Chapman died the 14th of October 1784, in the 80th year of his age.

CHAPPEL (WILLIAM), a very learned and pious divine, bishop of Cork, Cloyne, and Ross, in Ireland, was descended, as he himself tells us, from parents in but narrow circumstances, and born at Lexington in Nottinghamshire, Dec. 10, 1512. He was sent to a grammar-school at Mansfield in the same county; and thence, at the age of 17, removed to Christ's college in Cambridge; of which, after having taken his degrees of B. and M. A. he was elected fellow in 1607. He became as eminent a tutor as any in the university; and was also remarkable for his abilities as a disputant, concerning which there is an anecdote or

[A] Who had been school-fellow with King's college in 1725. He was afterwards a baron of the exchequer in Ireland.

two preserved that are well worth relating. In 1624 king James visited the university of Cambridge, lodged in Trinity college, and was entertained with a philosophical act, and other academical performances. At these exercises Dr. Roberts of Trinity college was respondent at St. Mary's; where Chappel as opponent pushed him so hard, that, finding himself unable to keep up the dispute, he fainted. Upon this the king, who valued himself much upon his skill in such matters, undertook to maintain the question; but with no better success than the doctor; for Chappel was so much his superior at these logical weapons, that his majesty openly professed his joy to find a man of great talents so good a subject. Many years after this, sir William St. Leger riding to Cork with the popish titular dean of that city, it fell out that Chappel, then dean of Cashel, and provost of Dublin, accidentally overtook them; upon which sir William, who was then president of Munster, proposed that the two deans should dispute, which, though Chappel was not forward to accept, yet he did not any ways decline. But the popish dean, with great dexterity and address, extricated him from this difficulty, saying, "Excuse me, sir; I don't care to dispute with one, who is wont to kill his man."

But to return—It is probable that he would have spent his days in college, if he had not received an unexpected offer from Laud, then bishop of London, of the deanery of Cashel in Ireland; which preferment, though, as himself tells us, he was much disturbed at Cambridge by the calumnies of some who envied his reputation, he was yet very unwilling to accept. For being a man of a quite easy temper, he had no inclination to stir, nor was at all ambitious of dignities; but he determined at length to accept the offer, went over to Ireland accordingly, and was installed dean of Cashel, August 20, 1633. Soon after he was made provost of Trinity college in Dublin, by Laud, then archbishop of Canterbury, and chancellor of the university of Dublin; who, desirous of giving a new form to the university, looked upon Chappel as the fittest person to settle the establishment that was proposed. Chappel took vast pains to decline this charge, the burden of which he thought too heavy for his shoulders; and for this purpose returned to England in May 1634, but in vain. Upon this he went down to Cambridge, and resigned his fellowship; which to him, as himself says, was the sweetest of earthly preferments. He also visited his native country; and taking his last leave of his antient and pious mother, he returned to Ireland in August. He was elected provost of Trinity college, and had the care of it immediately committed to him; though he was not sworn into it till June 5, 1637, on account of the new statutes not being sooner settled and received. The exercises of the university were never more strictly looked to, nor

the discipline better observed than in his time; only the lecture for teaching Irish was, after his admission, wholly waved. Yet, that he might mix something of the pleasant with the profitable, and that young minds might not be oppressed with too much severity, he instituted, as sir James Ware tells us, among the juniors, a roman commonwealth, which continued during the christmas vacation, and in which they had their dictators, consuls, censors, and other officers of state in great splendour. And this single circumstance may serve to give us a true idea of the man, who was remarkable for uniting in his disposition two very different qualities, sweetness of temper, and severity of manners.

In 1638 his patrons, the earl of Strafford and the archbishop of Canterbury, preferred him to the bishoprics of Cork, Cloyne, and Ross; and he was consecrated at St. Patrick's, Dublin, Nov. 11, though he had done all he could to avoid this honour. By the king's command, he continued in his provostship for some time, but at last resigned it, July 20, 1640; before which time he had endeavoured to obtain a small bishopric in England, that he might return to his native country, as he tells us, and die in peace. But his endeavours were fruitless; and he was left in Ireland to feel all the fury of the storm, which he had long foreseen. He was attacked in the house of commons with great bitterness by the puritan party, and obliged to come to Dublin from Cork, and to put in sureties for his appearance. June 1641 articles of impeachment were exhibited against him to the house of peers, consisting of 14, though the substance of them was reduced to two: the first, perjury, on a supposed breach of his oath as provost; the second, malice towards the Irish, founded on discontinuing the irish lecture during the time of his being provost. The prosecution was urged with great violence, and for no other reason but because he had enforced uniformity and strict church discipline in the college, in opposition to the fanaticism of those times. This divine's fate was somewhat peculiar; for, though the most constant and even man alive, yet he was abused at Cambridge for being a puritan, and in Ireland for being a papist. While he laboured under these great troubles, he was exposed to still greater, by the breaking out of the rebellion in the latter end of that year. He was under a kind of confinement at Dublin, on account of the impeachment which was still depending; but at length obtained leave to embark for England, for the sake of returning thence to Cork, which from Dublin, as things stood, he could not safely do. He embarked Dec. 26, 1641, and the next day landed at Milford Haven, after a double escape, as himself phrases it, from the irish wolves and the irish sea. He went from Milford Haven to Pembroke, and thence to Tenby, where information was made of him to the mayor, who committed him to gaol, Jan. 25. After lying there

seven weeks, he was set at liberty by the interest of sir Hugh Owen, a member of parliament, upon giving bond in 1000*l.* for his appearance; and, March 16, set out for Bristol. Here he learnt that the ship bound from Cork to England, wherein were a great part of his effects, was lost near Minehead; and therein, among other things, perished his choice collection of books. After such a series of misfortunes, and the civil confusions increasing, he withdrew to his native soil, where he spent the remainder of his life in retirement and study; and died at Derby, where he had some time resided, upon Whitsunday 1649 [B].

CHARAS (MOSES), a skilful apothecary, born at Usez, followed his profession at Orange, from whence he went and settled at Paris. Having obtained a considerable share of reputation by his treatise on the virtues and properties of Treacle, he was chosen to deliver a course of chymistry at the royal garden of plants at Paris, in which he acquitted himself with general applause during nine years. His *Pharmacopœia*, 1753, 2 vols. 4to. was the fruit of his lectures and his studies; and though it has been improved on since, it is not laid aside. It has been translated into all the languages of Europe, and even into the chinese, for the accommodation of the emperor. The edicts against the calvinists obliged him to quit his country in 1680. He went over to England, from thence to Holland, and afterwards into Spain with the ambassador, who brought him to the assistance of his master Charles II. languishing in sickness from his birth. Every good Spaniard was at that time convinced, that the vipers for twelve leagues round Toledo were innocuous, ever since they were deprived of their venom by the fiat of a famous archbishop. The french doctor set himself to combat this error. The physicians of the court, envious of the merit of Charas, failed not to take umbrage at this impiety: they complained of him to the inquisition, from whence he was not dismissed till he had abjured the protestant faith. Charas was 72 years old. He returned to

[B] He published the year before his death, *Methodus concionandi* that is, the Method of preaching, which for its usefulness was also translated into english. His Use of holy scripture was printed afterwards in 1683. He left behind him also his own life, written by himself in latin, which has been twice printed; first from a MS. in the hands of sir Philip Sydenham, bart. by Hearne, and a second time by Peck, from a MS. still preserved in Trinity-hall, Cambridge; for the author left two copies of it. Mr. Peck adds, by way of note upon his edition, the following extract of a letter from Mr. Beaupré Bell. "Tis certain The whole duty of Man was written by one, who suffered by the troubles in

Ireland; and some lines in this piece give great grounds to conjecture that bishop Chappel was the author March 3, 1734." Thus we see this prelate, as well as many other great and good persons, comes in for part of the credit of that excellent book; yet there is no explicit evidence of his having been the author of it. It appears indeed to have been written before the death of Charles I. although it was not published till 1657, and the manner of it is agreeable enough to this prelate's plain and easy way of writing; but then there can be no reason given why his name should be suppressed in the title-page, when a posthumous work of his was actually published with it but a few years before.

Paris,

Paris, was admitted of the academy of sciences, and died a good catholic in 1698, aged 80.

CHARDIN (Sir JOHN), a famous voyager, was the son of a protestant jeweller at Paris, and born there in 1643; but, it is presumed, quitted his native country, and removed to London, upon the revocation of the edict of Nantz in 1685. He went to Persia and the East-Indies, and trafficked in jewels. Charles II. king of England, conferred upon him the honour of knighthood. He died at London in 1713. His Voyages, translated into english, flemish, and german, have always been much esteemed, as very curious and very true: in this latter circumstance, it is said, very unlike the voyages of Paul Lucas, and many others, who seem to have run about the world for no other purpose but to collect and propagate ridiculous lies. Chardin gives a very good idea of Persia, its religion, customs, manners; and his description of other oriental countries, which he visited, is no less exact.

CHARES, an ancient statuary, and disciple of Lysippus, who immortalized himself by the Coloss of the Sun at Rhodes, which has been reckoned one of the seven wonders of the world. This statue was of brass, and above 100 feet high; and was placed at the entrance of the harbour at Rhodes, with the feet upon two rocks, in such a manner, that ships could pass in full sail betwixt them. Chares employed twelve years upon it; and after standing forty-six, it was thrown down by an earthquake. Moavius, a caliph of the Saracens, who invaded Rhodes in 667, sold it to a jew merchant, who is said to have loaded 900 camels with the materials of it.

CHARKE (CHARLOTTE), was youngest daughter of Colley Cibber the player, and afterwards poet-laureat. At eight years old she was put to school, but had an education more suitable to a boy than a girl; and as she grew up followed the same plan, being more frequently in the stable than in the bed-chamber, and mistress of the curry-comb, though ignorant of the needle. Her very amusements all took the same masculine turn; shooting, hunting, riding races, and digging in a garden, being ever her favourite exercises. She also relates an act of her prowess when a mere child, in protecting the house when in expectation of an attack from thieves, by the firing of pistols and blunderbusses out at the windows. All her actions seem to have had a boyish mischievousness in them, and she sometimes appears to have run great risque of ending them with the most fatal consequences. This wildness, however, was put some check to, by her marriage, when very young, with Mr. Richard Charke, an eminent performer on the violin; immediately after which she launched into the billows of a stormy world, where she was, through the remainder of her life, buffeted about without ever once reaching a peaceful harbour. Her husband's insatiable pas-

sion for women soon gave her just cause of uneasiness, and in a short time appears to have occasioned a separation.

She then applied to the stage, apparently from inclination as well as necessity; and opened with the little part of Mademoiselle in the Provoked Wife, in which she met with all the success she could expect. From this she rose in her second and third attempts to the capital characters of Alicia in Jane Shore, and Andromache in the Distress'd Mother; in which, notwithstanding the remembrance of Mrs. Porter and Mrs. Oldfield, she met with great indulgence from the audience; and being remarkable for reading well, was suffered upon sudden emergencies to read characters of no less importance than those of Cleopatra and queen Elizabeth. She was after this engaged at a good salary and sufficient supply of very considerable parts, at the Haymarket, and after that at Drury-lane. In a word, she seemed well settled, and likely to have made no inglorious figure in theatrical life, had not that ungovernable impetuosity of passions, which ran through all her actions, induced her to quarrel with Fleetwood, the then manager; whom she not only left on a sudden without any notice given, but even vented her spleen against him in public, by a little dramatic farce, called, "The Art of Management;" and though Fleetwood forgave that injury, and restored her to her former station, yet she acknowledges that she afterwards very ungratefully left him a second time, without any blame on his part.

Her adventures during the remainder of her life are nothing but one variegated scene of distresses, of a kind to which no one can be a stranger, who has either seen or read the accounts of those most wretched of all human beings, the members of a mere strolling company of actors: we shall therefore be excused the entering into particulars. In 1755 she came to London, where she published the "Narrative of her own Life:" whether the profits of her book enabled her to subsist for the short remainder of it, without seeking for farther adventures, is uncertain. Death, however, put a period to it, and thereby to one continued course of misery, some time in 1759.

CHARLES XII. (of Sweden), was born June 27, 1682; and set off in the style and with the spirit of Alexander the Great. His preceptor asking him, what he thought of that hero? "I think, says Charles, that I should choose to be like him." Ay, but, says the tutor, he only lived 32 years: "Oh, answered the prince, that is long enough, when a man has conquered kingdoms." Impatient to reign, he caused himself to be declared of age at 15: and at his coronation, he snatched the crown from the archbishop of Upsal, and put it upon his head himself, with an air of grandeur which struck the people.

Frederic IV. king of Denmark, Augustus king of Poland, and
Peter

Peter tzar of Muscovy, taking advantage of his minority, entered all three into a confederacy against this youth. Charles, aware of it, though scarce 18, attacked them one after another. He hastened first to Denmark, besieged Copenhagen, forced the Danes into their entrenchments, and caused a declaration to be made to king Frederic, that, "if he did not justice to the duke of Holstein, his brother-in-law, against whom he had committed hostilities, he must prepare to see Copenhagen destroyed, and his kingdom laid waste by fire and sword." These menaces brought on the treaty of Frawendal; in which, without any advantages to himself, but quite content with humbling his enemy, he demanded and obtained all he wished for his ally.

This war being finished in less than six weeks, in the course of the year 1700, he marched against the Russians, who were then besieging Narva with 100,000 men. He attacked them with 8000, and forced them into their entrenchments. Thirty thousand were slain or drowned, 20,000 asked for quarter, and the rest were taken or dispersed. Charles permitted half the russian soldiers to return without arms, and half to repass the river with their arms. He detained none but the commanders in chief, to whom however he returned their arms and their money. Among these there was an asiatic prince, born at the foot of mount Caucasus, who was now to live captive amidst the ice of Sweden; "which, says Charles, is just the same as if I were some time to be a prisoner among the Crim-Tartars:" words, which the capriciousness of fortune caused afterwards to be recollected, when this swedish hero was forced to seek an asylum in Turkey. It is to be noted, that Charles had only 1200 killed, and 800 wounded, at the battle of Narva.

The conqueror turned himself now, to be revenged upon the king of Poland. He passed the river Duna, beat marshal Stenau, who disputed the passage with him, forced the Saxons into their ports, and gained a signal victory over them. He hastened to Courland, which surrendered to him, passed into Lithuania, made every thing bow down before him, and went to support the intrigues of the cardinal primate of Poland, in order to deprive Augustus of the crown. Being master of Warsovia, he pursued him, and gained the battle of Clissaw, though his enemy opposed to him prodigies of valour. He again fell in with the saxon army commanded by Stenau, besieged Thorn, and caused Stanislaus to be elected king of Poland. The terror of his arms carried all before them: the Russians were easily dispersed; Augustus, reduced to the last extremities, sued for peace; and Charles, dictating the conditions of it, obliged him to renounce his kingdom, and acknowledge Stanislaus.

This peace was concluded in 1706, and now he might and ought to have been reconciled with the tzar Peter; but he chose

chose to turn his arms against him, apparently with a design to dethrone him, as he had dethroned Augustus. Peter was aware of it, and said, that "his brother Charles affected to be Alexander, but would be greatly disappointed if he expected to find him Darius." Charles left Saxony in the autumn of 1707, with an army of 43,000 men: the Russians abandoned Grodno at his approach. He drove them before him, passed the Boristhenes, treated with the Cossacks, and came to encamp upon the Dezena; and, after several advantages, was marching to Moscow through the deserts of the Ukraine. But fortune abandoned him at Pultowa, July 1709; where he was beaten by Peter, wounded in the leg, had all his army either destroyed or taken prisoners, and forced to save himself by being carried off in a litter. And, thus reduced to seek an asylum among the Turks, he gained Otchakof, and retired to Bender. All which replaced Augustus on the throne of Poland, and immortalized Peter.

The grand seignor gave Charles a handsome reception, and appointed him a guard of 400 Tartars. The king of Sweden's view, in coming to Turkey, was to excite the Porte against the tzar Peter: but, not succeeding either by menaces or intrigues, he grew in time obstinate and restive, and even braved the grand seignor, although he was his prisoner. The Porte wanted much to get rid of their guest, and at length was compelled to offer a little violence. Charles entrenched himself in his house at Bender, and defended himself against an army with 40 domestics, and would not surrender till his house was on fire. From Bender he was removed to Demotika, where he grew sulky, and was resolved to lie in bed all the time he should be there: and he actually did lie in bed 10 months, feigning to be sick.

Meanwhile his misfortunes increased daily. His enemies, taking advantage of his absence, destroyed his army, and took from him not only his own conquests, but those of his predecessors. At length he left Demotika; travelled post, with two companions only, through Franconia and Mecklenbourg; and arrived on the 11th day at Stralsund, Nov. 22, 1714. Beset in this town, he saved himself in Sweden, now reduced to a most deplorable condition. But his misfortunes had not cooled his passion for warring: he attacked Norway with an army of 20,000 men: he formed the siege of Frederickshall in Dec. 1718, where, as he was visiting the works of his engineers by star-light, he was struck upon the head with a ball, and killed upon the spot. His death happened on December 11.

Thus perished Charles and all his projects: for he was meditating designs which would have changed the face of Europe. The tzar was uniting with him to re-establish Stanislaus, and dethrone

dethrone Augustus. He was about to furnish ships to drive the house of Hanover from the throne of England, and replace the pretender in it; and land-forces at the same time to attack George I. in his states of Hanover, and especially in Bremen and Verden, which he had taken from Charles. "Charles XII. says Montesquieu, was not Alexander, but he would have been Alexander's best soldier." Henaut observes, "that Charles in his projects had no relish for the probable: to furnish goùt to him, success must lie beyond the bounds of probability." Doubtless he might be called the Quixote of the north. He carried, as his historian says, all the virtues of the hero to an excess, which made them as dangerous and pernicious as the opposite vices. His firmness was obstinacy, his liberality profusion, his courage rashness, his severity cruelty: he was in his last years less a king than a tyrant, and more a soldier than an hero. The projects of Alexander, whom he affected to imitate, were not only wise but wisely executed: whereas Charles, knowing nothing but arms, never regulated any of his movements by policy, according to the exigencies of the conjuncture, but suffered himself to be borne along by a brutal courage, which often led him into difficulties, and at length occasioned his death. He was a singular man, rather than a great man.

As to his person, he was tall and of a noble mien, had a fine open forehead, large blue eyes, flaxen hair, fair complexion, an handsome nose, but little beard, and a laugh not agreeable. His manners were harsh and austere, not to say savage: and, as to religion, he was indifferent towards all, though outwardly a lutheran. A few anecdotes will illustrate his character. No dangers, however great, made the least impression upon him. When a horse or two were killed under him at the battle of Narva in 1700, he leaped nimbly upon fresh ones, saying, "These people find me exercise." One day, when he was dictating letters to a secretary, a bomb fell through the roof into the next room of the house, where they were sitting. The secretary, terrified lest the house should come down upon them, let his pen drop out of his hand: "What is the matter," says the king calmly. The secretary could only reply, "Ah, sir, the bomb." "The bomb!" says the king; "what has the bomb to do with what I am dictating? Go on."

He preserved more humanity than is usually found among conquerors. Once, in the middle of an action, finding a young swedish officer wounded and unable to march, he obliged the officer to take his horse, and continued to command his infantry on foot. The princess Lubomirski, who was very much in the interest and good graces of Augustus, falling by accident into the hands of one of his officers, he ordered her to be set at liberty; saying, "that he did not make war with women."

One day, near Leipzig, a peasant threw himself at his feet, with a complaint against a grenadier, that he had robbed him of certain eatables provided for himself and his family. "Is it true," said Charles sternly, "that you have robbed this man?" The soldier replied, "Sir, I have not done near so much harm to this man, as your majesty has done to his master: for you have taken from Augustus a kingdom, whereas I have only taken from this poor scoundrel a dinner." Charles made the peasant amends, and pardoned the soldier for his firmness: "however, my friend," says he to him, "you will do well to recollect, that, if I took a kingdom from Augustus, I did not take it for myself."

Though Charles lived hardily himself, a soldier did not fear to remonstrate to him against some bread, which was very black and mouldy, and which yet was the only provision the troops had. Charles called for a piece of it, and calmly ate it up; saying, "that it was indeed not good, but that it might be eaten." From the danger he was in in Poland, when he beat the saxon troops in 1702, a comedy was exhibited at Marienburg, where the combat was represented to the disadvantage of the Swedes. "Oh," says Charles; hearing of it, "I am far from envying them in this pleasure. Let them beat me upon the theatres as long as they will, provided I do but beat them in the field."

CHARLETON (WALTER), a learned physician, was son of Walter Charleton, rector of Shepton Mallet in Somersetshire, and born there Feb. 2, 1619. He was instructed in grammar learning by his father, and in 1635 entered at Magdalen-hall, Oxford. He very early applied himself to medicine, and had the degree of doctor of that faculty conferred on him Feb. 1642. Soon after, he was made one of the physicians in ordinary to Charles I. Upon the decline of that prince's affairs, he removed to London, was admitted into the college of physicians, and came into considerable practice. In the space of 10 years before the restoration, he wrote and published several treatises on various subjects: the titles of which may be seen in the "Biographia Britannica." Wood tells us, that he became physician in ordinary to Charles II. while in exile, and retained that honour after the king's return. Upon the founding of the royal society, he was one of its first members. In 1689, he was chosen president of the college of physicians. Soon after, the narrowness of his circumstances obliged him to retire to the island of Jersey. He died in 1707, aged 87.

CHARLEVAL (CHARLES FAUCON DE RY, lord of), was born with a very delicate body, and a mind of the same quality. He was passionately fond of polite literature, and gained the love of all that cultivated it. His conversation was mingled with

with gentleness and ingenuity; which form the character of his writings both in prose and verse. Scarron, who was ludicrous in all he said, even in his praises, once, speaking of the delicacy of his genius and taste, said, "that the muses had fed him upon blanc-manger and chicken broth." The qualities of his heart resembled those of his mind. Having learnt that M. and madame Dacier were about to leave Paris, in order to live more at their ease in the country, went immediately, and offered them ten thousand francs in gold, and insisted on their acceptance of it. By strictly adhering to the regimen prescribed him by the faculty, he spun out his life to the age of 80. The frequent use of rhubarb heated him so much, that it brought on a fever. The physicians thought of curing him by copious bleeding, and one of them said to the rest: "There, the fever is now going off." "I tell you," replied Thevenot, "that it is not the fever, but the patient that is going off;" and Charleval died in an hour or two after; which was in 1693. His poetical pieces fell into the hands of the president de Ry, his nephew, who never would consent to publish them. A small collection however was printed in 1759, 12mo. Several of his epigrams are frequently quoted in all companies. The conversation of the marechal d'Horquincourt and father Canaye, printed in the works of St. Evremond, a piece full of originality and humour, is the composition of Charleval, excepting the little dissertation on jansenism and molinism, which St. Evremond subjoined to it; but it falls far short of the ingenuity that reigns in the rest of the work.

CHARLEVOIX (PETER FR. XAVIER DE), a learned and industrious french jesuit, born at St. Quintin in 1684, and died in 1761, aged 78, memorable for his histories of his travels, which were prodigiously extensive, and his accounts are in general reckoned very good authority. They consist of: 1. *Histoire du Christianisme dans le Japon*, 12mo. 9 vols. 1715. 2. *Histoire et description générale du Japon*, 4to. 2 vols. 1738, and 12mo. 6 vols. 1754. 3. *Histoire de l'isle de St. Dominique*, 4to. 2 vols. 1720. 4. *Histoire générale de la Nouvelle France*, 4to. 3 vols. 1744, and 12mo. 6 vols. 5. *Histoire générale du Paraguay*, 12mo. 6 vols.

CHARNOCK (STEPHEN), son of Richard Charnock an attorney, descended from an antient family of that name in Lancashire, was born in London, and educated first in Emanuel college in Cambridge, from whence he removed to Oxford in 1649, and obtained a fellowship by the parliamentary interest. Afterwards he went into Ireland, where he preached, and was much admired by the presbyterians and independents. Upon the restoration of king Charles II. being incapacitated to appear in churches, he returned into England, and lived mostly
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in London, where he preached in private meetings; and had the reputation of a man of good parts, learning, and elocution. He died in 1680. His works are printed in two vols. folio.

CHARPENTIER (FRANCIS), dean of the french academy, was born at Paris, Feb. 1620. His early discovery of great acuteness made his friends design him for the bar: but his taste and humour carried him another way. He preferred the repose and stillness of the closet to a noisy and tumultuous life; and was infinitely more delighted with languages and antiquity, than with the study of the law. He was made a member of the french academy in 1651, and had the advantage of the best conversation for his improvement. When Colbert became minister of state, he projected the setting up a french east-india company; and to recommend the design more effectually, he thought it proper that a discourse should be published upon this subject. Accordingly he ordered Charpentier to draw one up, and was so pleased with his performance that he kept him in his family, with a design to place him in another academy which was then founding, and which was afterwards known by the name of "Inscriptions and Medals." The learned languages, in which Charpentier was a considerable master, his great knowledge of antiquity, and his exact and critical judgment, made him very serviceable in carrying on the business of this new academy; and it is agreed on all hands, that no person of that learned society contributed more than himself towards that noble series of medals, which were struck with the most considerable events that happened in the reign of Lewis XIV. He published several works, which were well received.

He died April 22, 1702, aged 82. His harangues and discourses, delivered before the academy, or when he was pitched on to make a speech to the king, are extant in the collections of the academy. There are likewise of his in print several poems, such as odes, sonnets, paraphrases upon the psalms, and many other works which have not been printed. As to the character of his works, it may be said in general, that wit and judgment, strength and learning, are every where visible and shining in them. There the reader may meet with some of the highest flights of eloquence, and masterly strokes of composition, which will convince him that Charpentier did not copy but from the best originals.

CHARRON (PETER), was born at Paris in 1541. Though his parents were in narrow circumstances, yet seeing something in their son, which argued a more than common capacity, they were particularly attentive to his education. After making a considerable proficiency in grammar-learning, he applied to logic, metaphysics, moral and natural philosophy. He studied civil

civil and common law at the universities of Orleans and Bourges, and commenced doctor in that faculty. Upon his return to Paris, he was admitted an advocate in the court of parliament. He always declared the bar to be the best and most improving school in the world; and accordingly attended at all the public hearings for five or six years: but foreseeing that preferment in this way, if ever attained at all, was like to come very slow, as he had neither private interest, nor relations among the solicitors and proctors of the court, nor meanness enough to cringe and flatter, and wriggle himself into business, he gave over that employment, and closely applied to the study of divinity. By his superior pulpit eloquence, he soon came into high reputation with the greatest and most learned men of his time, insomuch that the bishops seemed to strive which of them should get him into his diocese; making him an offer of being theological canon or divinity lecturer in their churches, and of other dignities and benefices, besides giving him noble presents. He was successively theologal of Bazas, Aqcs, Lethoure, Agen, Cahors, and Condom, canon and schoolmaster in the church of Bourdeaux, and chanter in the church of Condom. Queen Margaret, duchess of Bulois, entertained him for her preacher in ordinary; and the king, though at that time a protestant, frequently did him the honour to be one of his audience. He was also retained to the late cardinal d'Armagnac, the pope's legate at Avignon, who had a great value for him. He never took any degree or title in divinity, but satisfied himself with deserving and being capable of the highest. After about 18 years absence from Paris, he resolved to go and end his days there; but being a great lover of retirement, he obliged himself by vow to become a carthusian. On his arrival at Paris, he communicated his intention to the prior of the order, but was rejected, notwithstanding his most pressing entreaties. He could not be received on account of his age, being then about 48. He was told that that order required all the vigour of youth to support its austerities. He next addressed himself to the celestines at Paris, but with the same success, and upon the same reasons: whereupon he was assured by three learned casuists, that as he was no ways accessory to the non-performance of his vow, there lay no manner of obligation upon him from it; and that he might, with a very safe and good conscience, continue in the world as a secular, without any need of entering into any religious order. He preached a course of Lent sermons at Angers in 1589. Going afterwards to Bourdeaux, he contracted there a very intimate friendship with Michael de Montaigne, author of the well known essays, from whom he received all possible testimonies of regard; for among other things Montaigne ordered by his last will, that in

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case he should leave no issue-male of his own, M. Charron should, after his decease, be entitled to bear the coat of arms plain, as they belonged to his noble family. He staid at Bourdeaux from 1589 to 1593; and in that interval composed his book, intituled, "Les Trois Verités, The Three Truths," [c] which he published in 1594. This work procured him the acquaintance of M. de Sulpice, bishop and count of Cahors, who sent for him and offered him the places of his vicar-general and canon theological in his church, which he accepted. He was deputed to the general assembly of the clergy in 1595; and was chosen first secretary to the assembly. In 1599 he returned to Cahors; and in that and the following year composed eight discourses upon the sacrament of the Lord's supper; and others upon the knowledge and providence of God, the redemption of the world, the communion of saints, and likewise his books of wisdom. Whilst he was thus employed, the bishop of Condom, to draw him into his diocese, presented him with the chaptership in his church; and, the theological chair falling vacant about the same time, made him an offer of that too, which Charron accepted, and resolved to settle there. In 1601 he printed at Bourdeaux his books "of Wisdom," which gave him a great reputation, and made his character generally known. October 1603, he made a journey to Paris, to thank the bishop of Boulogne; who, in order to have him near himself, had offered him the place of theological canon. This he was disposed to accept of; but the moisture and coldness of the air at Boulogne, and its nearness to the sea, not only made it, he said to a friend, a melancholy and unpleasant place, but very unwholesome too; adding, that the sun was his visible god, as God was his invisible sun. At Paris he began a new edition of his books "of Wisdom," of which he lived to see but three or four sheets wrought off; dying Nov. 16, 1603, of an apoplexy. The impression of the new edition of his book "of Wisdom," with alterations by the author, occasioned by the offence taken at some passages in the former, was completed in 1604, by the care of a friend; but as the Bourdeaux edition contained some things that were either suppressed or softened in the subsequent one, it was much sought after by the curious. Hence the booksellers of several cities reprinted the book after that edition; and this induced a Paris bookseller to print an edition, to which he subjoined all the passages of the first edition which had been

[c] These three truths are the following: 1. That there is a God and a true religion: 2. That of all religions the christian is the only true one: 3. That of all the christian communions the roman

catholic is the only true church. By the first he combats the atheists: by the second, the pagans, jews, and mohammedans: and by the third, the heretics and schismatics. Bayle.

struck out or corrected, and all those which the president Jeannin, who was employed by the chancellor to examine the book, judged necessary to be changed. This edition appeared in 1707. There have been two translations of it into english, the last by Geo. Stanhope, D. D. printed in 1697.

CHASTEL (JOHN), the son of a woollen-draper at Paris, attempted to kill Henry IV. of France, Dec. 27, 1594. This prince, having taken a journey to the borders of Artois, was returned to Paris that very day. He was in the chamber of his mistress Gabriella d'Estrees, who lived then at the Hotel de Bouchage; and, as he was going to embrace Montigni, he was struck in his under lip with a knife, which broke a tooth in his mouth. John Chastel, who gave him that blow, and designed to cut his throat, was then but 18 or 19 years old. He had no sooner given it, but he dropped his knife, and hid himself in the crowd. Every body stood amazed, being at a loss to know who the villain was; and he was likely to escape. But somebody happened to cast an eye upon him, and he was taken at a venture; the wildness of his look, as it is said, betraying him. The king commanded the captain of the guards, who had seized him, to let him go; saying that he pardoned him: but hearing that he was a disciple of the jesuits, he cried out, "Must then the jesuits be convicted from my own mouth?" This regicide being carried to the prison called Fort l'Eveche, was there examined by the great provost or ordinary judge of the king's household, and declared the reasons that determined him to so desperate an attempt; which he explained more fully the day after, before the officers of the parliament. Being questioned about the fact, he confessed himself pushed to it, by the consciousness of having led a scandalous and wicked life; that he despaired of forgiveness, and that it was impossible for him to escape going to hell; but that he hoped to make his damnation more tolerable by attempting a great action. Being asked what that great action was? he answered, the murder of the king; not that even this would absolve him from damnation, but only that it would make his torments more tolerable. Being asked, whence he had this new theology? he answered, from the study of philosophy. He was then asked, whether he had studied philosophy in the college of the jesuits, and whether he was ever in the meditation-chamber, in which are the pictures of several devils, and a great many strange figures; and in which the jesuits introduce the greatest sinners, with a pretence to reclaim them from their wicked lives, but in reality to disturb their minds, and to frighten them by such apparitions into a resolution to commit desperate actions? to which he answered, that he had studied two years and a half under father Gueret, and that he had often been in the meditation-chamber.

Being asked who it was that persuaded him to kill the king? his answer was, that he had heard in several places, that it was lawful to kill the king; and that they who said it, called him a tyrant. Then they asked him whether it was not customary with the jesuits to talk of killing the king? to which he replied, that he had heard them say, that it was lawful to kill the king: that he was without the pale of the church; and that no one ought to obey him, or acknowledge him for a king, till he had obtained the pope's approbation. Being again examined in the grand chamber, he made the same answers; and particularly asserted and maintained the following proposition: viz. that "it was lawful to kill kings, even the king now reigning, who was no member of the church, because he was not approved by the pope."

He was sentenced to death by a decree of the parliament Dec. 29, 1594, and suffered the same day by the light of flambeaux. The sentence sets forth a particular account of his sufferings, and runs in this manner: "The court has condemned, and does condemn, John Chastel to make honourable amends before the chief door of the church of Paris, stripped to his shirt, holding in his hand a lighted wax taper of two pounds weight, and there to say and declare on his knees, that he had wickedly and treacherously attempted to commit this most inhuman and abominable murder, and had wounded the king in the face with a knife; and that, having been taught a false and damnable doctrine, he said on his trial, that it was lawful to kill the king, and that king Henry IV. now reigning, was not a member of the church till he had obtained the pope's approbation; of which he the said John Chastel repents, and for which he begs pardon of God, of the king, and of the court. This done, he is to be drawn on a sledge to la Place de Greve," which answers to what we call Tyburn, "and there to have the flesh of his arms and thighs torn off with red hot pincers; and his right hand, in which he is to hold the knife with which he endeavoured to commit the murder, cut off; afterwards his body to be drawn and quartered by four horses, pulling several ways, and his members and corpse to be thrown into the fire, and burnt to ashes, and the ashes thrown up into the air. The court has also declared, and does declare, all his goods and chattels forfeited to the king. Before this sentence be executed upon him, he shall also be put to the rack, and suffer the ordinary and extraordinary torture, to force him to declare his accomplices, and some other circumstances relating to his trial."

By the same decree all the jesuits were banished out of France, but this not entirely on account of Chastel's crime; which was only here an occasion of determining a cause against them, that

that had been pleaded some months before. Peter Chastel his father, and the jesuit Gueret, under whom Chastel was then studying philosophy, were tried Jan. 10 following. The jesuit was banished for ever, Peter Chastel for nine years out of France, and for ever out of the city and suburbs of Paris; upon pain of being hanged and strangled, without a trial, if they presumed to return. The jesuit's goods and chattels were forfeited to the king, and Peter Chastel was fined 2000 crowns. The court also ordered the house, in which Peter Chastel lived, to be entirely demolished and laid even with the ground; the spot on which it stood to be applied to the use of the public, and that no other house shall ever be built upon it; but that a high pillar of free-stone should be set up there for a perpetual monument of that most wicked and abominable murder attempted on the king's person, and that on the said pillar be engraved an inscription containing the reasons for which the house was demolished and the pillar erected. This sentence was executed; but the pillar has since been taken down, and a spring caused to run there instead of it.

CHATELET (THE MARCHIONESS), descended of a very antient family of Picardy, was born on the 17th of December 1706. Among the women of her nation who have rendered themselves illustrious, she is certainly entitled to the first rank. Before her, many of them had acquired reputation by agreeable romances, and by poetical pieces, in which there appeared the graces of wit, and the charms of sentiment. Several also, by applying themselves to the study of languages, by making their beauties to pass into their own, and by enriching their versions with valuable commentaries, had deserved well of the republic of letters. By composing works on subjects which unfold themselves only to men of rare genius, she has classed herself with the greatest philosophers, and may be said to have rivalled Leibnitz and Newton. She wrote "Institutes of Physic," a work considered as a masterpiece of eloquence and reasoning, addressed to her son. This is a commentary on Leibnitz's philosophy which is often unintelligible. It is thought her severe studies hastened her end. She died 1749, aged 43.

CHATTERTON (THOMAS), a most astonishing person, and one to whom M. Baillet would certainly have given a place among his "enfants celebres," was born at Bristol Nov. 20, 1752; and educated at a charity-school on St. Augustin's Back, where nothing more was taught than reading, writing, and accounts. At 14 years of age, he was articled clerk to an attorney at Bristol, with whom he continued about three years; yet, though his education was thus confined, he discovered an early turn towards poetry and english antiquities, and particularly towards heraldry. How soon he began to be an author is not

known. In the Town and Country Magazine for March 1769 are two letters, probably from him, as they are dated from Bristol, and subscribed with his usual signature, D. B. that is, Dunhelmus Bristolienfis. The former contains short extracts from two MSS. "written 300 years ago by one Rowley a monk," concerning dress in the age of Henry II; the latter Ethelgar, a Saxon poem, in bombast prose. In the same magazine for May 1760, are three communications from Bristol, with the same signature, D. B. one of them intituled "Observations upon Saxon Heraldry, with drawings of Saxon Achievements;" and, in the subsequent months of 1769 and 1770, there are several other pieces in the same magazine, which are undoubtedly of his composition.

In April 1770 he left Bristol, disgusted with his profession, and irreconcilable to the line of life in which he was placed; and coming to London, in hopes of advancing his fortune by his pen, he sunk at once from the sublimity of his views to an absolute dependance on the patronage of bookfellers. Things however seem soon to have brightened up a little with him; for, May 14, he writes to his mother, in high spirits, upon the change in his situation, with the following sarcastic reflection upon his former patrons at Bristol. "As to Mr. ———, Mr. ———, Mr. ———, &c. they rate literary lumber so low that I believe an author in their estimation must be poor indeed: but here matters are otherwise. Had Rowley been a Londoner instead of a Bristowyan, I could have lived by copying his works."

In a letter to his sister, May 30, he informs her, that he is to be employed in writing a voluminous "History of London," to appear in numbers the beginning of next winter. Meanwhile, he had written something in praise of Beckford, then lord mayor, which had procured him the honour of being presented to his lordship; and, in the letter just mentioned, he gives the following account of his reception, with certain observations upon political writing. "The lord mayor received me as politely as a citizen could: but the devil of the matter is, there is no money to be got on this side of the question.—However, he is a poor author who cannot write on both sides.—Essays on the patriotic side will fetch no more than what the copy is sold for. As the patriots themselves are searching for places, they have no gratuity to spare.—On the other hand, unpopular essays will not even be accepted, and you must pay to have them printed; but then you seldom lose by it, as courtiers are so sensible of their deficiency in merit, that they generously reward all who know how to daub them with the appearance of it."

He continued to write incessantly in various periodical publications.

fications. July 11, he tells his sister, that he had pieces last month in several magazines; in the Gospel Magazine, the Town and Country, the Court and City, the London, the Political Register, &c. But all these exertions of his genius brought in so little profit, that he was soon reduced to the extremest indigence; so that at last, oppressed with poverty and also disease, in a fit of despair he put an end to his existence, Aug. 1770, with a dose of poison. This unfortunate person, though certainly a most extraordinary genius, seems yet to have been a most ungracious composition. He was violent and impetuous to a strange degree. From the first of the above cited letters to his sister, he appears to have had a portion of ill-humour and spleen more than enough for a lad of 17; and the editor of his "Miscellanies" records, "that he possessed all the vices and irregularities of youth, and that his profligacy was at least as conspicuous as his abilities."

In 1777 were published, in one volume 8vo, "Poems, supposed to have been written at Bristol, by Thomas Rowley and others, in the 15th century: the greatest part now first published from the most authentic copies, with an engraved specimen of one of the MSS. To which are added a preface, an introductory account of the several pieces, and a glossary." And, in 1778, were published, in one volume 8vo, "Miscellanies in prose and verse, by Thomas Chatterton, the supposed author of the poems published under the names of Rowley, &c." Concerning the authenticity of the poems under the name of Rowley (that is, whether they were really written by a person of that name, or are only what they are now generally believed to be, the forgeries of Chatterton) let us hear the editors of the above works.

The prefacer of Rowley's poems gives this account of them, in the words of Mr. George Catcott of Bristol, to whom, he says, the public is indebted for them. "The first discovery of certain MSS. having been deposited in Redcliff church, about three centuries ago, was made in the year 1768, at the time of opening the new bridge at Bristol; and was owing to a publication in Farley's Weekly Journal, Oct. 1, containing, 'An Account of the Ceremonies observed at the opening of the old Bridge,' taken, as it was said, from a very ancient MS. This excited the curiosity of some persons to enquire after the original. The printer, Mr. Farley, could give no account of it, or of the person who brought the copy; but after much enquiry it was discovered that this person was a youth between 15 and 16 years of age, whose name was Thomas Chatterton, and whose family had been sextons of Redcliff church for near 150 years. His father, who was now dead, had also been master of the free-school in Pile-street. The young man was

at first very unwilling to discover from whence he had the original; but, after many promises made to him, was at last prevailed on to acknowledge that he had received this, together with many other MSS. from his father, who had found them in a large chest, in an upper room over the chapel, on the north-side of Redclift church." It is added, that soon after this Mr. Catcott commenced an acquaintance with Chatterton, and partly as presents, partly as purchases, procured from him copies of many of his MSS. in prose and verse: as other copies were disposed of in like manner to others. It is concluded however, that whatever may have been Chatterton's part in this very extraordinary transaction, whether he was the author, or only (as he constantly asserted) the copier of all these productions, he appears to have kept the secret entirely to himself, and not to have put it into any one's power to bear certain testimony either of his fraud or of his veracity.

This affair, however, has since become the foundation of a most mighty controversy, and the war among the critics has yet scarcely subsided. The poems in question, published in 1777, were republished in 1778, with an "Appendix, containing some observations upon their language; tending to prove that they were written, not by any antient author, but entirely by Chatterton." Mr. Warton, in the third volume of his "History of English Poetry," has espoused the same side of the question. Mr. Walpole also obliged the learned world with a Letter on Chatterton, from his press at Strawberry-hill, which was reprinted, by his permission, in the Gentleman's Magazine. On the other hand has appeared, "Observations upon these Poems, in which their authenticity is ascertained, by Jacob Bryant, esq. 1781;" 2 vol. 8vo.: and another edition of the Poems, with a comment, in which their antiquity is considered and defended, by Jeremiah Milles, D. D. dean of Exeter, 1782, 4to. Then again, in answer to these two works, we have had three pamphlets immediately after: 1. *Cursory observations on the poems, and remarks on the commentaries of Mr. Bryant and Dr. Milles; with a salutary proposal addressed to the friends of those gentlemen.* 2. *An archæological epistle to dean Milles, editor of a superb edition of Rowley's poems, &c.* 3. *An enquiry into the authenticity of the poems attributed to Thomas Rowley, in which the arguments of the dean of Exeter and Mr. Bryant are examined, by Thomas Warton; and other pieces in the public prints and magazines; all preparatory to the complete settlement of the business, in "A vindication of the appendix to the poems called Rowley's, in reply to the answers of the dean of Exeter, Jacob Bryant, esq. and a third anonymous writer. With some further observations upon those poems, and an examination of the evi-*
dence

dence which has been produced in support of their authenticity. By Thomas Tyrwhitt, 1782," 8vo.

Upon the whole the war between Bentley and Boyle about Phalaris, though waged with a far more hostile spirit, yet does not seem to have produced greater commotions and disturbances in its day, than the late war about Rowley and Chatterton : and all occasioned by whom ? Why, wonderful to say ! by a raw, obscure, uneducated stripling, who had not attained to manhood, and of whom might have been predicated as justly as of Marcellus,

*Ostendent terris hunc tantum fata, neque ultra
Esse finent.*

CHAUCER (GEOFFREY) one of the greatest, as well as most ancient of the english poets, lived in the xivth century. It is generally agreed, that he was born in London in 1328, the second of Edward III. He was educated at Cambridge, where he resided in his 18th year, when he wrote the "Court of Love," and some other pieces. He removed from Cambridge to study at Oxford, and afterwards travelled into France, Holland, and other countries. Upon his return he entered himself in the Inner-Temple. His distinguishing accomplishments both of body and mind gained him the friendship of many persons of distinction, by whom he was drawn to court, where his first employment was in quality of the king's page. In 1367, the king granted him for his good services, by the title of "Dilectus valettus noster," an annuity of 20 marks, payable out of the exchequer, till he could otherwise provide for him. Not long after he was made gentleman of the king's privy chamber; and in 1369 the king granted him the further sum of 20 marks a year during life. Next year he was made shield-bearer to the king. In the number of Chaucer's court-patrons was John of Gaunt duke of Lancaster, by whom, and also his duchess Blanche, a lady distinguished for her wit and virtue, he was greatly esteemed. This lady had in her service one Catharine Roxet (daughter of sir Payn or Pagan, Roxet, a native of Hainault, and Guyen king at arms for that country), who married sir Hugh Swinford, a knight of Lincoln. This gentleman dying soon after their marriage, his lady returned into the duke's family, and was appointed governess of his children. She had a sister likewise whose name was Philippa, a great favourite with the duke and duchess, and by them therefore recommended to Chaucer for a wife. He married her about the year 1360, when he was in the flower of his age, and, as appears from a picture taken of him at that time, one of the handsomest persons about the court. In the 46th year of this prince, Chaucer was also commissioned, in con-

junction with other persons, to treat with the republic of Genoa. This negotiation, it is conjectured, regarded the hiring of ships for the king's navy; for, in those times, though we made frequently great naval armaments, yet we had but very few ships of our own; and this defect was supplied by hiring them from the free states, either in Germany or Italy. Upon his return, his majesty granted him a pitcher of wine daily, in the port of London, to be delivered by the butler of England. Soon after he was made comptroller of the customs of London, for wool, wool-fells, and hides; with a proviso, that he should personally execute that office, and keep the accounts of it with his own hand. About a year after his nomination to this office, he obtained from the king a grant of the lands and body of sir Edmund Staplegate, son of sir Edmund Staplegate of Kent, in ward. His income at this time amounted to 1000*l.* per annum. In the last year of king Edward, he was one of the commissioners sent over to expostulate with the French, on their violation of the truce. Richard II. who succeeded to the crown in 1377, confirmed the same year his grandfather's grant to Chaucer of 20 marks a year, and likewise the other grant of a pitcher of wine daily. In the fourth year of Richard II. he procured a confirmation of the grants that had been formerly made to himself and to Philippa his wife. Chaucer had adopted many of Wickliffe's tenets, and exerted himself to the utmost in 1382, in supporting John Camberton, generally styled John of Northampton, mayor of London, who attempted to reform the city, according to the advice given by Wickliffe. This was highly resented by the clergy. Camberton was taken into custody. Our poet, who was apprized of his danger, made his escape out of the kingdom, and spent his time in Hainault, France, and Zealand, where he wrote most of his books.

His necessities forcing him to return to England, he was discovered, seized, and sent to prison. But upon discovering all he knew of the late transactions in the city, he was discharged. This confession brought upon him a heavy load of calumny. To give vent to his sorrow at this time, he wrote his "Testament of Love," in imitation of "Boëthius de Consolatione Philosophiæ." His afflictions received a very considerable addition by the fall of the duke of Lancaster's credit at court. He now resolved to quit that busy scene of life which had involved him in so many troubles, and accordingly retired to Woodstock, where he employed part of his time in revising and correcting his writings. The duke of Lancaster's return to favour, and his marrying Catherine Swynford, sister to Chaucer's wife, could not influence our author to quit his retirement, where he published his admirable "Treatise on the Astrolabe."

Astrolabe." The king, upon his return to France, where he espoused Isabel the french king's daughter, who was then very young, and put under the care of the duchess of Lancaster, granted Chaucer an annuity of 20 marks per annum, in lieu of that given him by his grandfather, which poverty had forced him to dispose of for his subsistence, and in the 21st year of his reign granted him his protection for two years. Upon the death of the duke of Lancaster, he retired to Dunnington castle, where he spent the last two years of his life. Upon the accession of Henry of Lancaster, the son of his brother-in-law, to the throne, having accidentally lost the two last grants of an annuity, and that of the wine by king Richard, he obtained a confirmation of them by an exemplification of his former letters patent. The new king also granted him, in the first year of his reign, an annuity of 40 marks per ann. for the term of his life. He died Oct. 25, 1400, and was buried at Westminster-abbey, in the great south-cross aisle. By his wife Philippa he had two sons, Thomas and Lewis, to the latter of whom he addressed his "Astrolabe." Thomas was speaker of the house of commons, in the reign of Henry IV. ambassador to France and Burgundy, and passed through several other public posts.

Mr. Francis Beaumont, in a letter to Mr. Specht, dated from Leicester, June 30, 1597, comparing Chaucer with other poets, tells us, that his "Canterbury Tales contain in them almost the same argument that is handled in comedies: his style therein for the most part is low and open, and like unto theirs; but herein they differ. The comedy writers do all follow and borrow one of another; as Terence from Plautus and Menander; Plautus from Menander and Demophilus; Statius and Cæcilius from Diphilus, Apollodorus, and Philemon; and almost all the last comedians from that which was called *Antiqua Comedia* . . . Chaucer's device of his Canterbury pilgrimage is merely his own; his drift is to touch all sorts of men, and to discover all vices of age; which he doth so feelingly, and with so true an aim, as he never fails to hit whatsoever mark he levels at." He afterwards observes, "that our poet may rightly be called the pith and sinews of eloquence, and the very life itself of all mirth and pleasant writing; besides one gift he had above other authors, and that is, by excellency of his descriptions to possess his readers with a more forcible imagination of seeing that (as it were) done before their eyes, which they read, than any other that hath ever written in any tongue."

"As Chaucer is the father of english poetry," says Dryden, "so I hold him in the same degree of veneration as the Grecians held Homer, or the Romans Virgil: he is a perpetual fountain

fountain of good sense, learned in all sciences, and therefore speaks properly on all subjects; as he knew what to say, so he knew also when to leave off, a continence which is practised by few writers, and scarcely by any of the antients, excepting Virgil and Horace. Chaucer followed nature everywhere, but was never so bold as to go beyond her: and there is a great difference of being *poëta* and *nimis poëta*, if we may believe Catullus; as much as betwixt a modest behaviour and affectation. The verse of Chaucer, I confess, is not harmonious to us; but it is like the eloquence of one whom Tacitus commends, it was *auribus istius temporis accommodata*: they who lived with him, and some time after him, thought it musical; and it continues so even in our judgment, if compared with the numbers of Lydgate and Gower, his contemporaries: there is the rude sweetness of a scotch tune in it, which is natural and pleasing, though not perfect. It is true, I cannot go so far as he who published the last edition of him, for he would make us believe the fault is in our ears, and that there are really ten syllables in a verse, where we find but nine. But this opinion is not worth confuting; it is so gross and obvious an error, that common sense (which is a rule in every thing but matters of faith and revelation) must convince the reader, that equality of numbers in every verse, which we call heroic, was either not known or not always practised in Chaucer's age: it were an easy matter to produce some thousands of his verses, which are lame for want of half and sometimes a whole one, and which no pronunciation can make otherwise. We can only say, that he lived in the infancy of our poetry, and that nothing is brought to perfection at the first. We must be children before we grow men. There was Ennius, and in process of time a Lucillus and a Lucretius, before Virgil and Horace; even after Chaucer, there was a Spenser, a Harrington, a Fairfax, before Waller and Denham were in being: and our numbers were in their non-age till these last appeared."

"He must (Dryden afterwards adds) have been a man of a most wonderful comprehensive nature, because, as it has been truly observed of him, he has taken into the compass of his *Canterbury Tales*, the various manners and humours, as we now call them, of the whole English nation in his age. Not a single character has escaped him. All his pilgrims are severally distinguished from each other, and not only in their inclinations, but in their physiognomies and persons. Baptista Porta could not have described their natures better than by the marks which the poet gives them. The matter and manner of their tales and of their telling, are so suited to their different educations, humours, and callings, that each of them would be improper in any other mouth. Even the
grave

grave and serious characters are distinguished by their several sorts of gravity: their discourses are such as belong to their age, their calling, and their breeding; such as are becoming of them, and of them only. Some of his persons are vicious, and some virtuous; some are unlearned, or (as Chaucer calls them) lewd, and some are learned. Even the ribaldry of the low characters is different: the reeve, the miller, and the cook, are several men, and distinguished from each other, as much as the mincing lady, prioress, and the broad-speaking gap-tooth'd wife of Bath. But enough of this: there is such a variety of game springing up before me, that I am distracted in my choice, and know not which to follow. It is sufficient to say, according to the proverb, that here is God's plenty. We hear our forefathers and great grand-dames all before us, as they were in Chaucer's days: their general characters are still remaining in mankind, and even in England, though they are called by other names than those of monks and friars, of chanons, and lady abbesses, and nuns: for mankind is ever the same, and nothing lost out of nature, though every thing is altered.—Boccace lived in the same age with Chaucer, had the same genius, and followed the same studies: both writ novels, and each of them cultivated his mother-tongue.—In the serious part of poetry the advantage is wholly on Chaucer's side; for though the Englishman has borrowed many tales from the Italian, yet it appears that those of Boccace were not generally of his own making, but taken from authors of former ages, and by him only modelled; so that what was of invention in either of them, may be judged equal. But Chaucer has refined on Boccace, and has mended the stories, which he has borrowed, in his way of telling, though prose allows more liberty of thought, and the expression is more easy, when unconfined by numbers. Our countryman carries weight, and yet wins the race at disadvantage." His "Canterbury Tales" have been incomparably well published by Mr. Tyrwhitt.

CHAULIEU (GUILLEAUME), was born at Fontenay in Normandy, in the year 1639. His father was conseiller d'état at Rouen, by whom he was placed in the College de Navarre at Paris, where he acquired a profound knowledge of the ancient authors, and contracted an intimacy with the duke de Rochefoucault and the abbé Marillac. His lively conversation and his various talents procured him the patronage of these two persons, and an opportunity for gaining a knowledge of the world. Here he formed an acquaintance that had a great influence on his poetry. The duchess of Bouillon, a niece of cardinal Mazarin, was about to lay out a large garden, and to that purpose thought it necessary to obtain a piece of ground belonging to the estate of the family of Chaulieu. The poet, with

with much address, brought the treaty to effect agreeably to the desires of the duchess, and thus acquired the favour of a lady, who afterwards became the inspirer of his sonnets. Her house was a temple of the muses; she encouraged, rewarded, and inspired all such as shewed but the least sparks of poetic genius; but she evinced a particular regard for Chaulieu. Through her he became known to the duke de Vendome, a great friend of the muses, who, as grand prior of France, presented him with a priorate on the isle of Oleron, with an annual revenue of 28,000 livres. To this were afterwards added the abbacies of Pouliers, Renes, Aumale, and St. Stephen, and thus he was enabled to pass his life in ease and affluence. The first thing by which Chaulieu became known as a poet was a rondeau on Benferade's translation of Ovid's *Metamorphoses*. He soon found opportunities for appearing frequently before the public; and his acquaintance with Chapelle determined him entirely for jovial poetry. Chaulieu was no poet by profession; he sung with the flask in his hand. In a circle of genial friends he acquired those delicate sentiments which render his poetry at once so natural and so charming. The muses were the best comforts of his age, as they had frequently been in his younger years, when he was visited by that child of voluptuousness, the obstinate gout. And these visits were very frequent; but he always alleviated the pains they cost him by conversations with his friends and the muses. Thus he calmly expected death; and died in 1726, being then in his 81st year. He was extremely desirous of becoming a member of the academy of fine arts; and, on seeing another preferred to him, he took his revenge by satirical attacks on the management of the institution. It was the perfect consonance of his life with his poems, that gave them the natural air for which they have ever been so greatly admired. The philosophy of the graces, that animates his works, was also the rule of his life. But few of his poems were published during his life-time, and those occasionally and detached; the trouble of collecting them he left to his friends after his death. The first editions were very imperfect, till Camusac and St. Marc took the pains to publish them in a completer collection. But from their great dispersion it is impossible to reduce his writings to a regular chronological series. The utmost that can be done, is to arrange them into separate classes. In the first come the epistles in verse, and the letters in prose intermingled with verses. Both are charming trifles of the familiar muse, and are characterised by an easy gaiety, agreeable pictures, lively strokes, delicate sentiments, genuine wit, pleasing fictions, epicurean morality, or sageste commode, as Saint Marc used to call it, and a style that is either flowery, natural, tender, comic, satirical,

satirical, or glowing, occasionally as the subject requires. Their levity, however, is sometimes attended with a certain negligence that is often productive of flat, incorrect, and puerile passages. Hence Chaulieu's versification is so flowing and harmonious, but likewise frequently faulty and contrary to the rules of speech. At times he is designedly negligent in imitation of the simple style of Marot. Some find great harmony in the continual recurrence of the same rhymes, in which he followed Chapelle. Dubos bestows much praise on this method of rhyming; and it is remarked by Camusac that such verses are eminently adapted to music. Saint Marc, on the other hand, and the younger Racine, complain of a monotony in this sort of rhymes, affirm that they are galling fetters, conceive that the beauty of them consists solely in the conquest of greater difficulties, and that the french language is not so poor in sonorous phraseology as to stand in need of such a practice. Though the letters of Chaulieu were all actually written, and mostly directed to Bouillon, yet they are frequently interspersed with ingenious fictions. Of all the epîtres, excepting that to the chevaliere Bouillon, the most remarkable is that addressed to M. la Fare, as the poet, with great frankness, gives us in it his own portrait.—The second class of Chaulieu's poems consists of odes, not of the higher species, but partly of the didactic, and partly of the humorous. Those *contre l'ésprit*, *sur Tirontenay*, and *les poètes lyriques*, which last he really composed at table, appear to be the best.—Into a third class the editor has thrown such as may be supposed to escape the pen of a poet who does not make poetry his profession. Here we find a sort of florilegium of songs, stanzas, ballads, rondeaus, sonnets, tales, elegies, vaudevilles, airs, couplets, madrigals, bouquets, moral verses, and other fancies and conceits of the sportive muse.

CHAUNCY (SIR HENRY), knt. author of the historical antiquities of Hertfordshire, was descended from a family which came into England with William the conqueror. He was educated in grammar-learning at Bishop's-Stortford school [D] under Mr. Thomas Leigh; and in the year 1647 admitted in Gonvil and Caius college, Cambridge. He removed in 1649 to the Middle Temple, and in 1656 was called to the bar. In 1661 he was constituted a justice of peace for the county of Hertford; made one of the benchers of the Inner Temple in 1675, and steward of the burgh-court in Hertford; and likewise in 1680 appointed by charter recorder of that place. In 1681 he was elected reader of the Middle Temple; and on the 4th of June,

[D] A school that turned out several of the greatest scholars for the first departments in church and state; but within these few years, by some unaccountable

neglect, is gone to ruin, the building pulled down, and the noble library belonging to it removed.

the same year, received the honour of knighthood at Windsor-castle from king Charles II. He was chosen treasurer of the Middle Temple in 1685. On the 11th of June 1688 he was called to the degree of serjeant at law, and the same year advanced to be one of his majesty's justices for the counties of Glamorgan, Brecknock and Radnor, in the principality of Wales. After being thrice married, he died in the year 1700, and was buried at Ardley or Yardley. He published the historical antiquities of Hertfordshire, with the original of counties, hundreds, wapentakes, boroughs, corporations, towns, parishes, villages, hamlets, &c.

CHAUSSE (MICHAEL ANGELO DE LA), a learned antiquary of Paris in the last century, went early in life to Rome for the sake of studying antiquities. The same taste that had led him to that famous city induced him to remain there. His *Musæum Romanum*, Rome 1690, fol. and augmented to 2 vols. fol. in 1746, evinced the success of his application. This valuable collection comprises a numerous succession of antique gems, which had never before been given by impression to the public. It has gone through several editions. Grævius inserted it at length in his *Recueil des antiquités romaines*. The same author published at Rome, in 1707, a *Recueil des pierres-gravées antiques*, in 4to. The explanations are in italian, and the plates are executed by Bartoli. There is also by him, *Picturæ antiquæ cryptarum romanarum et sepulchri nasorum*, 1738, fol. These different works present a great stock of erudition and sagacity; and are much consulted by the curious.

CHAUVEAU (FRANÇOIS), a painter, engraver and designer, was born at Paris in 1613, and died there in 1676, aged 63. His first performances were some engravings from the pictures of Laurence de la Hire; but the liveliness of his imagination not comporting with the tardiness of the graving tool, he began to delineate his own thoughts in aquafortis. If his works have not the delicacy and mellowness that distinguish the engravings of some other artists; yet he threw into them all the fire, all the force and sentiment of which his art is susceptible. He worked with surprising facility. His children used to read to him after supper the passages of history he intended to draw. He instantly seized the most striking part of the subject, traced the design of it on the plate of copper with the point of his graver; and, before he went to bed, fitted it for being corroded by the aquafortis the next day, while he employed himself in engraving or drawing something else. He supplied not only painters and sculptors with designs, but also carvers and goldsmiths, jewellers and embroiderers, and even joiners and smiths. Besides 4000 pieces engraved by his hand, and 1400 executed from his designs, several small pictures are to be seen
of

of his in a very agreeable taste. The famous le Brun, his friend, bought most of them after his death.

CHAUVEAU (RENE), son of the foregoing, followed the footsteps of his father. Like him, he had an admirable facility in inventing subjects and in embellishing them; a variety and an ingenious turn in the disposition of his figures. He distinguished himself more especially as a sculptor. He worked for Louis XIV. and for several foreign princes. The marquis de Torci was the last that employed him, at his chateau de Sablé. This nobleman having asked him what wages he would have by the day? Chauveau, nettled at the question, which he thought not conformable to his merit, abruptly quitted both his work and the mansion. Upon this he came to Paris; where he died in 1722, at the age of 59, from the fatigue of the journey, in addition to the vexation he suffered from having changed his money into bank notes.

CHAUVIN (STEPHEN), a protestant clergyman, born at Nimes, left his country upon the revocation of the edict of Nantes, went to Rotterdam, and afterwards to Berlin, where he became professor of philosophy. He died in 1725 at the age of 85. He published, 1. A lexicon philosophicum, fol. 1692. Rotterdam and at Leward, 1713, with plates. 2. A new journal des sçavans, begun in 1694 at Rotterdam, and continued at Berlin; but less esteemed than the *Histoire des ouvrages des sçavans* by Basnage, a better writer, and a man of more taste.

CHAZELLES (JOHN MATTHEW), a french mathematician and engineer, was born at Lyons in 1657, and educated there in the college of Jesuits, from whence he removed to Paris in 1675. He first made an acquaintance with du Hamel, secretary to the academy of sciences; who, observing his genius to lie strongly towards astronomy, presented him to Cassini. Cassini took him with him to the observatory, and employed him under him, and Chazelles went to the very bottom of the science. In 1683, the academy carried on the great work of the meridian to the north and south, begun in 1670; and Cassini having the southern quarter assigned him, took in the assistance of Chazelles. In 1684, the duke of Mortemar made use of Chazelles to teach him mathematics, and the year after procured him the preferment of hydrography-professor for the galleys of Marseilles, where he set up a school for young pilots, designed to serve on board the galleys. In 1686, the galleys made four little campaigns, or rather four courses purely for exercise. Chazelles went on board every time with them; kept his school upon the sea, and shewed the practice of what he taught. He likewise made a great many geometrical and astronomical observations, by virtue of which he drew a new map

map of the coast of Provence. In 1687 and 1688, he made two other sea campaigns, in which he drew a great many plans of ports, roads, towns, and forts, which served for something more than bare curiosities, and were lodged with the ministers of state. At the beginning of the war which ended with the peace of Ryswick, some marine officers, and Chazelles among the rest, fancied the gallies might be so contrived as to live upon the ocean, that they might serve to tow the men of war when the wind failed, or proved contrary; and also help to secure the coast of France upon the ocean. He was sent to the western coasts in July 1689, to examine the practicableness of this scheme; and in 1690, 15 gallies, new-built, set sail from Rochefort, cruised as far as Torbay in England, and proved serviceable at the descent upon Tinmouth. Here he performed the functions of an engineer, and shewed as much courage as if he had been bred a soldier. The general officers he served under declared, that when they sent him to take a view of any post of the enemy, they could rely entirely upon his intelligence. The gallies, after their expedition, came to the mouth of the Seine into the basons of Havre de Grace and Honfleur; but here they could not winter, because it was necessary to make these basons dry several times, to prevent the stagnating and stench of the water. He proposed the carrying of them to Rohan; and though all the pilots were against him, objecting insuperable difficulties, he was entrusted with the undertaking, and succeeded in it. While he was at Rohan, he digested into order the observations which he had made on the coasts of the ocean; and here he drew right distinct maps, with a portulan to them, viz. a large description of every haven, of the depth, the tides, the dangers and advantages discovered, &c. These maps were inserted in the "Neptune François," published in 1692, in which year he was engineer at the descent at Oneille. In 1693, M. de Pontchartrain, then secretary of state for the marine, and afterwards chancellor of France, resolved to get the "Neptune François" carried on to a second volume, which was also to take in the Mediterranean. Chazelles desired that he might have a year's voyage in this sea, for making astronomical observations; and, the request being granted, he passed by Greece, Egypt, and the other parts of Turkey, with his quadrant and telescope in his hand. When he was in Egypt, he measured the pyramids; and found, that the four sides of the biggest lay precisely against the four quarters of the world. Now as it is highly probable that this exact position to east, west, north, and south, was designed 3000 years ago by those that raised this vast structure, it follows that, during so long an interval, there has been no alteration in the situation of the heavens; or, which is what we mean, that the poles of the earth and the meridians

have all along continued the same. He likewise made a report of his voyage in the Levant, and gave the academy all the satisfaction they wanted concerning the position of Alexandria: upon which he was made a member of the academy in 1695.

Chazelles died Jan. 1710. He was a very extraordinary and useful man; and, besides his great genius and attainments, was also remarkable for his moral and religious endowments.

CHEKE (JOHN), descended of an antient family in the Isle of Wight, was born at Cambridge, June 16, 1514. He was admitted into St. John's college in Cambridge at about the age of 17; and there made great proficiency in the learned languages, particularly the greek. After taking his degrees in arts, he was chosen greek lecturer of that university. King Henry having founded, about 1540, a professorship of the greek tongue in the university of Cambridge, with a stipend of 40 l. a year, Cheke was chosen the first professor. He was at the same time university orator. About 1543 he was incorporated M. A. at Oxford, where he had studied some time. In 1544, he was appointed joint tutor for the latin tongue, with sir Anthony Cooke, to prince Edward, and one of the canons in the new-founded college at Oxford, now Christ-church. Upon the dissolution of that college in 1545 he got a pension in room of his canonry. Upon the accession of Edward VI. he obtained an annuity of 100 marks, and a grant of land and manors; and, by virtue of the king's mandamus, was elected provost of King's college. In 1549 he was one of the commissioners for visiting the university of Cambridge. He was also one of the 32 commissioners, appointed to compile a body of ecclesiastical law from the old ecclesiastical law books. About this time he published his book, intituled "The hurt of sedition." In 1550 he was made chief gentleman of the king's privy chamber, and still continued to be his tutor. In 1551 his majesty conferred on him the honour of knighthood. The year following he was made chamberlain of the exchequer for life; in 1553, clerk of the council, and soon after one of the secretaries of state and privy counsellor. The same year, the king granted to him and his heirs male the honour of Clerk in Suffolk, with other lands to the amount of 100 l. a year. Having acted as secretary to lady Jane Grey and her council, after king Edward's decease, he was upon queen Mary's accession committed to the Tower. In 1554 he obtained the queen's pardon, and was set at liberty, after being almost stripped of a great part of his substance. The queen granting him afterwards a licence to travel, he went first to Basil, and thence into Italy. Leaving Italy, and not choosing to return into his own country, he went and settled at Strasburgh in Germany, where the english service was kept up; which he regularly attended. Meanwhile his estate in England

was confiscated to the queen's use, under pretence that he did not come home at the expiration of the term granted by his licence. He was now forced to teach greek at Strasburgh for his subsistence. In 1556, being insidiously drawn to Brussels, he was, by order of king Philip, way-laid in his return, between that place and Antwerp, seized, and conveyed blindfolded in a waggon to the nearest harbour, where he was put on board a ship, under hatches, and brought to the Tower of London. Two of the queen's chaplains were sent to the Tower to endeavour to reconcile him to the church of Rome, but without success; Dr. Feckenham, dean of St. Paul's, came afterwards to offer him the alternative of "either comply or burn." Sir John could not withstand this argument. Having made his solemn submission to cardinal Pole, the pope's legate, he was by him absolved, and received into the bosom of the roman catholic church. He was afterwards forced to make a public recantation before the queen, and another long one before the whole court. His lands were restored to him upon condition of an exchange with the queen for others. Grief, remorse, and shame shortening his days, he died Sept. 13, 1557, aged 43. He was author of several books, the titles of which may be seen by the curious in his life, written at large by Strype. He left three sons by his wife, whom he married in 1547. He was reckoned one of the best and most learned men of his age, and a distinguished reviver of polite literature in England.

CHEMNITZ (MARTIN), a lutheran divine, was born at Britzen, a town in the marquisate of Brandenburg, in 1522. His father was a wool-comber. After having learned the rudiments of literature in a school near home, he went to Magdeburg, where he made some progress in arts and languages. Then he removed to Francfort upon the Oder, to cultivate philosophy under his relation George Sabinus; and then to Wittemberg, where he studied under Philip Melancthon. Afterwards he became a school-master in Prussia; and, in 1552, was made librarian to the prince. He now devoted himself wholly to the study of divinity, though he was a considerable mathematician, and skilled particularly in astronomy. After he had continued in the court of Prussia three years, he returned to the university of Wittemberg, and lived in friendship with Melancthon. From thence he removed to Brunswick, where he spent the last 30 years of his life; and where he died in 1586. His works are, 1. *Harmonia evangeliorum*; 2. *Examen concilii tridentini*; 3. A treatise against the jesuits, wherein he explained to the Germans the doctrines and policy of those crafty devisers, &c. His Examination of the council of Trent has always been reckoned a very masterly performance.

Chemnitz was a man of great parts, learning, judgment, and

modesty; and was very much esteemed by the princes of his own communion, who often made use of him in the public affairs of the church. This is what Thuanus says of him in his History of the year 1586: and protestant writers have not scrupled to rank him next to even Luther himself, for the services he did in promoting the reformation, and exposing the errors as well as knaveries of the church of Rome.

CHERON (ELIZABETH SOPHIA), daughter of a painter in enamel, of the town of Meaux, was born at Paris in 1648, and studied under her father. At the age of 14 the name of the child was already famous. The celebrated Le Brun in 1672 presented her to the academy of painting and sculpture, which complimented her talents by admitting her to the title of academician. This ingenious lady divided her time between painting, the learned languages, poetry and music. She drew on a large scale a great number of gems, a work in which she particularly excelled. These pictures were no less admirable for a good taste in drawing, a singular command of pencil, a fine style of colouring, and a superior judgment in the chiaro-oscuro. The various manners in painting were all familiar to her. She excelled in history, in oil-colours, in miniature enamels, in portrait painting, and especially in those of females. It is said that she frequently executed the portraits of absent persons, merely from memory, to which she gave as strong a likeness as if the persons had sat to her. The academy of Ricovrati at Padua honoured her with the surname of Erato, and gave her a place in their society. She died at Paris, Sept. 3, 1711, at the age of 63.

CHESELDEN (WILLIAM), an eminent english surgeon and anatomist, was born at Somerby in Leicestershire, 1688. After a school-education, he was placed, about 1703, under Cowper the celebrated anatomist, in whose house he resided; and studied surgery under Mr. Ferri, head surgeon of St. Thomas's hospital (whom he afterwards succeeded), for 19 years. In 1711 he was elected F. R. S. So early as the age of 22 he read lectures in anatomy; of which the syllabus was first printed in 1711, and afterwards annexed to his "Anatomy of the human body," printed first in 1713, 8vo. He continued his lectures for 20 years, and during that period obliged the public with many curious and singular cases, which are printed in the Philosophical transactions, the Memoirs of the academy of surgery at Paris, and other valuable repositories. His Osteography, inscribed to queen Caroline, was published by subscription in a handsome folio, 1733: a peevish critique on which work, was printed by Dr. Douglas, in 1735, under the title of "Remarks on that pompous book, the Osteography of Mr. Cheselden." It was animadverted on with more candour

by the famous Haller, who, while he pointed out what was amiss in it, yet paid Mr. Cheselden all the praises he deserved. Heister, also, in his "Compendium of anatomy," has done justice to his merit.

In his several publications on anatomy, he never failed to introduce select cases in surgery; and to "le Dran's operations in surgery," which he published in 1749, he annexed 21 useful plates, and a variety of valuable remarks, some of which he had made so early as while he was a pupil under Mr. Ferri. But what he more particularly attended to, was the operation of cutting for the stone. In 1722 he gained striking applause in this way; and the year after, published his "Treatise on the high operation for the stone." In 1729 he was elected a corresponding member of the royal academy of sciences at Paris; and, almost on the institution of the royal academy of surgery in that city, 1732, had the honour of being the first foreigner associated to their learned body. In 1728 he immortalized himself by giving sight to a lad near 14 years old, who had been totally blind from his birth, by the closure of the iris, without the least opening for light in the pupil: he drew up a particular account of the whole process, and the various observations made by the patient, after he had recovered his sight [E].

His fame was now so fully established, that he was esteemed the first man of his profession. He was elected head-surgeon of St. Thomas's hospital; at St. George's and the Westminster infirmary he was chosen consulting surgeon; and was also appointed principal surgeon to queen Caroline. Having now obtained the utmost of his wishes as to fame and fortune, he sought for that most desirable of blessings, a life of tranquillity; and found it, 1737, in the appointment of head-surgeon to Chelsea hospital, which he held to his death. In 1738, Mr. Sharpe dedicated his "Treatise on the operations of surgery" to Mr. Cheselden; to whom he acknowledges himself "chiefly indebted for whatever knowledge he can pretend to in surgery;" calls him "the ornament of his profession;" and says, that "to him posterity will be for ever indebted for the signal services he has done to surgery."

In the latter end of 1751, he was seized with a paralytic stroke, from which, to appearance, he was perfectly recovered; when, April 10, 1752, a sudden stroke of apoplexy hurried him to the grave, at the age of 64. He was intimate with Pope, by whom he is often mentioned with honour, as well as affection.

CHESNE (JOSEPH DU) QUERCETANUS, lord of la Violette, and physician to the french king, was born at Armagnac. Af-

[E] See Phil. Transf. vol. xxxv. p. 451.—or, Abridgment, vol. vii. p. 493.

ter having passed a considerable time in Germany, he went and practised his art in Paris. He had made great progress in the study of chemistry, to which he was particularly devoted. The success that attended his practice in this science, excited the spleen of the rest of the physicians, and especially that of Guy Patin, who was continually bringing out sarcasms and satires against him. He carried his malice so far as to abuse the whole country of Armagnac on his account, calling it *the cursed country*. However, experience has since shewn that du Chesne was better acquainted with the properties of antimony than Patin and his colleagues. This learned chemist, who is called du Quesne by Moreri, died at Paris, at a very advanced age, in 1609. He wrote in french verse, *The folly of the world*, 1583, 4to. 2. *The great mirror of the world*, 1593, 8vo. He also composed several books of chemistry, which had great reputation.

CHESNE (ANDRE DU), called the father of french history, was born in Touraine, 1584; and crushed to death by a cart, as he was passing from Paris to his country-house, in 1640. His labours, for such they may be properly called, consist of, 1. *Histoire des papes*, 2 tom. fol. 2. *Histoire d'Angleterre*, 2 tom. fol. 3. *Histoire des cardinaux françois*. 4. *Recueil des historiens de France*. This last was intended to contain 24 volumes in folio; the two first of which, from the origin of the nation to Hugh Capet, he published himself. The third and fourth, from Charles Martel to Philip Augustus, were in the press when he died: and his son, Francis du Chesne, who inherited his industry as well as his learning, published the fifth, from Philip Augustus to Philip le Bel. 5. *Historiæ Normannorum scriptores antiqui*, Paris, 1619, in folio. This collection has been much esteemed.

CHESTERFIELD (PHILIP, earl of). See STANHOPE.

CHETWODE (KNIGHTLY), a gentleman of good family, and fellow of King's College, Cambridge, is thus noticed in a MS. of Mr. Baker. "Knightley Chetwode, extraordinariè electus, born at Coventry, came into the place of Tho. Brinley; chaplain to the lord Dartmouth; to the princess of Denmark; and to king James II; prebend of Welis; rector of Broad Rissington, Gloucestershire; and canon of York [Nov. 20, 1688]; nominated bishop of Bristol by king James just before his abdication; went afterwards chaplain to all the english forces into Holland under the earl of Marlborough 1689; commenced D. D. 1691." The nomination to the see of Bristol was on Bp. Trelawny's translation to Exeter; but king James quitted the kingdom before the election could pass the seals. He was installed dean of Gloucester, April 6, 1707; and died in that station, April 4, 1720 [F].

CHE-

[F] Dr. Chetwode wrote a life of lord Rosecommon, which still remains in MS. in the

CHEVREAU (URBAN), was born at Loudun, a town of Poitou in France, in 1613. His inclination lay strongly for the study of the belles lettres, in which he made so considerable progress, that he obtained a distinguished rank among the learned. His application to letters however did not unqualify him for business; for he was a man of great address and knowledge of the world, and on that account advanced to be secretary to Christina queen of Sweden. The king of Denmark engaged him also at his court. Several german princes entertained him, and among the rest the elector palatine Charles Lewis, father to the dukes of Orleans. He continued for some time at this court, sat at the council-board, and helped to bring over the princess just mentioned to the romish communion. At his return to Paris, he was made preceptor and afterwards secretary to the duke of Maine. Then he retired to Loudun, where he had built an elegant habitation for the repose of his old age; and, after spending there the last 20 years of his life in study and retirement, he died in 1701, almost 88 years of age.

CHEYNE (GEORGE), an english physician, was born of a good family in Scotland, 1671. He was educated at Edinburgh, under Dr. Pitcairn. He passed his youth in close study and great abstemiousness; but coming to London when about 30, he changed on a sudden his whole manner of living. He found the bottle companions, the younger gentry and free-livers, to be the most easy of access, and susceptible of friendship; and being naturally of a cheerful temper and lively imagination, soon became much caressed by them, and grew daily in bulk and in friendship with these gay gentlemen, and their acquaintance.

He continued this course not only from liking, but to force a trade, which method he observed to succeed with some others; and by this means his health was, in a few years, brought into great distress. He grew excessively fat, short-breathed, lethargic, and listless. He swelled to such an enormous size, that he exceeded 32 stone in weight. Upon stepping into his chariot quickly, and with any effort, he was ready to faint away for want of breath, and his face turned black. He was not able to walk up above one pair of stairs at a time, without extreme pain and blowing. He laboured, likewise, under a nervous and scorbutic disorder to the most violent degree; his life was an intolerable burden, and his condition the most deplorable.

the library of St. John's college Cambridge, and which furnished Fenton with the particulars he has related of that nobleman; it is said, however, "to be very ill written, full of high-church cant and common place observations." He was author of a learned dissertation prefixed to Dry-

den's Virgil, in 1697; and of several little poems in the Select collection. Dr. Chetwode had an hereditary claim to an ancient english barony, which was fruitlessly prosecuted by his son, who died, at an advanced age, Feb. 17, 1752.

Having

Having tried all the power of medicine in vain, he resolved at last to use a milk and vegetable diet, which removed his complaints. His size was reduced to almost one third; he recovered his strength, activity, and cheerfulness, with the free and perfect use of his faculties; and by a regular observance of his regimen, he reached a mature period; for he died at Bath in his 72d year.

He was fellow of the college of physicians at Edinburgh, and of the royal society. He favoured the public with some writings[G].

CHEYNELL (FRANCIS), son of John Cheynell a physician, was born at Oxford, in 1608; and, after he had been educated in grammar learning, became a member of the university there in 1623. When he had taken the degree of B. A. he was, by the interest of his mother, then the widow of Abbot bishop of Salisbury, elected probationer fellow of Merton college in 1629. Then he went into orders, and officiated in Oxford for some time; but when the face of things began to alter in 1640, he took the parliamentary side, and became an enemy to bishops and ecclesiastical ceremonies. He embraced the covenant, was made one of the assembly of divines in 1643, and was frequently appointed to preach before the members of parliament. He was one of those who were sent to convert the university of Oxford in 1646, was made a visitor by the parliament in 1647, and the year after took possession of the Margaret professorship of that university, and of the presidentship of St. John's college. But, being found an improper man for those places, he was forced to retire to the rectory of Petworth in Suffex, to which he had been presented about 1643; where he continued an useful member of the covenanting party, till the time of the restoration, and then he was turned out of that rich parsonage.

Dr. Cheynell (for he had taken his doctor's degree) was a man of considerable parts and learning, and published a great many sermons and other works; but now he is chiefly memorable for the connexions he had with the famous Chillingworth. There was something so very singular in his behaviour to that

[c] 1. An Essay on health and long life. 2. Tractatus de infirmorum sanitate tuenda, vitæque producenda, libri ejusdem argumenti Anglici editio longe auctorior & limatior; huic accessit de natura fibræ ejusque laxæ sive resolutæ morbis tractatus nunc primum editus. 3. An essay of the true nature and due method of treating the gout; together with an account of the nature and quality of Bath waters, the manner of using them, and the diseases in which they are pro-

per; as also of the nature and cure of most chronical diseases. 4. A new theory of acute and slow continued fevers; to which is prefixed, an essay concerning the improvement of the theory of medicine. 5. Philosophical principles of religion natural and revealed, in 2 parts. 6. Fluxonium methodus inversa: sive quantitatum fluentium leges generaliores. 7. The english malady; or, a treatise of nervous diseases of all kinds, in 3 parts.

great man, that we think it may be useful as well as entertaining to give a short account of it.—In 1643, when Laud was a prisoner in the Tower, there was printed by authority a book of Cheynell's, intituled, "The rise, growth, and danger of socinianism." This came out about half a dozen years after Chillingworth's excellent work, called, "The religion of protestants," &c. and was written, as we are told in the title-page, with a view of detecting a most horrid plot, formed by the archbishop and his adherents against the pure protestant religion. In this book the archbishop, Hales of Eton, Chillingworth, and other eminent divines of those times, were strongly charged with socinianism. The year after, 1644, when Chillingworth was dead, there came out another piece of Cheynell's with this strange title, "Chillingworthi Novissima: or, the sickness, heresy, death, and burial of William Chillingworth." This was also printed by authority; and is, as the writer of Chillingworth's life truly observes, "a most ludicrous as well as melancholy instance of fanaticism, or religious madness." To this is prefixed a dedication to Dr. Bayly, Dr. Prideaux, Dr. Fell, &c. of the university of Oxford, who had given their imprimatur to Chillingworth's book; in which those divines are abused not a little, for giving so much countenance to the use of reason in religious matters, as they had given by their approbation of Chillingworth's book. After the dedication follows the relation itself; in which Cheynell gives an account how he came acquainted with this man of reason, as he calls Chillingworth; what care he took of him; and how, as his illness increased, "they remembered him in their prayers, and prayed heartily that God would be pleased to bestow saving graces as well as excellent gifts upon him; that he would give him new light and new eyes, that he might see, and acknowledge, and recant his error; that he might deny his carnal reason, and submit to faith:" in all which he is supposed to have related nothing but what was true. For he is allowed to have been as sincere, as honest, and as charitable, as his religion would suffer him to be; and, in the case of Chillingworth, while he thought it his duty to consign his soul to the devil, was led by his humanity to take care of his body. Chillingworth at length died; and Cheynell, though he refused, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpose he met Chillingworth's friends at the grave, with his book in his hand; and, after a short preamble to the people, in which he assured them, how "happy it would be for the kingdom, if this book and all its fellows could be so buried, that they might never rise more, unless it were for a confutation, Get thee gone (says he), thou cursed book, which has seduced so many precious souls: get thee gone, thou corrupt rotten book, earth to

to earth, and dust to dust: get thee gone into the place of rottenness, that thou mayest rot with thy author, and see corruption."

Cheynell's death happened in 1665, at an obscure village called Preston in Sussex, where he had purchased an estate, to which he retired upon his being turned out of the living of Petworth; and after what has been related, the reader will not perhaps think what Wood says incredible, that he died "in a condition little better than distracted." He was married, and left behind him several sons.

CHIABRERA (GABRIELO), an Italian poet, was born at Savone, in 1552. He went to study at Rome, where Aldus Manutius and Muretus gave him their friendship, and aided him with their councils. Urban VIII. and the princes of Italy honoured him with many public marks of their esteem. In 1624, Urban, himself a poet, as well as a protector of poets, invited him to Rome for the holy year; but Chiabrera excused himself, on account of old age and infirmities. He died at Savone in 1638, aged 86. As he was one of the greatest wits, so he had another singularity, which was, to be one of the ugliest men in Italy. He left heroic, dramatic, pastoral, and lyric poems, which were collected and published at Rome, 1718, in 8vo, by the abbé Paolucci. The lyric are said to be the most esteemed.

CHICHLEY or CHICHELY (HENRY), archbishop of Canterbury, was born at Higham Ferrers in Northamptonshire. After being instructed in grammar-learning at Winchester school, he afterwards became fellow of New college in Oxford (where he took the degree of LL. D.) and chaplain to Robert Medford, bishop of Salisbury, who, about 1402, made him archdeacon of Salisbury. This preferment he exchanged two years after, for the chancellorship of that diocese. Henry IV. sent him to congratulate Gregory XII. on his advancement to the papacy, who conferred on Chichley the bishopric of St. David's, which fell vacant during his absence from England in 1407. In 1409 he was deputed by the synod of London, with two others, to the general council held at Pisa, for healing the schism of the church. In 1414, upon the death of Arundel, he was translated to the see of Canterbury. A subsidy being demanded this year of the parliament, the commons addressed the king to seize the revenues of the clergy, and apply them to the public service. Our archbishop advised the clergy, in order to ward off this blow, to make a voluntary offer of a large subsidy, and to engage the king to assert his title to the crown of France; that, being embroiled in a foreign war, his attention might be diverted from domestic affairs: which expedient succeeded. In 1416 he gave a singular proof of his justice and steadiness.

Lord Strange, with his lady and servants, coming to St. Dunstan's church to vespers, and meeting sir John Trussel there, who had long been at variance with lord Strange, the servants of the latter drew their swords in the church, wounded sir John, his son, and others, and killed one who had interposed. The archbishop being informed of the affair, interdicted the church, as being polluted with blood, and publicly excommunicated the authors and accomplices of the crime. And lord Strange and his lady, having, pursuant to a summons, appeared before him at St. Paul's, and implored the church's pardon, he imposed on them this penance, that their servants, who were the immediate offenders, should in their shirts and drawers only, and he and his wife with tapers in their hands, walk from St. Paul's to St. Dunstan's, with which they complied; and when the archbishop purified St. Dunstan's church, lady Strange filled the vessels with water, and both she and her lord were commanded to offer a pyx and an altar-cloth. In 1421 he called a sixth synod at London, in which a tenth was granted for the service of the king, upon condition that the king's purveyors should not meddle with the goods of the clergy; that the clergy should not be committed to prison, but for manifest theft or murder; that for all other crimes, they should only find sureties for their appearance at their trial, but should not be imprisoned; and that it should be felony to castrate a priest. About 1424 he founded in his native town of Higham Ferrers, in honour of the virgin Mary, St. Thomas of Canterbury, and king Edward the Confessor, a college for eight fellows, four clerks, six choristers, and over all a master, to pray for the souls of the deceased. He also erected a spacious hospital, for the poor of that place. The ample revenues wherewith he endowed both those foundations were afterwards augmented by the legacies of his two brothers, aldermen of London. About this time he opposed, with great warmth, the encroachments of the see of Rome. In a synod which sat in 1429, he procured a tenth and a half to be granted to the king. The liberal concessions of the synod were at this time recompensed with an act of parliament, granting to the clergy the privilege enjoyed by the members of parliament, of being exempted, they and their servants, from arrests during the sitting of the synod. In 1437 he ordered to be built a large and stately edifice, of a square form, in the north part of the suburbs of Oxford, which he designed for a college. But when the work was almost finished, whether it was that he found fault with the structure, or did not like the situation of it, he changed his mind, and gave it to the monks of Bernard, for the reception of novices out of all the convents of that order, to study the arts and divinity. However, he chose another place for building a college, very commodious for the students,

in the middle of the town near St. Mary's church; and pulling down the houses which stood there, he laid out a square court. The walls of this new building were finished in 1439, and the workmen had begun to lay the roof. The archbishop had purchased lands and manors for the perpetual maintenance thereof; and the king, upon his application, by his letters patent under the great seal, erected this building into a college, and granted it very large privileges. He also gave the founder leave to place in it a warden and fellows, and to make laws and statutes for the government of the society. He went to Oxford next year, and consecrated the chapel of his college; and made Richard Andrew, LL. D. and chancellor of Canterbury, warden of it. He also appointed 20 fellows, being all men selected from the whole university, to whom he gave power to elect into their society 20 more: of which number he ordered that 24 should study divinity and the liberal sciences, and the other 16 the civil and canon law. He also gave orders to all the members of his foundation, to pray for the souls of Henry V. of Thomas duke of Clarence, and of the nobility and common soldiers that had been killed in the french war. For which cause he ordered his college to be called "The Coliege of all Souls departed in the Faith." He added also two chaplains, several choristers and servants. There had been begun some time before, chiefly by the bounty of the duke of Gloucester, a large and magnificent structure; the upper part of which was designed for a library, and the lower for the public divinity schools. To this work the archbishop gave a great sum of money himself, and solicited benefactions from the bishops and peers, who attended the parliament at Westminster. He also gave 200 marks to the public chest of the university, which he ordered to be kept by three masters of arts, two regents, and one non-regent, who were to be chosen yearly, and were bound by an oath to the faithful discharge of that trust: out of which money, the university might borrow for the public use five pounds, every particular college five marks, a master of arts 40 shillings, a licentiate or bachelor two marks, and an undergraduate one, with the condition that every one should deposit a sufficient pawn, which, if the money were not repaid within a month, was to be forfeited. Besides which benefactions, it appeared by his private accounts, that he had allowed yearly stipends to several poor students. He gave a considerable sum to beautify and adorn the cathedral of Canterbury, and build a steeple and a library, which he furnished with many valuable books in all kinds of learning: which are all reckoned up in a public instrument made by the prior and monks of Canterbury, and described among the public acts of that church; in which they promise on their parts, that his body should be laid in the tomb that he had caused to be built

on the north side of the chancel, and that no one beside should be ever buried in that place. He also contributed to the building of Croydon church, and Rochester bridge. He died April 12, 1443, having enjoyed the archiepiscopal see 29 years, and was buried in the cathedral of Canterbury [H].

CHICOYNEAU (FRANÇOIS) counsellor of state, and first physician to the french king, was born at Montpellier in 1672. Having obtained his doctor's degree, though no more than 21 years old, he was sent to stop the progress of the plague then raging at Marseilles, by the duke of Orleans, regent of the kingdom. The boldness and confidence with which he entered that city, where every one seemed only waiting for death, had a striking effect on their fears. He encouraged the inhabitants and quieted their alarms by his presence; hope seemed to reanimate every breast, and his success was beyond expectation. His services were rewarded by marks of honour and a pension from the king. In 1731 he was called to court to be physician to the royal children, by the interest of Chirac, whose daughter he had married; and after whose death he was made first physician to the king, counsellor of state, and superintendant of the mineral waters of the kingdom. He died at Versailles in 1752, aged near 80. The most curious of his works is that wherein he maintains that the plague is not contagious; Lyons and Paris, 1721, 12mo.

CHICOYNEAU (FRANÇOIS), born at Montpellier in 1702, was brought up under his father, the subject of the foregoing article. The famous Chirac afterwards taught him the elements of physic; he was instructed in anatomy by du Vernay and Winslow, and botany by Vaillant. Chicoyneau, being endowed by nature with excellent dispositions, could not fail of making great progress under such masters. The demonstration of the virtues of plants was his first function in the university of Montpellier, which he executed with great success. The royal garden of that town, the most antient in the kingdom, the work of Henry IV. was entirely renewed in a very short time. He died in 1740, at the age of 38, professor and chancellor of the university of Montpellier, being the 5th of his family that had enjoyed that dignity.

CHIFFLET (JOHN JAMES), a physician, was born at Besançon, a town of Franche Comté, in 1588. He was descended from a family, which had greatly distinguished itself by literary

[H] It appears from the MSS. of bp. Beckington, preserved in the Lambeth library, that abp. Chicheley, when upwards of 80, petitioned the pope for leave to resign Canterbury; which the pope would not agree to. Living to so great an age, it is not surprising that pictures of him

should vary. The portrait in wood, in the Lambeth gallery, appears to be much younger than another in the possession of Mr. Nichols, which last exactly agrees with a representation of him in glass, preserved in a window in the Lambeth library.

merit, as well as by the services it had done its country. He was educated at Besançon, and then travelled through several parts of Europe, where he became acquainted with all the men of letters, and in every place made his way into the cabinets of the curious. At his return he applied himself to the practice of physic; but being sent by the town of Besançon, where he had been consul, on an embassy to Elizabeth Clara Eugenia, archduchess of the Low Countries, that princess was so pleased with him, that she prevailed with him to continue with her in quality of physician in ordinary. Afterwards he became physician to Philip IV. of Spain, who honoured him very highly, and treated him with great kindness. Chifflet imagined, that these bounties and honours obliged him to take up arms against all who were at variance with his master; and this induced him to write his book, intituled, "*Vindiciæ Hispanicæ*," against the French. He wrote several pieces in latin, which were both ingenious and learned. He died very old, and left a son John Chifflet, who afterwards made a figure in the republic of letters, and particularly for his knowledge of the hebrew. He had another son, called Julius Chifflet, well skilled in languages and in the civil law, and who had the honour to be invited to Madrid by the king of Spain in 1648, where he was made chancellor of the order of the golden fleece. There was also Philip Chifflet canon of Besançon, &c. Laurence and Peter Francis Chifflet, jesuits, who were all men of high reputation in the learned world.

CHILLINGWORTH (WILLIAM), a divine of the church of England, celebrated for his great parts and skill in defending the cause of protestants against papists, was the son of William Chillingworth, citizen, afterwards mayor of Oxford, and born there October 1602. He was baptized on the last of that month; Laud, archbishop of Canterbury, but then fellow of St. John's college, being his godfather. After he had been educated in grammar-learning at a private school in that city, he was admitted of Trinity college; of which he was chosen scholar June 2, 1618, and fellow June 10, 1628; after having taken his degrees of B. A. and M. A. in the regular way. He did not confine his studies to divinity; he applied himself with great success to mathematics; and, what shews the extent of his genius, he was also accounted a good poet. Accordingly, sir John Suckling has mentioned him, in his Session of the poets:

There was Selden, and he sat hard by the chair;
Wainman not far off, which was very fair.
Sands with Townshend, for they kept no order,
Digby and Chillingworth a little further.

SUCKLING's Works.

The

The conversation and study of the university scholars, in his time, turned chiefly upon the controversies between the church of England and the church of Rome; occasioned by the uncommon liberty allowed the romish priests by James I. and Charles I. Several of them lived at or near Oxford, and made frequent attempts upon the young scholars; some of whom they deluded to the romish religion, and afterwards conveyed to the english seminaries beyond sea. Among these there was the famous jesuit John Fisher, alias John Perse, for that was his true name, who was then much at Oxford: and Chillingworth being accounted a very ingenious man, Fisher used all possible means of being acquainted with him. Their conversation soon turned upon the points controverted between the two churches; but, more particularly, on the necessity of an infallible living judge in matters of faith. Chillingworth found himself unable to answer the arguments of the jesuit on this head; and being convinced of the necessity of such a judge, he was easily brought to believe that this judge was to be found in the church of Rome; that therefore the church of Rome must be the true church, and the only church in which men could be saved. Upon this he forsook the communion of the church of England, and with incredible satisfaction of mind embraced the romish religion.

In order to secure his conquest, Fisher persuaded him to go over to the college of the jesuits at Doway; and he was desired to set down in writing the motives or reasons which had engaged him to embrace the romish religion. But his godfather Laud, who was then bishop of London, hearing of this affair, and being extremely concerned at it, wrote to him; and Chillingworth's answer expressing much moderation, candour, and impartiality, that prelate continued to correspond with him, and to press him with several arguments against the doctrine and practice of the romanists. This set him upon a new enquiry, which had the desired effect. But the place where he was not being suitable to the state of a free and impartial enquirer, he resolved to come back to England, and left Doway in 1631, after a short stay there. Upon his return, he was received with great kindness and affection by bishop Laud, who approved his design of retiring to Oxford, of which university that prelate was then chancellor, in order to complete the important work he was then upon, "A free Enquiry into Religion." At last, after a thorough examination, the protestant principles appearing to him the most agreeable to holy scripture and reason, he declared for them; and having fully discovered the sophistry of the motives which had induced him to go over to the church of Rome, he wrote a paper about 1634 to confute them, but did not think proper to publish it. This paper is now

lost : for though we have a paper of his upon the same subject, which was first published in 1687, among his additional discourses, yet it seems to have been written on some other occasion, probably at the desire of some of his friends. That his return to the church of England was owing to bishop Laud, appears from that prelate's appeal to the letters which passed between them; which appeal was made in his speech before the lords at his trial, in order to vindicate himself from the charge of popery.

As, in forsaking the church of England, as well as in returning to it, he was solely influenced by a love of truth, so, upon the same principles, even after his return to protestantism, he thought it incumbent upon him to re-examine the grounds of it. This appears from a letter he wrote to Sheldon, containing some scruples he had about leaving the church of Rome, and returning to the church of England : and these scruples, which he declared ingenuously to his friends, seemed to have occasioned a report, but it was a very false and groundless one, that he had turned papist a second time, and then protestant again. His return to the protestant religion making much noise, he became engaged in several disputes with those of the romish; and particularly with John Lewgar, John Floyd a jesuit, who went under the name of Daniel, or Dan. à Jesu, and White. Lewgar, a great zealot for the church of Rome, and one who had been an intimate friend of our author, as soon as he heard of his return to the church of England, sent him a very angry and abusive letter; to which Chillingworth returned so mild and affectionate an answer, that Lewgar could not help being touched with it, and desired to see his old friend again. They had a conference upon religion before Skinner and Sheldon; and we have a paper of Chillingworth printed among the additional discourses above mentioned, which seems to contain the abstract or summary of their dispute. Besides the pieces already mentioned, he wrote one to demonstrate, that "the doctrine of infallibility is neither evident of itself, nor grounded upon certain and infallible reasons, nor warranted by any passage of scripture." And in two other papers he shews, that the church of Rome had formerly erred; first, "by admitting of infants to the eucharist, and holding, that without it they could not be saved;" and secondly, "by teaching the doctrine of the millenaries, viz. that before the world's end Christ shall reign upon the earth 1000 years, and that the saints should live under him in all holiness and happiness:" both which doctrines are condemned as false and heretical by the present church of Rome. He wrote also a short letter, in answer to some objections put to him by one of his friends; wherein he shews, that "neither the fathers nor the councils are infallible witnesses of tradition; and that the infallibility of
the

the church of Rome must first of all be proved from scripture." Lastly, he wrote an answer to some passages in the dialogues published under the name of Rushworth. In 1635 he was engaged in a work which gave him a far greater opportunity to confute the principles of the church of Rome, and to vindicate the religion of protestants. A jesuit, who went by the name of Edward Knott, though his true name was Matthias Wilson, had published in 1630 a little book, called, "Charity mistaken, with the want whereof catholics are unjustly charged: for affirming, as they do with grief, that protestancy unrepented destroys salvation." This was answered by Dr. Potter, provost of Queen's college in Oxford; and his answer came out in 1633 with this title: "Want of charity justly charged on all such romanists as dare without truth or modesty affirm, that protestancy destroyeth salvation." The jesuit replied in 1634 under this title: "Mercy and Truth, or charity maintained by catholics: . . . with the want whereof they are unjustly charged, for affirming that protestancy destroyeth salvation." Chillingworth undertook to answer this reply; and Knott being informed of it, resolved to prejudice the public both against the author and his book, in a libel, called, "A Direction to be observed by N. N. if he means to proceed in answering the book intituled, Mercy and Truth, &c. printed in 1636, permissu superiorum:" in which libel he makes no scruple to represent Chillingworth as a socinian. Chillingworth's answer to Knott was very nearly finished in the beginning of 1637; when Laud, who knew our author's freedom in delivering his thoughts, and was under some apprehension he might indulge it too much in his book, recommended the revival of it to Dr. Prideaux, professor of divinity at Oxford, afterwards bishop of Worcester; and desired it might be published with his approbation annexed to it. To Dr. Prideaux were added, Dr. Baylie, vice-chancellor, and Dr. Fell, lady Margaret's professor in divinity, for the examination of his book; and at the end of the year it was published with their approbation under this title: "The religion of protestants a safe way to salvation: or, an answer to a book intituled, Mercy and Truth, or Charity maintained by catholics, which pretends to prove the contrary." It was presented by the author to Charles I. with a very elegant, modest, and pious dedication: from whence we learn this remarkable circumstance, that Dr. Potter's vindication of the protestant religion against Knott's books was written by special order of the king; and that, by giving such an order, that prince, besides the general good, had also some aim at the recovery of Chillingworth from the danger he was then in by the change of his religion. This work was received with a general applause; and what perhaps never happened to any other controversial work of that bulk,

two editions of it were published within less than five months: the first at Oxford, 1638, in folio; the second at London, with some small improvements, the same year. A third was published in 1664; to which were added some pieces of Chillingworth; a fourth in 1674; a fifth in 1684, with the addition of his letter to Lewgar, mentioned above. In 1687, when the nation was in imminent danger of popery, this book being looked upon as the most effectual preservative against it, Dr. John Patrick, at the request of the London clergy, published an abridgement of it in 4to, with the additional pieces, which we have taken notice of already. The jesuit Knott, as well as Floyd and Lacy, jesuits, wrote against Chillingworth; but their answers have been entirely neglected and forgotten, while his work remains a lasting monument of sound reason and pure religion, and will be read so long as either the one or the other has any footsteps among us.

In the mean time he had refused preferment, which was offered him by sir Thomas Coventry keeper of the great seal, because his conscience would not allow him to subscribe the 39 articles. Considering, that, by subscribing the articles, he must not only declare willingly, and *ex animo*, that every one of the articles is agreeable to the word of God, but also that the book of common prayer contained nothing contrary to the word of God; that it might lawfully be used; and that he himself would use it: and conceiving at the same time, that, both in the articles, and in the book of common prayer, there were some things repugnant to the scripture, or which were not lawful to be used, he fully resolved to lose for ever all hopes of preferment, rather than comply with the subscriptions required. One of his chief objections to the common prayer related to the athanasian creed; the damnatory clauses of which he looked upon as contrary to the word of God. Another objection concerned the fourth commandment; which, by the prayer subjoined to it, "Lord, have mercy upon us," &c. appeared to him to be made a part of the christian law, and consequently to bind christians to the observation of the jewish sabbath. These scruples of our author, about subscribing the articles, furnished his antagonist Knott with an objection against him, as an improper champion for the protestant cause. To which he answers, in the close of his preface to the "Religion of Protestants." He expresses here not only his readiness to subscribe, but also what he conceives to be the sense and intent of such a subscription: which he now takes to be a subscription of peace or union, and not of belief or assent, as he formerly thought it was. And, as he did within a few months actually subscribe, we have reason to believe he did it in the same sense; especially if we consider, that this was also the

sense of archbishop Laud, with which he could not then be unacquainted: and of his friend Sheldon, who laboured to convince him of it, and was, no doubt, the person that brought him at last into it. For there is, in Des Maizeaux's account, a letter which he wrote to Sheldon upon this occasion; and it seems there passed several letters between them upon this subject.

When he had got the better of his scruples, he was promoted to the chancellorship of Salisbury, with the prebend of Brixworth in Northamptonshire annexed; and, as appears from the subscription-book of the church of Salisbury, upon July 20, 1638, complied with the usual subscription. About the same time he was appointed master of Wigston's hospital in Leicestershire; "both which," says Wood, "and perhaps some other preferments, he kept to his dying day." In 1646 he was deputed by the chapter of Salisbury their proctor in convocation. He was likewise deputed to the convocation which met the same year with the new parliament, and was opened Nov. 4. In 1642 he was put into the roll with some others by his majesty to be created D. D.; but, the civil war breaking out, he came not to take that degree, nor was he diplomated. He was zealously attached to the royal party, and at the siege of Gloucester, begun Aug. 10, 1643, was present in the king's army; where he advised and directed the making certain engines for assaulting the town, after the manner of the roman *testudines cum pluteis*. Soon after, having accompanied the lord Hopton, general of the king's forces in the west, to Arundel castle in Sussex, and choosing to repose himself in that garrison, on account of an indisposition occasioned by the severity of the season, he was there taken prisoner, Dec. 9, 1643, by the parliament forces under the command of sir William Waller, who obliged the castle to surrender. But his illness increasing, and not being able to go to London with the garrison, he obtained leave to be conveyed to Chichester; where he was lodged in the bishop's palace; and where after a short illness he died. We have a very particular account of his sickness and death, written by his great adversary Mr. Cheynell, who accidentally met him at Arundel castle, and frequently visited him at Chichester till he died. It was indeed at the request of this gentleman, that our author was removed to Chichester; where Cheynell attended him constantly, and behaved to him with as much compassion and charity, as his persecuting and uncharitable principles would suffer him. There is no reason however to doubt the truth of Cheynell's account, as to the most material circumstances contained in it; and from it we learn, that Chillingworth was attended, during his sickness, and provided with all necessaries, by one lieutenant Gollidge

ledge and his wife Christobel, at the command of the governor of Chichester; that at first he refused the assistance of sir William Waller's physician, but afterwards was persuaded to admit his visits, though his distemper was too far gone to leave any hopes of his recovery; that his indisposition was increased by the abusive treatment he met with from most of the officers who were taken prisoners with him in Arundel castle, and who looked upon him as a spy set over them and their proceedings; and that, during his whole illness, he was often teased by Cheynell himself, and by an officer of the garrison of Chichester, with impertinent questions and disputes. If this be a true account, as most probably it is, lord Clarendon was misinformed in relation to his death; for, after having observed that he was taken prisoner in Arundel castle, he adds: "As soon as his person was known, which would have drawn reverence from any noble enemy, the clergy that attended that army, prosecuted him with all the inhumanity imaginable: so that by their barbarous usage he died within a few days, to the grief of all that knew him, and of many who knew him not, but by his book, and the reputation he had with learned men." From whence it appears, that the noble historian did not know, or had forgot, that he was sent to Chichester, but believed that he died in Arundel castle, and within a few days after the taking of it by sir William Waller. Wood tells us also, that the royal party in Chichester looked upon the impertinent discourses of Cheynell to our author, as a shortening of his days. He is supposed to have died Jan. 30, though the day is not precisely known, and was buried, according to his own desire, in the cathedral church of Chichester. Cheynell appeared at his funeral, and gave a new and uncommon instance of his zeal and orthodoxy, which we have related already under his article.

For his character Wood has given the following: "He was a most noted philosopher and orator, and, without doubt, a poet also; and had such an admirable faculty in reclaiming schismatics and confuting papists, that none in his time went beyond him. He had also very great skill in mathematics.—He was a subtle and quick disputant, and would several times put the king's professor to a push. Hobbes of Malmesbury would often say, that he was like a lusty fighting fellow, that did drive his enemies before him, but would often give his own party smart back-blows: and it was the current opinion of the university, that he and Lucius lord Falkland," who by the way was his most intimate friend, "had such extraordinary clear reason, that, if the great Turk or Devil were to be converted, they were able to do it. He was a man of little stature, but of great soul: which, if times had been serene, and life spared, might have done incomparable services to the church

of England." But a much greater than Wood, even the great archbishop Tillotson, has spoken of him in the highest terms imaginable: "I know not how it comes to pass," says that eminent prelate, "but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a socinian; of which we have a sad instance in that incomparable person Mr. Chillingworth, the glory of this age and nation: who, for no other cause that I know of, but his worthy and successful attempts to make christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, has been requited with this black and odious character. But, if this be socinianism, for a man to enquire into the grounds and reasons of christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way, but that all considerate and inquisitive men, that are above fancy and enthusiasm, must be either socinians or atheists." Mr. Locke has also spoken of Chillingworth in a manner that does him the highest honour. In a small tract, containing "Some thoughts concerning reading and study for a gentleman," after having observed that the art of speaking well consists chiefly in two things, namely, perspicuity and right reasoning, and proposed Dr. Tillotson as a pattern for the attainment of the art of speaking clearly, he adds: "Besides perspicuity, there must be also right reasoning, without which, perspicuity serves but to expose the speaker. And for attaining of this, I should propose the constant reading of Chillingworth, who, by his example, will teach both perspicuity and the way of right reasoning, better than any book that I know: and therefore will deserve to be read upon that account over and over again; not to say any thing of his argument."

It may not be amiss just to observe, that besides our author's works already mentioned, there are extant some other pieces of his, in the cause of religion and loyalty, never yet printed. They are in the archiepiscopal library at Lambeth, among the manuscripts of Mr. Henry Wharton, purchased by archbishop Tenison.

CHIRAC (PETER), first physician to the french king, was born in 1650 at Conques in Rouergue, and educated for the church; but the inclination of the abbé Chirac seeming more decided in favour of medicine, he became member of the faculty of Montpellier in 1682, where he afterwards read lectures for five years with great success. Marshal Noailles, at the instance of Barbeyrac, then the most famous physician at Montpellier, gave him the place of physician to the army of Rouffillon in 1692. The army being attacked with the dysentery the following year, Chirac was extremely successful in his treatment

treatment of the people. The duke of Orleans took him with him to Italy in 1706, and into Spain in 1707. Homberg dying in 1715, that prince, then regent of the kingdom, made him his first physician; and on the death of Dodart in 1730, he had the same post to Louis XV. This great physician died the 11th of March 1732, at the age of 82. Rochefort and Marseilles were under great obligations to his skill; the former of these cities in the epidemic distemper known under the name of *maladie de Siam*; and the latter during the raging pestilence in 1720. While in favour at court he procured for that city the most able physicians, the most salutary advice, and the most abundant succours. He wrote, 1. A dissertation on wounds. 2. Medicinal dissertations and consultations.

CHISHULL (EDMUND), a very ingenious and learned man, was the son of Paul Chishull, bible-clerk of Queen's college, Cambridge; whom Wood supposes to have taken the degree of B. A. there, and who was admitted M. A. at Pembroke college, Oxford, 1634. Edmund was born at Eyworth in Bedfordshire; admitted scholar of Corpus Christi college, Oxford; took the degree of M. A. in 1693; became fellow of his college; and obtained a grant of the traveller's place from that society. He sailed from England Sept. 12, 1698; and arrived Nov. 19, at Smyrna, where he was chaplain to the english factory till Feb. 10, 1701-2. He took the degree of B. D. in June 1705; and was presented by John Conyers, esq. in 1708, to the vicarage of Walthamstow in Essex, where he died May 18, 1733.

He published a latin dissertation, *De nummis quibusdam à Smyrnæis in medicorum honorem percussis*, subjoined to Mead's Harveian oration, printed in 1724, 4to; and the acknowledgements of Mead to his learned friend are amply and elegantly set forth in a preface to it. Mead also gave another mark of his friendship for Chishull, after his death, by publishing, in 1747, his *Travels in Turkey and back to England*, fol.

CHOISEUL (STEPHEN FRANCIS DUC DE), born in 1719, and died in 1785. After having been ambassador at Vienna, minister for foreign affairs, of war, and of the marine, and having had the entire confidence of Louis XV. he was disgraced, and enjoyed a great consequence in his retirement. The late king of Prussia used to call him the coachman of Europe. To his dexterity in negotiation was partly owing the peace of 1763. He experienced the common lot of all whose talents are remarkably brilliant; much good has been said of him, and much ill. But his bitterest enemies could never deny that he had a strong understanding, and was diligent in business; that he possessed the art of penetrating into the characters of men, and of taking advantage of events. The men of letters and poets

that were pensioned by him have painted him in glowing colours, as the most magnanimous of mankind; while such as had no share in his bounties have endeavoured to weaken this praise, by censuring his administration for the want of œconomy. But, if he was sometimes lavish of the public money, he certainly was not sparing of his own. From whence we may conclude, that generosity was a virtue to which he was naturally inclined.

CHOISI (FRANCIS TIMOLEON DE), prior of St. Lo, and dean of the cathedral of Bayeux, one of the forty of the french academy, was born at Paris in 1644. His paternal grandfather was famous for playing in a superior manner at chess. The marquis d'O, superintendant of the finances, who thought himself a master of that game, determined to try his strength with him. Choisi had not only the address to let him win, but the still greater of seeming to defend himself with his utmost ability. The minister thenceforward attached himself to his adversary, found he had talents for business, employed him in several secret negotiations, and contributed greatly to the making of his fortune. The abbé de Choisi, his grandson, received a good education; but his mother soon spoiled him by excessive fondness. His youth was passed in a disorderly manner. It is very true that he spent some years in great libertinism at an estate near Bourges; but it is not true that while he led this life he wrote his Ecclesiastical History, as we are told by Voltaire, who often sacrifices truth to a bon mot. The first volume of that work appeared in 1703. The abbé Choisi was then near upon 60: it would have been difficult for him to have retained to that age the graces and figure necessary for playing such a part as that. In 1685 he was sent in quality of ambassador to the king of Siam, who had some thoughts of turning christian. The abbé de Choisi got himself to be ordained priest in the Indies by the apostolical vicar. He died the 2d of October 1724, at Paris, aged 81. The vivacity of his character, the charms of his wit, his gentleness and urbanity caused him to be more caressed perhaps than esteemed. This author was not learned; and he was very far from wanting to be thought so. A proof of this may be seen in the artless account he gives to one of his friends, of his conversations, or rather of his silence with the learned missionaries whom he found on his embassy to Siam: "I have," said he, "a place of listener in their meetings, and I there observe a great modesty, and shew no itch for speaking. When the ball naturally comes to me, and I feel myself thoroughly acquainted with the matter in hand, then I allow myself to be forced to take a part, and I speak in a low voice, modest in my tone as well as in my words. This has an admirable effect; and often when I say nothing, it is thought that

that I do not choofe to talk : whereas the true reason of my filence is a profound ignorance, which it is as well to conceal from the eyes of others." Of his works we may mention, 1. Journal of the voyage to Siam, 4to. and 12mo. This work, written in an easy style, lively and abounding in entertainment, is sometimes deficient in point of truth ; it is besides very superficial, as well as the rest of his books. 2. The life of David, 4to. and that of Solomon, 12mo. with an interpretation of the psalms and the discrepances between the hebrew and the vulgate. 3. The history of France during the reigns of St. Louis, Philip of Valois, king John, Charles V. and Charles VI. in 5 vols. 4to. reprinted in 1750, 4 vols. 12mo. 4. The imitation of J. C. translated into french. The first edition was dedicated to madame Maintenon, with the motto : Audi, filia, & vide, & inclina aurem tuam, & concupiscet rex decorem tuum. This was omitted in the second edition on account of the commentaries it occasioned. 5. An ecclesiastical history, in 11 vols. 4to. 6. Memoirs for the history of Louis XIV. 2 vols. 12mo. 7. Memoirs of the countess des Barres, 1736, 12mo. This is the history of the extravagancies of the author's youth. 8. Four dialogues on the immortality of the soul, on the being of God, on providence, and on religion ; 1684, 12mo. since reprinted in 1768.

CHOUL (GUILLAUME DU), a gentleman of Lyons, bailif of the mountains of Dauphiny, travelled over Italy for improving himself in the knowledge of antiquity ; is known by a scarce and excellent treatise of the Religion and Castrametation of the antient Romans. This singular work of antiquities is remarkable, especially for its second part, which treats of the manner of pitching and fortifying the camps used by the Romans, of their discipline and their military exercises. It has been translated into latin and italian. The former, Amst. 1685, 4to. the other Lyons, 1559, fol : both editions are scarce, but less so than the french original, Lyons 1556, though not so well executed.

CHRISTINA, queen of Sweden, and daughter of Gustavus Adolphus the Great, was born Dec. 8, 1626 ; and has at least been as famous as her father was before her. She succeeded him in the government of the kingdom in 1633, and governed it with great wisdom and prudence till 1654 ; when she resigned it in favour of her cousin Charles Gustavus. Some time before her resignation, Anthony Macedo, a jesuit, was chosen by John IV. king of Portugal, to accompany the ambassador he sent into Sweden to queen Christina ; and the jesuit pleased this princess so highly, that she secretly opened to him the design she had of changing her religion. She sent him to Rome with letters to the general of the jesuits ; in which she desired that two of their society might be dispatched to her, Italians by nation, and learned men, who should take another habit

that she might confer with them at more ease upon matters of religion. Her request was granted; and two jesuits were immediately sent to her, viz. Francis Malines, divinity professor at Turin, and Paul Casatus, professor of mathematics at Rome, who easily effected what Anthony Macedo, the first confidant of her design, had begun. She then retired to Rome; yet, upon the death of Charles Gustavus, which happened in 1660, returned to Sweden, with an intent to resume the government. But this could not be admitted, because, by the laws and constitution of the land, roman catholics are excluded from the crown; and therefore she confirmed her abdication the same year, reserving only the free exercise of the roman catholic religion for herself, domestics, and attendants, in case she should afterwards return to Sweden. She did not return, but died at Rome April 19, 1689, aged 63.

She was a woman of uncommon parts, and as uncommon learning; for she understood several languages, and was a perfect mistress in the belles lettres. It is said that she made the greek tongue only her diversion at leisure hours; and that the reading of this language and others did not keep her from her serious studies; so she called, among others, Tacitus's history, some pages of which she read constantly every day. There is a letter of her's extant to Bayle, which gives us no small idea of her literary character. As delicate however as her majesty was upon the subject of religion, and as sincere a convert as she was to the church of Rome, she is said not to have been over-rigid in her life and manners; and it is certain, that books have been written of her intrigues.

CHRISTIE (WILLIAM, M. A.) was born near Montrose in Angus-shire 1730, and educated in King's college Aberdeen, where he took his degrees, and was licensed to preach as a probationer; but not having interest to procure a living in the church, he accepted of the place of master of the grammar school of Montrose, where he was greatly celebrated for his easy and expeditious method of teaching the classics. He wrote a latin grammar, and an introduction to the making of latin, both of which are well esteemed. He died at Montrose, in 1774, aged 44.

CHRISTOPHERSON (JOHN), a learned english bishop, was a Lancashire man by birth, and educated in St. John's college Cambridge. He was one of the first fellows of Trinity college after its foundation by Henry VIII. in 1546. Shortly after he became master of it, and in 1554 was made dean of Norwich. In the reign of Edward VI. he lived abroad in a state of banishment, in which, as he tells us in the preface to his translation of Philo Judæus, he was all the while supported by his college; but upon queen Mary's succeeding to the crown, returned,

returned, and was made bishop of Chichester. He is said to have died a little before this queen. He translated Philo Judæus into latin, and also the ecclesiastical histories of Eusebius, Socrates, Sozomen, Evegrius, and Theodoret; but his translations are very defective. Valesius says, that compared with Rufinus and Musculus, who had translated these historians before him, he may be reckoned a diligent and learned man; but yet that he is very far from deserving the character of a good translator: that his style is impure and full of barbarism; that his periods are long and perplexed; that he has frequently acted the commentator, rather than the translator; that he has enlarged and retrenched at pleasure; that he has transposed the sense oftentimes, and has not always preserved the distinction even of chapters. The learned Huet has passed the same censure on him, in his book "*De Interpretatione.*" Hence it is that all those who have followed Christopherfon as their guide in ecclesiastical antiquity, and depended implicitly upon his versions, have often been led to commit great faults; and this has happened not seldom to Baronius among others.

CHRYSIPPUS, a celebrated stoic philosopher, was born at Soli, a city of Cilicia; and was not the disciple of Zeno, as some have said, but of Cleanthes, Zeno's successor. He had a very acute genius, and wrote a great many books; above 700, as we are told, several of which belonged to logic; for he applied himself with great care to cultivate that part of philosophy. Val. Maximus relates, that he began his 39th book of logic when he was 80 years old: and Lucian, who sought out absurdities in order to laugh at them, could not forbear ridiculing the logical subtilties of this philosopher. The great number of books he composed will not appear so surprising, if it be considered that his manner was to write several times upon the same subject; to set down whatever came into his head; to take little pains in correcting his works; to crowd them with an infinite number of quotations: add to all these circumstances, that he was very laborious, and lived to a great age. He was a very little man; but the opinion he had of himself was not little. He used to say often to Cleanthes, "Shew me but the doctrines; that is sufficient for me, and all I want; I shall find the proofs of them myself." A person asked him one day, whom he should choose for a tutor to his son? "Me," answered Chrysippus; "for, if I knew any body more learned than myself, I would go and study under him." There is another apophthegm of his preserved, which does him much more honour than either of these; and therefore we hope it is not spurious. Being told that some persons spoke ill of him, "It is no matter," said he, "I will live so, that they shall not be believed."

The stoics complained, as Cicero relates, that Chrysippus had collected so many arguments in favour of the sceptical hypothesis, that he could not afterwards answer them himself; and had thus furnished Carneades their antagonist with weapons against them. This has been imputed to his vanity, which transported him to such a degree, that he made no scruple of sacrificing the doctrines of his sect, for the sake of displaying the subtlety of his own conceits. The glory which he expected, if he could but make men say that he had improved upon Arcefilaus himself, and had expressed the objections of the academics in a much stronger manner than he, was his only aim. Thus most of the contradictions and absurd paradoxes which Plutarch imputes to the stoics, and for which he is very severe upon them, are taken from the works of Chrysippus: Plutarch charges him with making God the author of sin: and no wonder; for his very definition of God, as it is preserved by Cicero, shews that he did not distinguish the deity from the universe: so that, if he reasoned consistently, he could not but make God the author of moral and natural evil. He thought the gods mortal, and even asserted that they would really perish in the conflagration of the world: and, though he excepted Jupiter, yet he thought him liable to change. He wrote a book concerning the amours of Jupiter and Juno, which abounded with so many obscene passages, that it was loudly exclaimed against.

It is therefore easy to guess that the stoics had not much reason to be pleased with his writings; for, as he was a considerable man among them,—so considerable as to establish it into a proverb, that “if it had not been for Chrysippus, the porch had never been,”—it gave people a pretence to charge the whole body with the errors of so illustrious a member. Accordingly we find that the celebrated authors among the stoics, such as Seneca, Epictetus, Arrian, though they speak very highly of Chrysippus, yet do it in such a manner as to let us see that they did not at the bottom cordially esteem him. There does not appear to have been any objection brought against his morals. It is said that the only servant he kept was an old woman; so that we will presume he was chaste. He was also sober and temperate. We have observed, that he applied himself much to dialectics; but the progress he made in it did not amend his style. Dionysius of Halicarnassus quotes him as an instance to prove, that those authors who are perfectly well skilled in logic, do not well observe the rules of grammar concerning the situation of words.

Upon the whole, Chrysippus was an universal scholar; being perfectly acquainted with mythology, with the antient and modern poets, with history, &c. He wrote upon almost every subject, and even condescended to give rules for the education
of

of children. Quintilian has preserved some of his maxims upon this point. He ordered the nurses to sing a certain kind of songs, and advised them to choose the most modest. He wished, that, if it were possible, children might be nursed by none but learned women. He would have children be three years under the care of their nurses; and that the nurses should begin to instruct them without waiting till they were older; for he was not of the opinion of those who thought the age of seven years soon enough to begin. Some authors relate, that Chrysippus used to take hellebore, in order to increase the strength of his genius. He died in the 143d olympiad; and had a monument erected to him among those of the illustrious Athenians. His statue was to be seen in the Ceramicus; which was a place near Athens, where they who had been killed in the war were buried at the expence of the public. He accepted the freedom of the city of Athens, which neither Zeno nor Cleanthes had done; and is censured for it, but without much reason, by Plutarch.

CHRYSOLOGAS (EMANUEL), one of those learned men who brought the greek language and literature into the West, was born at Constantinople, as it is supposed, about 1355. He was of considerable rank, and descended from so antient a family that his ancestors are said to have removed with Constantine from Rome to Byzantium. He was sent ambassador into Europe by the emperor John Palæologus to solicit assistance against the Turks, and was here in England in the reign of Richard II. In an epistle which he wrote at Rome to the emperor, containing a comparison of antient and modern Rome, he says that he was two years before at London with his retinue. When he had finished this embassy in somewhat more than three years, he returned to Constantinople; but afterwards, whether through fear of the Turks, or for the sake of propagating the greek learning, left it again, and came back into Italy. This he is supposed to have done about 1391. He taught greek at Florence three years, and had Leonard Aretin for his scholar. From Florence he went to Milan, at the command of his emperor, who was come into Italy, and resided in that city; and while he was here, Galeatius duke of Milan prevailed with him to accept the greek professorship in the university of Ticinum, which had lately been founded by his father. This he held till the death of Galeatius, and then removed to Venice on account of the wars, which immediately followed. Between 1406 and 1409 he went to Rome, upon an invitation from Leonard Aretin, who had formerly been his scholar, but was then secretary to pope Gregory XII. In 1413 he was sent into Germany by pope Martin V. ambassador to the emperor Sigismund, along with cardinal Zarabella,

in order to fix upon a place for holding a general council; and Chrysoloras and the cardinal fixed upon Constance. Afterwards he returned to his own emperor at Constantinople, by whom he was sent ambassador with others to the council of Constance; but a few days after the opening of the council he died. His death happened April 15, 1415. He was buried at Constance; and a handsome monument was erected over him, with an inscription upon it by his scholar Poggius.

CHRYSOStOM (JOHN), so called from his eloquence, was born at Antioch of a noble family about 354. His father Secundus dying when he was very young, the care of his education was left to his mother Anthusa. He was designed at first for the bar, and was sent to learn rhetoric under Libanius; but soon quitted all thoughts of this, and betook himself to the christian religion. He was afterwards baptized by Meletius, and ordained by that bishop to be a reader in the church of Antioch. While he was yet young, he formed a resolution of entering upon a monastic life, which in spite of all remonstrances from his mother, he pursued. For, about 374, he betook himself to the neighbouring mountains, where he lived four years with an antient hermit; then retired to a more secret part of the desert, and shut himself up in a cave, in which miserable situation he spent two whole years more: till at length, worn out almost by continual watchings, fastings, and other severities, he was forced to return to Antioch to his old way of living.

He was ordained deacon by Meletius in 381, and now began to compose and publish many of his pieces; such as those, "*De sacerdotio, de providentia ad Stagyrum monachum,*" and some others, "*adversus Judæos, Gentiles, &c.*" Five years after he was ordained a priest by Flavian, which office he adorned so very highly, and acquitted himself in with so much reputation, that upon the death of Nectarius bishop of Constantinople, which happened in 397, he was unanimously pitched upon to fill that see. The emperor Arcadius however was obliged to employ all his authority, and even to use some stratagem, before he could seduce Chrysostom from the place of his nativity Antioch, where he was held in so much admiration and esteem. He sent in the mean time a mandate to Theophilus bishop of Alexandria, to come and consecrate Chrysostom bishop of Constantinople; which was done in 398, notwithstanding the secret and envious attempts of Theophilus to prevent it. But Chrysostom was no sooner at the head of the church of Constantinople, than that fiery zeal and ardour, for which he was afterwards famous, began to be troublesome; being resolutely bent upon making, if possible, a general reformation of manners. With this disposition he fell first upon the clergy, as the properest order to be-

gin with; and next attacked the laity, but especially the courtiers, whom he soon made his enemies. Nor was his zeal confined altogether within the precincts of Constantinople; it extended to foreign parts, as appears from his causing to be demolished some temples and statues in Phœnicia.

In 400 he went into Asia, at the request of the clergy of Ephesus; and settled some disorders, which had been occasioned in that church by the turbulent and unquiet spirit of its managers. But while he was here, a cabal, it seems, was plotting against him at home. For Severian bishop of Gabala, to whom Chrysostom had committed the care of his church in his absence, had taken great pains to insinuate himself into the favour of the nobility and people, at Chrysostom's expence, and to his disadvantage. He had even formed a confederacy against him with his old adversary, Theophilus of Alexandria; to which confederacy the empress Eudoxia had made herself a party, for the sake of revenging some liberties which Chrysostom had taken in reproving her. By her intrigues chiefly, the emperor was prevailed upon to call Theophilus from Alexandria, in order to bring him to a trial, and have him deposed from his bishopric. Theophilus, who wanted nothing but an opportunity to ruin him, came immediately to Constantinople, and brought several egyptian bishops with him. Those of Asia also, whom Chrysostom had deposed for the tumults they raised at Ephesus, appeared upon this occasion at Constantinople against him. Theophilus now arrived; but, instead of taking up his quarters with his brother Chrysostom, as was usual, he had apartments allotted him in the empress's palace. Here he called a council, and appointed judges; but Chrysostom excepted against the judges, and refused to appear before the council: declaring that he was not accountable to strangers for any supposed misdemeanour, but only to the bishops of his own and the neighbouring provinces. Theophilus nevertheless held a synod of bishops, where he summoned Chrysostom to appear, to answer to 29 articles of accusation, which had there been preferred against him. But Chrysostom sent three bishops and two priests to acquaint Theophilus and his synod, that though he was very ready to submit himself to the judgment of those who should be regularly assembled, and have a legal right to judge him, yet he absolutely refused to be judged by him and his synod: this refusal he persisted in four several times, and was in consequence deposed.

This happened about the beginning of 403. The news of his deposition was no sooner spread about Constantinople, than all the city was in an uproar. The emperor had ordered him to be banished: the people were determined to detain him by force. In three days, however, to prevent any further disturbance, he
surrendered

surrendered himself to those who had orders to seize him, and was conducted by them to a small town in Bithynia, which was appointed for the residence of his banishment. His departure made the people more outrageous than ever: they prayed the emperor, that he might be recalled; they even threatened him: and Eudoxia was so frightened with the tumult, that she herself solicited for it. He was immediately recalled, and now all his troubles seemed to be at an end: but, alas! new storms were rising against him. The empress, about the latter end of this year, had erected a statue near the church; and the people, to do honour to her, had celebrated the public games before it. This Chrysostom thought indecent; and the fire of his zeal, far from being extinguished by his late misfortunes, urged him to preach against those who were concerned in it. His discourse provoked the empress, who still retained her old enmity to him; and made her resolve once more to have him deposed from his bishopric. Some say, that the saint irritated her highness not a little, as soon as he was apprized of her machinations against him, by beginning one of his sermons with these remarkable words: "Behold the furious Herodias, insisting to have the head of John Baptist in a charger!" Be this as it will, a synod of bishops was immediately assembled, who made very short work of deposing him; since, as they alleged, he stood already deposed by virtue of the former sentence given against him; which, they said, had never been reversed, nor himself re-established in his see, in that legal and orderly manner which the canons required. In consequence of that judgment, therefore, the emperor forbade him to enter the church any more, and ordered him to be banished. His followers and adherents were now insulted and persecuted by the soldiery, and stigmatized particularly by the nick-name of Johannites. He had, it is true, a strong party among the people, who loved and admired him to the last degree, and would now have even armed themselves in his defence: but he chose rather to spend the remainder of his days in banishment, than be the unhappy cause of a civil war to his country; and therefore surrendered himself a second time to those who were to have the care of him. He set out in June 404, under a guard of soldiers, to Nicca; where he did not make any long stay, but pursued his journey to Cucufus, the destined place of his banishment, at which he arrived in September. It is remarkable that the very day Chrysostom left Constantinople, the great church was set on fire and burnt, together with the palace, which almost adjoined to it, entirely to the ground. The same year there fell hail-stones of an extraordinary size, that did considerable damage to the town: which calamity was also followed by the death of the empress Eudoxia. All these accidents were considered by the partisans of Chrysostom, as so many judge-

ments from heaven upon the place, as if the high majesty of heaven was concerned, upon every slight and frivolous occasion, to interpose itself in our petty squabbles here below.

Cucufus was a city of Armenia, whose situation was remarkably barren, unpleasant, wild, and inhospitable: so that Chrysostom was obliged to change his place of residence frequently, on account of the incursions which were made by the barbarous nations around him. He did not however neglect his episcopal functions; but sent forth priests and monks to preach the gospel to the Goths and Persians, and to take care of the churches of Armenia and Phœnicia. His enemies, not yet satiated with revenge, did not suffer him to remain long even in this situation, wretched as it was: and prevailed with the emperor to have him sent to Pityus, a most desert region of Pontus, which is upon the borders of the Euxine sea. But the fatigue of travelling, and the hard usage he met with from the soldiers, who were conducting him thither, had such an effect upon him, that he was seized with a violent fever, and died in a few hours. His death happened in 417. Afterwards the western and eastern churches were divided about him: the former holding him in great veneration, while the latter considered him as a bishop excommunicated. But the death of Arcadius happening about five months after, the eastern churches grew softened by degrees; and it is certain that, about 30 years after, his bones were removed to Constantinople, and deposited in the temple of the holy apostles, with all the pomp and solemnity imaginable. The works of this father are very voluminous, and have been collected in several editions: the best of which is that published at Paris, under the care and inspection of Bernard Montfaucon, a benedictine monk, in 1718.

CHUBB (THOMAS), was born at East-Harnham, a small village near Salisbury, Sept. 29, 1679. His father, a maltster, dying when he was young, and the widow having three more children to maintain by her labour, he received no other education than being instructed to read and write an ordinary hand. At 15 he was put apprentice to a glover in Salisbury; and, when his term was expired, continued for a time to serve his master as a journeyman. But glove-making being prejudicial to his eyes, which it seems were always weak, he was admitted by a tallow-chandler, an intimate friend of his, as a companion and sharer with him in his own business; and thus, in his younger days, obtained an honest livelihood by his labour. Mean while, being a man of uncommon natural parts, and fond of reading, he employed all his intervals of leisure to acquire such knowledge as could be acquired from english books; for to latin, greek, or any of the learned languages, he always remained a stranger.

stranger. Hence he became tolerably versed in mathematics, geography, and many other branches of science.

But divinity above all was his favourite study; and it is said that a little society was formed at Salisbury, under the management and direction of Chubb, for the sake of debating upon religious subjects. Here the scriptures are reported to have been read under the guidance of some commentator; and every man delivered his sentiments upon all points freely, and without reserve. About this time the controversy upon the Trinity was carried on very warmly between Clarke and Waterland; and falling under the cognizance of this theological assembly, Chubb, at the request of the members, drew up and arranged his sentiments about it, in a kind of dissertation: which, after it had undergone some correction, appeared to the world, under the title of "The supremacy of the Father asserted, &c. A literary production from one of a mean and illiberal education will always create wonder, and more especially when it is accompanied with any degree of success. This piece of Chubb's shewed great talents in reasoning, as well as great perspicuity and correctness in writing; so that he began to be considered, and indeed very deservedly, as one much above the ordinary size of men. Hence Pope, in a letter to his friend Gay, was led to ask him, if he had "seen or conversed with Mr. Chubb, who is a wonderful phenomenon of Wiltshire?" and says, in relation to a quarto volume of tracts, which were printed afterwards, that he had "read through his whole volume with admiration of the writer, though not always with approbation of his doctrine."

Chubb had no sooner commenced author, than his name was spread far and wide; and his success in this new capacity procured him something more solid than fame. It introduced him to the personal knowledge of several gentlemen of eminence and letters; by whose generosity and kindness he was, as it is presumed, originally enabled to live, in some sort, independent of labour. The late sir Joseph Jekyll, master of the rolls, took him into his family, and used, at his hours of retirement, to refresh himself from the fatigues of business with his conversation. Chubb was indeed pretty generally caressed; for nobody suspected as yet, to what prodigious lengths he would suffer his reasoning faculty to carry him. He did not continue many years with sir Joseph Jekyll, though it is said he was tempted to it by the offer of a genteel allowance; but, fond of contemplation, retired to his friend at Salisbury, where he spent his days in reading and writing. We are told, however, that though he lived quite free from labour, yet he always took a pleasure in assisting at the trade; which, by the death of his partner, had devolved on a nephew, and was to the last period

of his life a coadjutor in it. He died, as he had lived, a single man, at Salisbury, in his 68th year.

He left behind him two volumes of posthumous works, which he calls "A farewell to his readers," from which we may fairly form this judgment of his opinions: "that he had little or no belief of revelation; that indeed he plainly rejects the jewish revelation, and consequently the christian, which is founded upon it; that he disclaims a future judgement, and is very uncertain as to any future state of existence; that a particular providence is not deducible from the phenomena of the world, and therefore that prayer cannot be proved a duty; &c. &c." As licentious however as he may seem to have been in his way of thinking, he never was censured as licentious in his actions; nothing irregular or immoral, as it is agreed on all hands, ever appearing in his life and conversation.

CHUDLEIGH (Lady MARY), a very philosophic and poetic lady, was born in 1656, and was the daughter of Richard Lee of Winsloder in Devonshire, esq. She was married to sir George Chudleigh, bart. by whom she had several children; among the rest Eliza-Maria, who dying in the bloom of life, caused her mother to pour out her grief in a poem intituled, "A Dialogue between Lucinda and Marissa." She wrote another poem called, "The Ladies Defence," occasioned by an angry sermon preached against the fair sex. These, with many others, were collected into a volume, and printed a third time in 1722. She published also a volume of essays upon various subjects in verse and prose in 1710, which have been much admired for a delicacy of style. These were dedicated to her royal highness the princess Sophia, electress and duchess dowager of Brunswick; on which occasion that princess, then in her 80th year, honoured her with a very polite epistle.

This lady is said to have written other things, as tragedies, operas, masques, &c. which, though not printed, are preserved in her family. She died in 1710, in her 55th year. She was a woman of great virtue as well as understanding, and made the latter subservient to the former. She had an education in which literature seemed but little regarded, being taught no other than her native language; but her fondness for books, great application, and uncommon abilities, enabled her to figure among the literati of her time. But though she was perfectly in love with the charms of poetry, yet she dedicated some part of her time to the severer studies of philosophy. This appears from her excellent essays upon knowledge, pride, humility, life, death, fear, grief, riches, self-love, justice, anger, calumny, friendship, love, avarice, solitude, (in which to say nothing of her manner of writing, which is pure and elegant) she discovers an uncommon degree of piety and knowledge, and a noble con-

tempt of those vanities which the generality of both sexes so much regard, and so eagerly pursue.

CHURCHILL (Sir WINSTON), a distinguished english gentleman, son of John Churchill, esq. of Minthorn in Dorsetshire, by Sarah, daughter and coheiress of sir Henry Winston of Standiston in Gloucestershire, was descended from a very antient family, and born at Wooton Glanville in Dorsetshire, as some say, but according to Wood at London, in 1620. He was sent to St. John's college in Oxford when he was scarce 16 years of age, where he made an uncommon progress in his studies; but, on account of the civil commotions which arose soon after, was obliged to leave the university before he had taken a degree. He engaged on the side of the king, for which he suffered severely in his fortunes; and having married a daughter of sir John Drake of Ashe in Devonshire, was forced to seek refuge in that gentleman's house, where many of his children were born. At the restoration he returned to his seat at Minthorn in Dorsetshire, and was elected a Burgess for Weymouth in the parliament which met in May 8, 1661. In 1663, Charles II. conferred on him the honour of knighthood; and soon after the foundation of the Royal Society, he was, for his known love of letters and conversation with learned men, elected a member of it. In 1664, he was appointed one of the commissioners of the court of claims in Ireland; and, upon his return from thence, constituted one of the clerks comptrollers of the green cloth. Notwithstanding his engagements in public offices, he found time to draw up a kind of political essay upon the history of England, which was published in folio, 1675; it is dedicated to Charles II; and in the dedication the author takes notice, that having served his majesty's father as long as he could with his sword, he spent a great part of those leisure hours, which were forced upon him by his misfortunes, in defending that prince's cause, and indeed the cause of monarchy itself, with his pen: and he frankly owns, that he considered his work as the funeral oration of that deceased government, or rather, as his title speaks it, the apotheosis of departed kings. We are told by Wood, that there were some passages in this work about the king's power of raising money without parliament, which gave such offence to the members then sitting, that the author had them cancelled and the book reprinted. Wood has censured also this work very severely. "In the said book," says he, "which is very thin and trite, are the arms of all the kings of England, which made it sell among novices, rather than from the matter therein." Nicholson speaks also very slightly of this performance, and represents it as "only giving the reader a diverting view of the arms and exploits of our kings down to the restoration in 1660."

After

After the dissolution of the parliament in 1678, he was dismissed from the post of clerk of the green cloth, much against his master's will, who restored him again, and continued him in it during the rest of his reign. He remained in his office, and enjoyed the same, if not a greater, degree of favour from court, during the short reign of James II; and having had the pleasure of seeing his eldest son raised to the peerage, he departed this life, March 26, 1688. Besides three sons and as many daughters, who died in their infancy, sir Winston had several sons and daughters, who lived to grow up. The eldest of his sons was John Churchill, afterwards duke of Marlborough, of whom we shall speak largely in the next article. Arabella, the eldest of his children, born in March 1648, was maid of honour to the duchess of York, and mistress to the duke, afterwards James II. by whom she had two sons and two daughters. The eldest, James Fitz-James, was created by his father duke of Berwick: he was also knight of the garter and of the golden fleece, marshal of France, and grandee of Spain of the first class. He was reputed one of the greatest officers in his time; and being generalissimo of the armies of France, fell by a cannon shot at the siege of Phillipsburg in 1734. Henry Fitz-James, grand prior of France, lieutenant-general and admiral of the french galleys, was born in 1673, and died in 1702. Henrietta, born in 1670, married sir Henry Waldgrave of Cheuton, and died 1730. The youngest daughter was a nun: but afterwards married colonel Godfrey, by whom she had two daughters.

CHURCHILL (JOHN), duke of Marlborough, and prince of the holy roman empire, was eldest son of sir Winston Churchill, and born at Ashe in Devonshire on Midsummer-day in 1650. A clergyman in the neighbourhood instructed him in the first principles of literature; but his father, having other views than what a learned education afforded, carried him early to court, where he was particularly favoured by James duke of York, when he was no more than 12 years of age. He had a pair of colours given him in the guards, during the first dutch war, about 1666; and afterwards obtained leave to go over to Tangier, then in our hands, and besieged by the Moors, where he resided for some time, and cultivated attentively the science of arms. Upon his return to England, he attended constantly at court, and was greatly respected by both the king and the duke. In 1672, the duke of Monmouth commanding a body of english auxiliaries in the service of France, Churchill attended him, and was soon after made a captain of grenadiers in his grace's own regiment. He had a share in all the actions of that famous campaign against the Dutch; and at the siege of Nimeguen, distinguished himself so much, that he was par-

ticularly taken notice of by the celebrated marshal Turenne, who bestowed on him the name of the handsome Englishman. He shone out also with so much eclat at the reduction of Maastricht, that the french king thanked him for his behaviour at the head of the line, and assured him that he would acquaint his sovereign with it, which he did; and the duke of Monmouth, on his return to England, told the king his father how much he had been indebted to the bravery of captain Churchill.

The laurels he brought from France were sure to gain him preferment at home: accordingly the king made him a lieutenant-colonel, and the duke made him gentleman of his bed-chamber, and soon after master of the robes. The second dutch war being over, colonel Churchill was again obliged to pass his days at court, where he behaved with great prudence and circumspection in the troublesome times that ensued. In 1679, when the duke of York was constrained to retire from England into the low-countries, colonel Churchill attended him; as he did through all his peregrinations, till he was suffered to reside again in London. While he waited upon the duke in Scotland, he had a regiment of dragoons given him; and thinking it now time to take a consort, he made his addressee to Sarah Jennings, who waited on the lady Anne, afterwards queen of Great-Britain. This young lady, then about 21 years of age, and universally admired both for her person and wit, he married in 1681, and thereby strengthened the interest he had already at court. In 1682 the duke of York returned to London; and, having obtained leave to quit Scotland, resolved to fetch his family from thence by sea. For this purpose he embarked in May, but unluckily ran upon the Lemon Oar, a dangerous sand, that lies about 16 leagues from the mouth of the Humber, where his ship was lost, with some men of quality, and upwards of 120 persons on board her. He was particularly careful of colonel Churchill's safety, and took him into the boat in which himself escaped. The first use made by his royal highness of his interest, after he returned to court, was to obtain a title for his favourite; who, by letters patent, bearing date Dec. 1, 1682, was created baron of Eymouth in Scotland, and also appointed colonel of the 3d troop of guards. He was continued in all his posts upon the coming of James II. to the crown, who sent him also his ambassador to France to notify his accession. On his return, he assisted at the coronation in April 1685; and May following was created a peer of England, by the title of baron Churchill of Sandridge in the county of Hertford.

In June, being then lieutenant-general of his majesty's forces, he was ordered into the west to suppress Monmouth's rebellion; which he did in a month's time, with an inconsiderable

ble body of horse, and took the duke himself prisoner. He was extremely well received by the king at his return from this victory; but soon discerned, as it is said, the bad effects it produced, by confirming the king in an opinion that, by virtue of a standing army, the religion and government of England might easily be changed. How far lord Churchill concurred with or opposed the king, while he was forming this project, is hardly known. He does not appear to have been guilty of any mean compliances, or to have had any concern in advising or executing the violent proceedings of that unhappy reign: on the contrary, bishop Burnet tells us, that "he very prudently declined meddling much in business, spoke little except when his advice was asked, and then always recommended moderate measures." It is said he declared very early to lord Galway, that if his master attempted to overturn the established religion, he would leave him; and that he signed the memorial transmitted to the prince and princess of Orange, by which they were invited to rescue this nation from popery and slavery. Be this as it will, it is certain that he remained with the king, and was entrusted by him, after the prince of Orange was landed in 1688. He attended king James when he marched with his forces to oppose the prince, and had the command of 5000 men; yet the earl of Feversham, suspecting his inclinations, advised the king to seize him. The king's affection to him was so great, that he could not be prevailed upon to do it; and this left him at liberty to go over to the prince, which accordingly he did, but without betraying any post or carrying off any troops. Whoever considers the great obligations lord Churchill lay under to king James, must naturally conclude, that he could not take the resolution of leaving him, and withdrawing to the prince of Orange, but with infinite concern and regret; and that this was really the case, appears from a letter, which he left for the king, to shew the reasons of his conduct, and to express his grief for the step he was obliged to take.

Lord Churchill was graciously received by the prince of Orange; and it is supposed to have been in consequence of his lordship's solicitation, that prince George of Denmark took the same step, as his consort the princess Anne did also soon after, by the advice of lady Churchill. He was entrusted in that critical conjuncture by the prince of Orange, first to re-assemble his troop of guards at London, and afterwards to reduce some lately raised regiments, and to new model the army, for which purpose he was invested with the rank and title of lieutenant-general. The prince and princess of Orange being declared king and queen of England, Feb. 6, 1689, lord Churchill was on the 14th sworn of their privy council, and one of the gentlemen of the bed-chamber to the king; and on

the 9th of April following raised to the dignity of earl of Marlborough in the county of Wilts. He assisted at the coronation of their majesties, and was soon after made commander in chief of the english forces sent over to Holland. He presided at the battle of Walcourt, April 15, 1689, and gave such extraordinary proofs of his skill, that prince Waldeck, speaking in his commendation to king William, declared, that "he saw more into the art of war in a day, than some generals in many years." It is to be observed, that king William commanded this year in Ireland, which was the reason of the earl of Marlborough's being at the head of the english troops in Holland; where he laid the foundation of that fame among foreigners, which he afterwards extended all over Europe. He next did great services for king William in Ireland, by reducing Cork and some other places of much importance; in all which he shewed such uncommon abilities, that, on his first appearance at court after his return, the king was pleased to say, that "he knew no man so fit for a general, who had seen so few campaigns." All these services notwithstanding did not hinder his being disgraced in a very sudden manner: for, being in waiting at court as lord of the bed-chamber, and having introduced to his majesty lord George Hamilton, he was soon followed to his own house by the same lord, with this short and surprizing message, "That the king had no farther occasion for his services;" the more surprizing, as his majesty just before had not discovered the least coldness or displeasure towards him. The cause of this disgrace is not even at present known; but only suspected to have proceeded from his too close attachment to the interest of the princess Anne. This strange and unexpected blow was followed by one much stranger, for soon after he was committed to the Tower for high treason; but was released, and acquitted, upon the whole being discovered to be nothing more than the effects of a vile conspiracy against him.

After queen Mary's death, when the interests of the two courts were brought to a better agreement, king William thought fit to recall the earl of Marlborough to his privy council; and in June 1698, appointed him governor to the duke of Gloucester, with this extraordinary compliment, "My lord, make him but what you are, and my nephew will be all I wish to see him." He continued in favour to the king's death, as appears from his having been three times appointed one of the lords justices during his absence; namely, July 16, 1698; May 31, 1699; and June 27, 1700. As soon as it was discerned, that the death of Charles II. of Spain would become the occasion of another general war, the king sent a body of troops over to Holland, and made lord Marlborough com-
mander

mander in chief of them. He appointed him also ambassador extraordinary and minister plenipotentiary to their high mightinesses. Upon which he went immediately to Holland. The king following, and taking a view of the forces, dined with him at his quarters in Sept. 1700; and this was one of the last favours he received from king William, who died the 8th of March following, unless we reckon his recommendation of him to the prince of Denmark, a little before his death, as the fittest person to be trusted with the command of the army, which was to protect the liberty of Europe. About a week after, he was elected knight of the most noble order of the garter, and soon declared captain-general of all her majesty's forces in England and abroad; upon which he was immediately sent over to the Hague with the same character that he had the year before. His stay in Holland was very short; only just long enough to give the states general the necessary assurances of his mistress's sincere intention to pursue the plan that had formerly been settled. The states concurred with him in all that he proposed, and made him captain-general of all their forces, appointing him 100,000 florins per annum.

On his return to England, he found the queen's council already divided; some being for carrying on the war as auxiliaries only, others for declaring against France and Spain immediately, and so becoming principals at once. The earl of Marlborough joined with the latter; and these carrying their point, war was declared May 4, 1702, and approved afterwards by parliament, though the Dutch at that time had not declared. The earl took the command June 20; and discerning that the states were made uneasy by the places which the enemy held on their frontiers, he began with attacking and reducing them. Accordingly, in this single campaign, he made himself master of the castles of Gravenbroeck and Wærts, the towns of Venlo, Ruremond, and Stevenswaert, together with the city and citadel of Liege; which last was taken sword in hand. These advantages were considerable, and acknowledged as such by the states; but they had like to have been of a very short date: for, the army separating in the neighbourhood of Liege, Nov. 3, the earl was taken the next day in his passage by water, by a small party of 30 men from the garrison at Gueldres; but it being towards night, and the earl insisting upon an old pass given to his brother, and now out of date, was suffered to proceed, and arrived at the Hague, when they were in the utmost consternation at the accident which had befallen him. The winter approaching, he embarked for England, and arrived in London Nov. 28. The queen had been complimented some time before by both houses of parliament, on the success of her arms in Flanders; in consequence of which, there had been a public

thanksgiving Nov. 4; when her majesty went in great state to St. Paul's. Soon after a committee of the house of commons waited upon him with the thanks of the house; and Dec. 2, her majesty declared her intention in council of creating him a duke: which she soon did, by the title of marquis of Blandford, and duke of Marlborough. She likewise added a pension of 5000*l.* per ann. out of the post-office, during her own life, and sent a message to the house of commons, signifying her desire that it might attend the honour she had lately conferred; but with this the house would not comply, contenting themselves, in their address to the queen, with applauding her manner of rewarding public service, but declaring their inability to make such a precedent for alienating the revenue of the crown.

He was on the point of returning to Holland, when, Feb. 8, 1703, his only son the marquis of Blandford died at Cambridge, at the age of 18. This very afflicting accident did not however long retard him; but he passed over to Holland, and arrived at the Hague March 6. The nature of our work will not suffer us to relate all the military acts in which the duke of Marlborough was engaged: it is sufficient to say, that, numerous as they were, they were all successful. The French had a great army this year in Flanders, in the low-countries, and in that part of Germany which the elector of Cologne had put into their hands; and prodigious preparations were made under the most experienced commanders: but the vigilance and activity of the duke baffled them all. When the campaign was over, his grace went to Dusseldorp to meet the late emperor, then styled Charles III. king of Spain, who made him a present of a rich sword from his side, with very high compliments; and then returning to the Hague, after a very short stay, came over to England. He arrived Oct. 13, 1703; and soon after king Charles, whom he had accompanied to the Hague, came likewise over to England, and arrived at Spithead the day after christmas-day: upon which the dukes of Somerset and Marlborough were immediately sent down to receive and conduct him to Windsor. In January the states desired leave of the queen for the duke to come to the Hague; which being granted, he embarked on the 15th, and passed over to Rotterdam. He went immediately to the Hague, where he communicated to the pensionary his sense of the necessity there was of attempting something the next campaign for the relief of the emperor; whose affairs at this time were in the utmost distress, having the Bavarians on one side, and the Hungarian malcontents on the other, making incursions to the very gates of Vienna, while his whole force scarce enabled him to maintain a defensive war. This scheme being approved of, and the plan of it adjusted, the duke returned to England Feb. 14.

When

When measures were properly settled at home, April 8, 1704, he embarked for Holland; where, staying about a month to adjust the necessary steps, he began his march towards the heart of Germany; and after a conference held with prince Eugene of Savoy and Lewis of Baden, he arrived before the strong entrenchments of the enemy at Schellenburg, very unexpectedly, on June 21; whom, after an obstinate and bloody dispute, he entirely routed. It was on this occasion that the emperor wrote the duke a letter with his own hand, acknowledging his great services, and offering him the title of a prince of the empire, which he modestly declined, till the queen afterwards commanded him to accept of it. He prosecuted this success, and the battle of Höchstet was fought by him and prince Eugene, on August 2; when the French and Bavarians were the greatest part of them killed and taken, and their commander marshal Tallard made a prisoner. After this glorious action, by which the empire was saved, and the whole electorate of Bavaria conquered, the duke continued his pursuit till he forced the French to repass the Rhine. Then prince Lewis of Baden laid siege to Landau, while the duke and prince Eugene covered it; but it was not taken before the 12th of November. He made a tour also to Berlin; and by a short negotiation, suspended the disputes between the king of Prussia and the Dutch, by which he gained the good will of both parties. When the campaign was over, he returned to Holland, and, Dec. 14, arrived in England. He brought over with him marshal Tallard, and 26 other officers of distinction, 121 standards, and 179 colours, which by her majesty's order were put up in Westminster-hall. He was received by the queen with the highest marks of esteem, and had the solemn thanks of both houses of parliament. Besides this, the commons addressed her majesty to perpetuate the memory of this victory, which she did, by granting Woodstock, with the hundred of Wotton, to him and his heirs for ever. This was confirmed by an act of parliament, which passed on the 14th of March following, with this remarkable clause, that they should be held by tendering to the queen, her heirs and successors, on August 2, every year for ever, at the castle of Windsor, a standard with three fleurs de lys painted thereon. Jan. 6, the duke was feasted by the city; and Feb. 8, the commons addressed the queen, to testify their thanks for the wise treaty which the duke had concluded with the court of Berlin, by which a large body of Prussian troops were sent to the assistance of the duke of Savoy.

The next year, 1705, he went over to Holland in March, with a design to execute some great schemes, which he had been projecting in the winter. The campaign was attended with some successes, which would have made a considerable figure
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in a campaign under any other general, but are scarcely worth mentioning where the duke of Marlborough commanded. He could not carry into execution his main project, on account of the impediments he met with from the allies, and in this respect was greatly disappointed. The season for action being over, he made a tour to the courts of Vienna, Berlin, and Hanover. At the first of these, he acquired the entire confidence of the new emperor Joseph, who presented him with the principality of Mindelheim: at the second, he renewed the contract for the Prussian forces: and at the third, he restored a perfect harmony, and adjusted every thing to the elector's satisfaction. After this, he returned to the Hague, and towards the close of the year, embarked for, and arrived safe in England. Jan. 7, the house of commons came to a resolution, to thank his grace of Marlborough, as well for his prudent negotiations, as for his great services: but notwithstanding this, it very soon appeared that there was a strong party formed against the war, and steps were taken to censure and disgrace the conduct of the duke.

All things being concerted for rendering the next year's campaign more successful than the former, the duke, in the beginning of April 1706, embarked for Holland. This year the famous battle of Ramilies was fought, and won upon May 12, being Whitsunday. The duke was twice here in the utmost danger, once by a fall from his horse, and a second time by a cannon-shot, which took off the head of colonel Bingfield, as he was holding the stirrup for him to remount. The advantages gained by this victory, were so far improved by the vigilance and wisdom of the duke, that Louvain, Brussels, Mechlin, and even Ghent and Bruges, submitted to king Charles without a stroke; and Oudenard surrendered upon the first summons. The city of Antwerp followed this example; and thus, in the short space of a fortnight, the duke reduced all Brabant, and the marquisate of the holy empire, to the obedience of king Charles. He afterwards took the towns of Ostend, Menin, Dendermonde, and Aeth. The forces of the allies after this glorious campaign being about to separate, his grace went to the Hague Oct. 16, where the proposals, which France had made for a peace, contained in a letter from the elector of Bavaria to the duke of Marlborough, were communicated to the ministers of the allies, after which he embarked for England, Nov. 15.

He arrived at London, Nov. 18, 1706; and though at this time there was a party formed against him at court, yet the great services he had done the nation, and the personal esteem the queen always had for him, procured him an universal good reception. The house of commons, in their address to the queen,

queen, spoke of the success of the campaign in general, and of the duke of Marlborough's share in particular, in the strongest terms possible; and the day after unanimously voted him their thanks, as did the lords. They went still farther; for, Dec. 17, they addressed the queen for leave to bring in a bill to settle the duke's honours upon the male and female issue of his daughters. This was granted; and Blenheim-house, with the manor of Woodstock, was, after the decease of the duchess, upon whom they were settled in jointure, entailed in the same manner with the honours. Two days after this, the standards and colours taken at Ramillies being carried in state through the city, in order to be hung up in Guildhall, the duke was invited to dine with the lord-mayor, which he did. The last day of the year was appointed for a general thanksgiving, and her majesty went in state to St. Paul's; in which there was this singularity observed, that it was the second thanksgiving within the year. Jan. 17, the house of commons presented an address to the queen, in which they signified, that as her majesty had built the house of Blenheim to perpetuate the memory of the duke of Marlborough's services, and as the house of lords had ordered a bill for continuing his honours, so they were desirous to make some provision for the more honourable support of his dignity. In consequence of this, and of the queen's answer, the pension of 5000*l.* per ann. from the post-office was settled in the manner the queen had formerly desired of another house of commons, which happened not to be in quite so good a temper.

These points adjusted, the duke made haste to return to his charge, it being thought especially necessary he should acquaint the foreign ministers at the Hague, that the queen of Great-Britain would hearken to no proposals for a peace, but what would firmly secure the general tranquillity of Europe. The campaign of the year 1707 proved the most barren one he ever made, which was chiefly owing to a failure on the part of the allies, who began to flag in supporting the common cause. Nor did things go on more to his mind at home; for upon his return to England, after the campaign was over, he found that the fire, which he suspected the year before, had broke out in his absence; that the queen had a female favourite, who was in a fair way of supplanting the duchess; and that she listened to the insinuations of a statesman who was no friend to him. He is said to have borne all this with firmness and patience, though he easily saw whither it tended; and went to Holland as usual, early in the spring of 1708, arriving at the Hague March 19. The ensuing campaign was carried on by the duke, in conjunction with prince Eugene, with such prodigious success, that the french king thought fit, in the beginning of 1709, to set on foot a negotiation for peace.

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The house of commons this year gave an uncommon testimony of their respect for the duke of Marlborough; for, besides addressing the queen, they, January 22, 1709, unanimously voted him thanks, and ordered them to be transmitted to him abroad by the speaker. He returned to England Feb. 25, and on his first appearance in the house of lords, received the thanks of that august assembly. His stay was so very short, that we need not dwell upon what passed in the winter. It is sufficient to say, that they who feared the dangerous effects of those artful proposals France had been making for the conclusion of a general peace, were also of opinion, that nobody was so capable of setting their danger in a true light in Holland as his grace of Marlborough. This induced the queen to send him thither, at the end of March, with the character of her plenipotentiary, which contributed not a little to the enemy's disappointment, by defeating all their projects.

Marshal Villars commanded the french army in the campaign of 1709; and Lewis XIV. expressed no small hopes of him, in saying a little before the opening of it, that "Villars was never beat." However the siege of Tournay, and the battle of Malplaquet, convinced the monarch, that Villars was not invincible. Upon the news of the glorious victory, gained Aug. 1, 1709, the city of London renewed their congratulatory addresses to the queen; and her majesty in council, Oct. 3, ordered a proclamation for a general thanksgiving. The duke of Marlborough came to St. James's Nov. 10, and soon after received the thanks of both houses: and the queen, as if desirous of any occasion to shew her kindness to him, appointed him lord lieutenant and custos rotulorum of the county of Oxford. But amidst these honours, preferments, and favours, he was really chagrined to the last degree. He perceived, that the french intrigues began to prevail both in England and Holland: the affair of Dr. Sacheverell had thrown the nation into a ferment; and the queen was not only estranged from the duchess of Marlborough, but had taken such a dislike to her, that she seldom appeared at court.

In the beginning of 1710, the French set on foot a new negotiation for a peace, which was commonly called the treaty of Gertruydenburg. The states upon this having shewn an inclination to enter into conferences with the french plenipotentiaries, the house of commons immediately framed an address to the queen, that she would be pleased to send the duke of Marlborough over to the Hague. She did so; and towards the latter end of February he went to the Hague, where he met with prince Eugene, and soon after set out with him for the army, which was assembled in the neighbourhood of Tournay. This campaign was very successful, many towns being taken and fortresses reduced: notwithstanding which,
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when the duke came over to England, as he did about the middle of December, he found his interest declining, and his services set at nought. The negotiations for peace were carried on during a great part of the summer, but ended at last in nothing. In the midst of the summer, the queen began the great change in her ministry, by removing the earl of Sunderland from being secretary of state; and, on Aug. 8, the lord treasurer Godolphin was likewise removed. Upon the meeting of the parliament, no notice was taken in the addresses of the duke of Marlborough's success: an attempt indeed was made to procure him the thanks of the house of peers, but it was eagerly opposed by the duke of Argyle. His grace was kindly received by the queen, who seemed desirous to have him live upon good terms with her new ministry; but this was thought impracticable, and it was every day expected that he would lay down his commission. He did not do this; but he carried the golden key, the ensign of the duchess of Marlborough's office, January 19, 1711, to the queen, and resigned all her employments with great duty and submission. With the same firmness and composure he consulted the necessary measures for the next campaign, with those whom he knew to be no friends of his; and treated all parties with candor and respect. There is no doubt that the duke felt some inward disquiet, though he shewed no outward concern, at least for himself: but when the earl of Galway was very indecently treated in the house of lords, the duke of Marlborough could not help saying, "it was somewhat strange, that generals, who had acted according to the best of their understandings, and had lost their limbs in their service, should be examined like offenders about insignificant things."

An exterior civility, in court language styled a good understanding, being established between the duke and the new ministry, the duke went over to the Hague, to prepare for the next campaign, which at the same time he knew would be his last. He exerted himself in an uncommon manner, and was attended with the same success as usual. There was in this campaign a continued trial of skill between the duke of Marlborough and marshall Villars; and as great a general as the latter was, he was obliged at length to submit to the former. He embarked for England when the campaign was over, and came to London Nov. 8. He shewed some caution in his manner of coming; for happening to land the very night of queen Elizabeth's inauguration, when great rejoicings were intended by the populace, he continued very prudently at Greenwich, and the next day waited on the queen at Hampton-court, who received him graciously. He was visited by the ministers, and visited them; but he did not go to council, because a negotiation of peace was then on the carpet, upon a basis which
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he did by no means approve. He acquainted her majesty in the audience he had at his arrival, that as he could not concur in the measures of those who directed her councils, so he would not distract them by a fruitless opposition. Yet finding himself attacked in the house of lords, and loaded with the imputation of having protracted the war, he vindicated his conduct and character with great dignity and spirit; and in a most pathetic speech appealed to the queen his mistress, who was there incognito, for the falsehood of that imputation; declaring, that he was as much for peace as any man, provided it was such a peace as might be expected from a war undertaken on such just motives, and carried on with uninterrupted success. This had a great effect on that august assembly, and perhaps made some impression on the queen; but at the same time it gave such an edge to the resentment of his enemies, who were then in power, that they resolved at all adventures to remove him. Those who were thus resolved to divest him of his commission, found themselves under a necessity to engage the queen to take it from him. This necessity arose chiefly from prince Eugene's being expected to come over with a commission from the emperor; and to give some kind of colour to it, an enquiry was promoted in the house of commons, to fix a very high imputation upon the duke, as if he had put very large sums of public money into his own pocket. When a question to this purpose had been carried, the queen, by a letter, conceived in very obscure terms, acquainted him with her having no farther occasion for his service, and dismissed him from all his employments.

He was from this time exposed to a most painful persecution. On the one hand, he was attacked by the clamours of the populace, and by those licentious scribblers, who are always ready to espouse the quarrels of a ministry, and to insult without mercy whoever they know may be insulted with impunity: on the other hand, a prosecution was commenced against him by the attorney-general, for applying public money to his private use; and the workmen employed in building Blenheim-house, though set at work by the crown, were encouraged to sue him for the money that was due to them. All his actions were also shamefully misrepresented. These uneasinesses, joined to his grief for the death of the earl of Godolphin, induced him to gratify his enemies, by going into a voluntary exile. Accordingly, he embarked at Dover, November 14, 1712; and landing at Ostend, went to Antwerp, and so to Aix la Chapelle, being every where received with the honours due to his high rank and merit. The duchess also attended her lord in all his journies, and particularly in his visit to the principality of Mindelheim, which was given him by the emperor, and

exchanged for another at the peace, which was made while the duke was abroad. The conclusion of that peace was so far from restoring harmony among the several parties of Great-Britain, that it widened their differences exceedingly: insomuch that the chiefs, despairing of safety in the way they were in, are said to have secretly invited the duke back to England. Be that as it will, it is very certain that he took a resolution of returning, a little before the queen's death; and landing at Dover, came to London, Aug. 4, 1714. He was received with all demonstrations of joy, by those who, upon the demise of the queen, which had happened upon the 1st, were entrusted with the government; and upon the arrival of George I. was particularly distinguished by acts of royal favour: for he was again declared captain-general and commander in chief of all his majesty's land forces, colonel of the first regiment of foot guards, and master of the ordnance.

His advice was of great use in concerting those measures by which the rebellion in 1715 was crushed; and his advice on this occasion was the last effort he made in respect to public affairs: for his infirmities increasing with his years, he retired from business, and spent the greatest part of his time, during the remainder of his life, at one or other of his country-houses. His death happened June 16, 1722, in his 73d year, at Windford-lodge; and his corpse, on Aug. 9, was interred with the highest solemnity in Westminster-abbey. Besides the marquis of Blandford, whom we have already mentioned, he had four daughters, which married into the best families of the kingdom.

CHURCHILL (CHARLES), an english poet and celebrated satyrift, was son of the rev. Charles Churchill, curate and lecturer of St. John's, Westminster; and born in 1731. He was educated at Westminster school, where his capacity was deemed greater than his application; so that he had the character of one of those who could do something if he would. It is easy to conceive, that a strong imagination and violent spirits, such as he possessed, could not tamely pace on in the trammels of a school-education. When sent to Oxford, he was refused admittance, for want of skill in the learned languages: it is said, that he could have passed the examination if he would, but that he so despised the trifling questions put to him, as even to ridicule the gentleman who examined him. Upon returning from Oxford, he applied again to his studies at Westminster; and there, at the age of 17, contracted an intimacy with a lady, whom he married. At the usual age of going into orders, he was ordained by the bishop of London, though he had taken no degree, nor studied in either university; and the first employment he had, was a curacy in Wales of 30l. a year. In order to eke out his scanty finances, he entered into a branch

of trade; which was no other than keeping a cider cellar, and dealing in this liquor through that part of the country: but this did not answer, and a sort of rural bankruptcy was the consequence of his attempt.

Upon leaving Wales, he came to London, and his father dying soon after, he stepped into the church where he had officiated. To improve his income, he also undertook to teach young ladies to read and write; and was employed for this purpose in a boarding-school, where he behaved with the most exact decorum. His revenue, however, not sufficing for his style of living, several debts were contracted; and a gaol seemed ready to complete his misfortunes. Mr. Lloyd, the father of the poet of that name, and who was second master of Westminster school, relieved him from this distress, by paying his debts, or at least satisfying his creditors; and Mr. Lloyd, the son, soon after publishing his much-applauded poem, intituled, the Actor, Churchill followed his example, and undertook the Rosciad. It first came out without the name of the author; but the justness of its remarks, and particularly the severity of the satire, greatly excited the public curiosity. Though he never disowned this piece, but even openly gloried in it; yet the public seemed unwilling to give him credit for it, and ascribed it to a combination of wits, such as Lloyd, Colman, Thornton, &c. He set his name however to the second edition. His next performance was, an Apology to the Critical Reviewers: a performance much applauded also, and equally satirical with the former.

But what fame he got by these productions, which was indeed very great and deserved, he lost by his morals; and, while his writings amused the town, his actions disgusted it. Not intoxicated merely, but downright drunk with success, he now quitted his wife; and resigning his gown, with all clerical functions, commenced a man of the town, and indulged in all the gaieties and even vices of it. His next poem was intituled, Night: and after that he published the Ghost. Dr. Johnson, the author of the Rambler, had, it seems, spoken lightly of Churchill's productions: in this poem he has described Johnson under the character of Pomposo, and the description is allowed to have merit. The poems, Night and the Ghost, had not the rapid sale expected by the author; but the Prophecy of Famine, which succeeded, produced him again in all his lustre. It had all the circumstances of time, place, and party, to recommend it; and Mr. Wilkes said, before its publication, "that he was sure it must take, because it was at once personal, poetical, and political." He afterwards published his Epistle to Hogarth, Gotham, Independence, the Times, &c. in all which there are things great and shining: but, upon the whole, they seem writ-

ten by a man who desired to avail himself of the public curiosity in his favour, and whose principal aim herein was at the pockets of his readers.

In October 1764 he went over to Boulogne, on a visit to Mr. Wilkes; and was there attacked by a fever, which carried him off the 5th of November. After his death, his poems were collected and printed together, in two vols. 8vo; and being, as above observed, very personal and political, will, when the fullness of time shall come, admit of a commentary replete with anecdotes.

CHURCHYARD (THOMAS), was born at Shrewsbury, but at what period is not certainly known. He wrote a book in verse of the Worthies of Wales, which at that time was greatly esteemed. Mr. Cambden, in his Remains, has preserved a copy of his epitaph, written by himself, by which it appears that he was very poor, as poets sometimes are. The epitaph was as follows:

Come, Aleſto, lend me thy torch,
To find a church-yard in a church-porch;
Poverty and poetry his tomb doth enſoſe,
Wherefore, good neighbours, be merry in proſe.

It is conjectured that he died about the 11th year of the reign of queen Elizabeth, A. D. 1570.

CIACCONIUS (PETRUS), a very learned critic of Spain, was born at Toledo in 1525, and died at Rome in 1581. He was employed with others, by pope Gregory XIII. in correcting the calendar. We have learned notes of his upon Arnobius, Tertullian, Cassian, Pompeius, Justus, Cæsar, Pliny, Terence, &c. He was the author likewise of some separate little treatises, one particularly de Triclinio Romano; which, with those of Fulvius Ursinus and Mercurialis upon the same subject, has been published at Amsterdam, 1664, in 12mo, with figures to illustrate the descriptions.

CIACONIUS, or CHACON (ALPHONSUS) of Baëça in Andalusia, died at Rome in 1599, at the age of 59, with the title of Patriarch of Alexandria. He wrote: 1. Vitæ & gesta romanorum pontificum & cardinalium, reprinted at Rome 1676, 4 vols. fol. with a continuation. 2. Historia utriusque belli Dacici. In one part of this work Ciaconius does his utmost to prove that the soul of Trajan was delivered from hell by the prayers of St. Gregory. 3. Bibliotheca scriptorum ad ann. 1583, published by Camusat at Paris 1731, and at Amsterdam 1743, fol. 4. An explication of Trajan's pillar, in latin, 1576. fol. with plates.

CIAMPINI (JOHN JUSTIN), born at Rome in 1633. He quitted the study of the civil law for the practice of the apostolical chancery. This however did not prevent him from

applying to the sciences and polite literature. It was by his care and activity that the academy of ecclesiastical history was instituted at Rome in 1671. In 1677 he established, under the auspices of the famous Christina, an academy of mathematics and natural history, which, by the name of its patron and the merit of its members, soon became known throughout Europe. This literary man died in 1698, aged 65. His writings are: 1. *Conjecturæ de perpetuo azymorum usu in ecclesia latina*, 4to. 1688. 2. *Vetera monumenta, in quibus præcipua musiva opera, sacrarum profanarumque ædium structura, dissertationibus iconibusque illustrantur* 1690, 1699, 2 vols. fol. It is upon the origin of the most curious remains of the buildings of antient Rome, with explanations and plates of those monuments. 3. *De sacris ædificiis à Constantino Magno constructis*, fol. 1693. 4. An examination of the "Lives of the Popes" said to be written by Anastasius the librarian. 5. Several other dissertations.

CIBBER (COLLEY), poet laureat to George II. comedian, and dramatic writer, was born at London, November 6, 1671. His father, Caius Gabriel Cibber, was a native of Holstein, who came into England before the restoration of Charles II. to follow his profession, which was that of a statuary. The basso-relievo on the pedestal of the great column, or monument, in the city of London, and the two figures of the lunatics, the raving and melancholy, over the gates of Bethlehem hospital, are no bad proofs of his skill as an artist. His mother was the daughter of William Colley, esq; of an antient family of Glailston in Rutland; and it was her brother, Edward Colley, esq; who gave Cibber his christian name. In 1682 he was sent to the free-school of Grantham in Lincolnshire; and such learning, he tells us, as that school could give him, is the most he ever pretended to, neither utterly forgetting, nor much improving it afterwards by study. In 1687 he was taken from Grantham to stand at the election of children into Winchester college, upon the strength and credit of being descended by his mother's side from William of Wykeham the founder; but not succeeding here, he prevailed with his father to hasten him to the university. Mean while the revolution of 1688 happened, which gave a turn to Cibber's fortune; for instead of going to an university, and qualifying himself for the church, for which his father had designed him, he was driven to take up arms in favour of the prince of Orange. This he did under the earl of Devonshire at Nottingham, who was there in his road to Chatsworth in Derbyshire; where his father was then employed, with other artists of all kinds, in raising that seat from a gothic to a grecian magnificence.

Soon after this, Cibber betook himself to the stage, for which he had conceived a very early inclination; but he did not meet

with much encouragement at first, being full three quarters of a year before he was taken into a salary of 10s. per week; which, with the assistance of food and raiment at his father's house, he then thought, he says, a most plentiful accession, and himself the happiest of mortals. The first part, in which he appeared with any glimpse of success, was the chaplain in the Orphan, which he performed very well. Goodman, an old celebrated actor, upon seeing him in this part, affirmed with an oath, that he would one day make a good actor: and this commendation from so perfect a judge, filled his bosom, as he tells us himself, with such transports, that he questions whether Alexander himself, or Charles XII. of Sweden, felt greater at the head of their victorious armies. The next part he shone in was that of Lord Touchwood, in Congreve's Double Dealer, acted before queen Mary; which he got perfect in one day upon the illness of Kynaston, who was to have acted it. To this he was recommended by the author, and performed it so well, that Congreve made him the compliment of saying, he had not only answered, but exceeded his expectations; and he said more of him to his masters, the patentees, upon which his salary was raised from 15s. a week, as it then stood, to 20s. The part of Fondlewife, in the Old Batchelor, was the next in which he distinguished himself.

All this applause, nevertheless, which Cibber gained by acting, did not advance him in the manner he had reason to expect; and therefore, that he might leave nothing unattempted, he resolved to shew himself in some new line of distinction. With this view he wrote his first play, called Love's last Shift; which was acted Jan. 1695, and in which he performed the part of Sir Novelty Fashion himself. This comedy met with the success it deserved; and the character of the fop was so well executed, that from thence Cibber was never thought to have his equal in parts of the same cast. From this time he began to write plays; and it is observable, says he, "that my muse and my spouse (for he was married it seems) were equally prolific; that the one was seldom the mother of a child, but in the same year the other made me the father of a play. I think we had a dozen of each sort between us; of both which kinds some died in their infancy, and near an equal number of each were alive when I quitted the theatre."

The Careless Husband is reckoned his best play; and acted in 1704, with great and deserved success. Cibber himself says, that whatever favourable reception this comedy met with from the public, it would be unjust in him not to place a large share of it to the account of Mrs. Oldfield. There is no doubt but this actress gave great spirit to it in the character of Lady Betty

Modish; yet not more than the author himself in the part of Lord Foppington, wherein he was inimitable.

But of all his plays, none was of more importance to the public and to himself, than his comedy called the Nonjuror; which was acted in 1717, and dedicated to the king: the hint of it being taken from the *Tartuffe* of Moliere. It was considered as a party piece, and, as he foresaw, he had never after fair play given to any thing he wrote. He was the constant butt of Mist in his *Weekly Journal*, and of all the jacobite faction. Another ill consequence, for we suppose it will be reckoned such, which attended the success of this play, was, that it laid the foundation of a misunderstanding between Pope and Cibber; which, growing in process of time from bad to worse, raised the latter to be the hero of the *Dunciad*: this Cibber himself tells us in his letter to Pope, printed in 1742. However, if the *Nonjuror* brought upon its author some imaginary evils, it is certain that it procured him some very real goods; for when he presented it to George I. the king ordered him 200*l.* and the merit of it, as he himself confesses, made him poet laureat in 1730.

The same year he quitted the stage, though he occasionally appeared on it afterwards: in particular, when "*Papal Tyranny in the reign of king John*," a tragedy of his own, was acted in 1744, he performed the part of Pandolph the pope's legate with great spirit and vigour, though he was at that time above 70 years of age. He did not die till Dec. 1757. His plays, such of them as he thought worth preserving, he collected and published in 2 vols. 4to. Though Pope has made him the prince of dunces, yet we, who have no particular enmity to him, and consequently are not prejudiced, shall readily allow him to have been a man of parts: but then he was light and vain, and seemingly never so happy as when among the great, and making sport for people who had more money indeed, but for the most part less wit than himself. Yet we do not find, that there was any thing particularly bad or exceptionable in his character; and perhaps it may be but justice to his memory to say, when we consider the entertainment he has given the public, both as a writer and as an actor, that the world is the better for his having lived. He did not succeed in writing tragedy, any more than he did in acting it: nor in his lyric capacity, his odes not partaking of that genius and spirit which he has shewn in his comedies.

CIBBER (THEOPHILUS), son of the above, was born in 1703; and, about 1716, sent to Winchester school: where he received all the education he had to boast, and very soon after his return from thence he came on the stage. Inclination and ge-

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thus probably induced him to make this profession his choice; and the power his father possessed as a manager of the theatre-royal, together with the estimation in which he stood as an actor, enabled this his son to pursue it with considerable advantages, which are not always so favourably attendant upon the first attempts of a young performer. In this profession, however, he quickly gave proofs of great merit, and soon attained a considerable share of the public favour. His manner of acting was in the same walk of characters, which his father had with so much and so just a reputation supported. In his steps he trod; and though not with equal excellence, yet with sufficient to set him on a rank with most of the rising generation of performers, both as to present worth and future prospect of improvement.

The same natural imperfections, which were so long the bars to his father's theatrical advancement, stood still more strongly in his way. His person was far from pleasing, the features of his face rather disgusting. His voice had the same shrill treble, but without that musical harmony of which his father was master. Yet still an apparent good understanding and quickness of parts, a perfect knowledge of what he ought to express, together with a vivacity in his manner, and a kind of *effronterie*, which was well adapted to the characters he was to represent, pretty amply counterbalanced those deficiencies. In a word, his first setting out in life seemed to promise the assurance of future happiness to him, both as to ease and even affluence of circumstances, and with respect to fame and reputation; had not one foible overclouded his brightest prospects, and at length led him into errors, the consequences of which it was almost impossible he should ever be able to retrieve. This foible was no other than a total want of œconomy. A fondness for indulgences, which a moderate income could not afford, probably induced him to submit to obligations, which it had the appearance of meanness to accept. In short, his life was one continued series of distress, extravagance and perplexity, till the winter 1757, when he was engaged by Sheridan to go over to Dublin, to assist him in making a stand against the new theatre just then opened in opposition to him in Crow-street. On this expedition Cibber embarked at Park Gate (together with Maddox, the celebrated wire-dancer, who had also been engaged as an auxiliary to the same theatre) on board the Dublin Trader, some time in October; but the high winds, which are frequent then in St. George's Channel, and which are fatal to many vessels in their passage from this kingdom to Ireland, proved particularly so to this. The vessel was driven on the coast of Scotland, where it was cast away; every soul in it (and the passengers were extremely numerous) perishing in the waves, and

the ship itself so entirely lost, that scarcely any vestiges of it remained to indicate where it had been wrecked, excepting a box of books and papers, which were known to be Cibber's, and which were cast up on the western coast of Scotland.

As a writer, he has not rendered himself very conspicuous, excepting in some appeals to the public on peculiar circumstances of his own distressed life. His name appears to [1], the Lives of the poets of Great-Britain and Ireland, 1753, 5 vols. 12mo: and in the dramatic way he has altered for the stage three pieces of other authors, and produced one of his own. Their titles are, 1. Henry VI. a tragedy from Shakspear. 2. The Lover, a comedy. 3. Pattie and Peggy, a ballad opera. 4. An alteration of Shakspear's Romeo and Juliet.

CIBBER (SUSANNA MARIA), who for several years was reckoned not only the best actresses in England, but supposed by many to excel the celebrated mademoiselle Clairon of the continent, was the daughter of an eminent upholsterer in Covent-garden, and sister to Dr. Thomas Augustin Arne, celebrated for his taste in musical composition. Her first appearance on the stage was as a singer, in which light the sweetness of her voice rendered her very conspicuous. However, her judgment, or her ear, did not seem to equal her natural powers in this respect; for to the last she sung out of tune in those short songs, which now and then came into her cast of parts. It was in this situation that, in April 1734, she married Theoph. Cibber, who had been before married; but his wife dying, as he informs us himself, Miss Arne's amiable and virtuous disposition induced him once more to marry; and the first year of their nuptials was attended with as much felicity, as could be expected from people that were poor and fond, and leading a life of splendid poverty. These nuptials were by no means agreeable to old Colley, who had entertained hopes of settling his son in a more respectable line of life than on the stage; but the amiable deportment of his daughter-in-law, and the seeming reformation of his son, induced him to forgive and to take the young couple into favour. As he was a manager of Drury-lane play-house at that time, so he in general undertook to instruct the younger actors; and one day at a rehearsal, his son happening to mention his hope that young Mrs. Cibber might be brought on in speaking parts, as well as in the light of a singer, Colley desired she might be brought to speak before him. Upon her first attempt to declaim in tragedy, as he informs us, he was surprised

[1] A double literary fraud was here intended. Theophilus Cibber, who was then in the King's Bench, had ten guineas for the use of his name, which was put ambiguously Mr. Cibber, in order that it

might pass for his father's. The real publisher was Mr. Robert Shiels, an amanuensis of Dr. Johnson, on whose authority this anecdote is related.

at such a variety of powers united ; her speaking voice was perfectly musical, her expression both in voice and feature strong and pathetic at pleasure, and her figure at that time perfectly in proportion. He therefore assiduously undertook to cultivate those talents, and taught her at home for some time with great application. Her first appearance was in 1736, in the character of Zara, in Aaron Hill's tragedy, being its first representation. The audience were both delighted and astonished with her excellence ; for she had united grace with majesty, even in a greater degree than Mrs. Oldfield had done before. The consequence was, that by her merit the piece, which was at best an indifferent translation, made its way upon the stage ; and her reputation as an actress was established beyond the power of envy to remove. Her salary now therefore was raised from 30s. a week to double that sum ; and her husband, as well as her father-in-law, began to felicitate themselves that they had made so valuable an alliance.

But though Mrs. Cibber's excellence as an actress was never after disputed, yet the tranquillity of the family into which she was matched was by no means rendered permanent by her success. She was married to a man who was luxurious and prodigal, and rapacious after money to gratify a thousand calls from passions or vanity. His pride however not permitting him to restrain his expences, though he gratified them even at the expence of that pride, he was resolved to make a sacrifice of what every honest man holds dear—I mean, the honour of his wife. With this view therefore he cemented the closest friendship with a gentleman, whom we will call Mr. Benefit ; for that was the name which Cibber gave him. This gentleman he introduced to his wife, recommended to her, gave them frequent interviews, and even saw them put, as if by accident, in the same bed. All this appeared upon the trial afterwards commenced by himself for criminal correspondence. Thus our actress assailed on every side, by the persuasions of her husband, by the disagreeableness of his person, by the worthlessness of his heart, by the indigence to which she was reduced from his prodigality, by the insinuations of her lover, by his pleasing address, by numerous temptations at first resisted, yet still repeated ; is it to be wondered at, if she at last yielded up her person, and, having given up that, if she gave also her heart ? In short, the lover and the actress were happy ; nor was the husband, who by these means recruited his diminished finances, less pleased. But he had still an hidden motive of satisfaction unknown to the lovers, which he soon brought forward to strike them with astonishment. This was no other than the commencement of a suit for criminal conversation, laying his damages against the gentleman at 500*l*. How the jury looked

upon this affair, may be seen by their verdict, which only gave the plaintiff 10*l.* costs; a sum not sufficient to reimburse him a fortieth part of his expences. From that time Mrs. Cibber discontinued living with her husband, and resided entirely with Mr. Benefit, with whom she lived in the most perfect friendship. What degree of reputation she possessed even to her latest attempts upon the stage, may be known by the character given of her in an account of a contemporary writer. "Her person," says this panegyrist, "is still perfectly elegant; for although she is somewhat declined beyond the bloom of youth, and even wants that embonpoint which sometimes is assistant in concealing the impressions made by the hand of time, yet there is so complete a symmetry and proportion in the different parts which constitute this lady's form, that it is impossible to view her figure, and not think her young, or look in her face and not consider her handsome. Her voice is beyond conception plaintive and musical, yet far from being deficient in power; for the expression of resentment and disdain, and so much command of feature does she possess, for the representation of pity or rage, that it would be difficult to say whether she affects the hearts of an audience most, when playing the gentle, the delicate Celia, or the haughty, the resenting Hermione; in the innocent love-sick Juliet, or in the enraged, the forsaken Alicia. In a word, in every cast of tragedy she is excellent (κ)."

Besides her excellence as an actress, she has some claims to our esteem as a translator, the Oracle of St. Foix being rendered by her into english in 1752, and played for her benefit not entirely without success. The disorder of which she died was very peculiar, being supposed to be a rupture of one of the coats of the stomach, which formed a sack at the bottom of it, into which the food passed, and thus prevented digestion. She died Jan. 30, 1766, and was buried in one of the cloisters of Westminster-abbey; leaving one child by the gentleman with whom she cohabited.

(κ) A gentleman, who was in company with Mr. Garrick when the news of her death was brought, heard him thus pronounce her eulogium: "Then Tragedy expired with her; and yet she was the greatest female plague belonging to my house. I could easily parry the art-

less thrusts, and despise the coarse language of some of my other heroines; but whatever was Cibber's object, a new part, or a new dress, she was always sure to carry her point, by the acuteness of her invention, and the steadiness of her perseverance."

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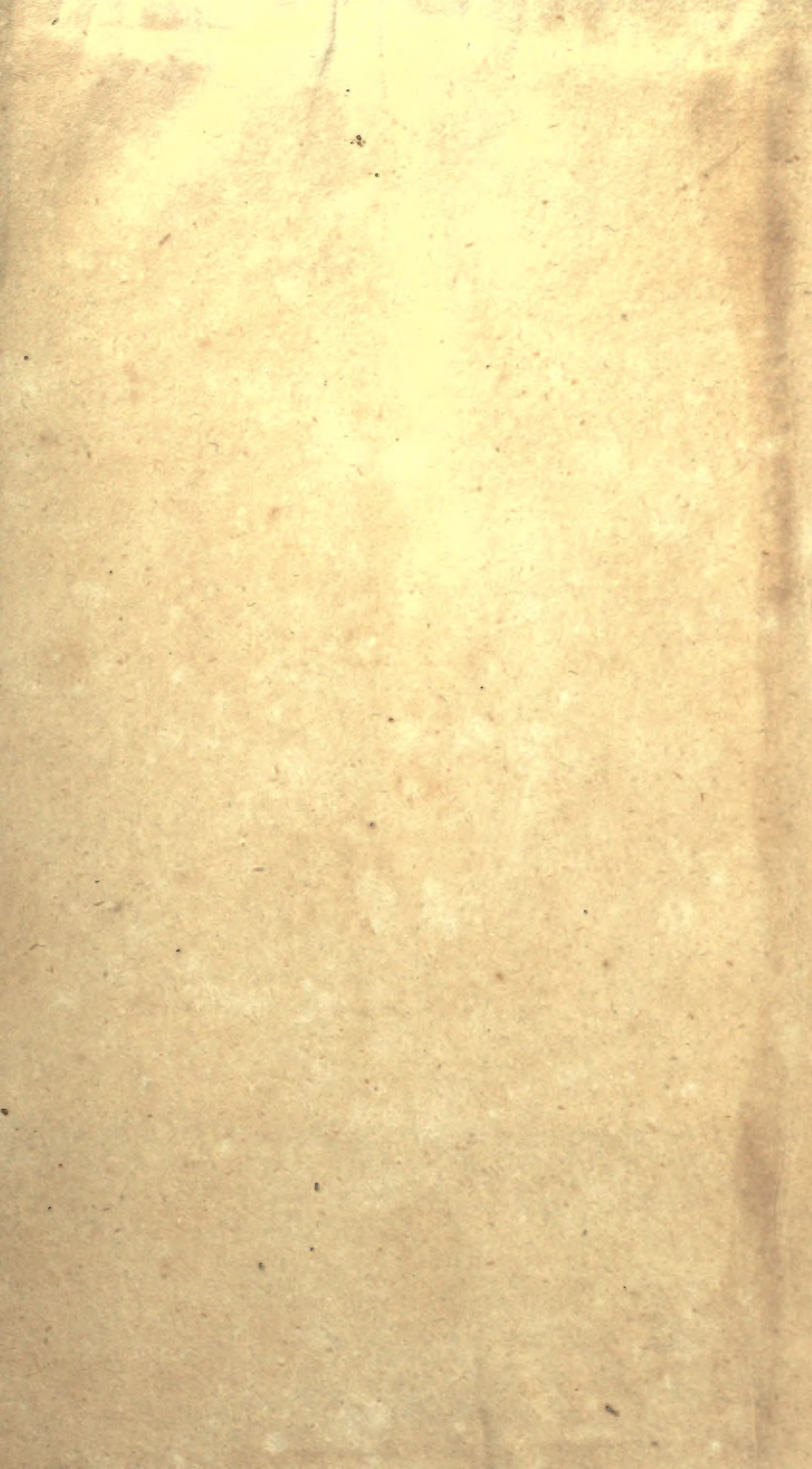
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